

ISBN: 978-978-57508-5-0

DIALOGUE ON EDUCATION, SCIENCE AND DEVELOPMENT IN AFRICA:

*Proceedings of the 2022 International Conference of the
Association for the Promotion of African Studies (APAS)*



Editors

Ikechukwu Anthony KANU

Timothy Dokpesi ADIDI

Chiugo C. KANU



DIALOGUE ON EDUCATION, SCIENCE AND DEVELOPMENT IN AFRICA:

**Proceedings of the 2022 Association for the Promotion of
African Studies International Conference**

Editors

Ikechukwu Anthony KANU

Timothy Dokpesi ADIDI

Chiugo C. KANU

DIALOGUE ON EDUCATION, SCIENCE AND DEVELOPMENT IN AFRICA:

Proceedings of the 2022 International Conference of the Association for the Promotion of African Studies (APAS)

Edited By Ikechukwu Anthony KANU, Timothy Dokpesi ADIDI & Chiugo C. KANU

First Published in 2022

A publication of The Association for the Promotion of African Studies
COPYRIGHT © 2022 by The Association for the Promotion of African Studies

All rights reserved: No part of this publication may be reproduced, stored or retrieved or transmitted in any form or by any means electronic, mechanical, photographic, recording or otherwise without the prior written permission of the Editor

ISBN: 978-978-57508-5-0



13245 Trebleclef Lane Silver Spring
20904, Maryland,
United States of America

Dedication

Dedication

*In Memory of African Migrants,
Dead and alive*

TABLE OF CONTENTS

Dedication - - - - -	vi
Table of Contents - - - - -	v
Introduction - - - - -	vii
Chemical Composition Of Some Edible Mushrooms In South Western Tropics Of Nigeria <i>Adebisi Oluwashina</i> - - - - -	1
Education Management, Digital, Systems, Ethics And Legal Values As Measures for Standardizing African Religio – Cultural practices <i>Caroline Onyinye Nweke; Grace Obiageli Otiji, Ph.D; Larry Chidera Okoh; Rosemary Ngozi Okolo, Ph.D & Emmanuel Ikenna Okafor, Ph.D</i> - - - - -	9
Critical Intersections Between Religion And Science In Traditional African Worldview <i>Evaristus Emeka Isife</i> - - - - -	26
Education And Indigenous Religious Philosophies: A Solution For Corruption And Underdevelopment Of The Nigerian State, Evo a Case Study <i>Tasie Onyedikachi Henry, PhD</i> - - - - -	39
Positive Impacts Of Covid 19 Lockdown Policy On Family Relationship: a Sociological Inquiry AKU <i>Ekenedilichukwu A. Okolo & Abalogu, Divine Maduka, Ph.D</i> - - - - -	51
Climate Change And Sustainable Agriculture In Africa: A Gendered, Agrarian Philosophical Approach <i>Victoria Openif’Oluwa Akoleowo, PhD</i> - - - - -	67

Education Management, Guidance/Counseling, New Trends Of Criminality And Inhumanity In Igbo Traditional Religious Environment <i>Emmanuel Ikenna Okafor, Ph.D; Caroline Osinachi Chika, Ph.D; Nneka Nkiru Amaechi –Ani ; Grace Obiageli Otiji, Ph.D &Bernadette Nwakaego Onyia</i>	- - - - -	87
Feminism In Chamamanda’s Americana: Guildance/ Counselling And Education Management On The Intersection Between Feminism And African Tradition <i>Emmanuel Ikenna Okafor, Ph.D; Amunnadi Chukwudi A., Ph.D; Grace Obiageli Otiji, Ph.D; Bernadette Nwakaego Onyia & Chikelu, ennifer Ujunwa</i>	- - - - -	101
Influence Of Formal Education On African Cultural Values: An Account Of Nigerian Situation <i>OMOJOLA Immaculata Olu, (SSMA), Ph.D</i>	- - -	119
Understanding Of Ethical Leadership In Christian Institutions Of Higher Learning In Nairobi, Country Kenya: A Case Of Christian Institutions Of Higher Learning <i>Mûthoni Gichohi-</i>	- - - - -	137
Mainstreaming African Ethics In Research And Scholarship In Private Higher Learning Institutions In Kenya For Sustainable Leadership <i>Elizabeth Onoja; Carolyne S. Mudeje Buya&Jeketule Soko</i>		153
Artificial Intelligence And Socio-Economic Development In Africa <i>Ejikemeuwa J. O. NDUBISI, PhD & Ikechukwu Anthony KANU, PhD</i>	- -	181
Afrocentricity As A Basis For Restoration Of African Identity And Agency. A Call To Authentic Education In Africa <i>Wairimu Beatrice Churu, PhD. & Wachira Nancy</i>	- -	203

INTRODUCTION

Dialogue is central to multi-disciplinary engagement; most especially as it pertains to the academic world. Dialogue ought not to be reduced to Inter-religious dialogue alone, but, a holistic approach towards the realization of sustainable development through various fields of multi-disciplinary engagement. Education as an enabler is fundamentally geared towards the development of the total man who, through the agency of reason, contributes his own quota towards scientific discoveries by inculcating knowledge, skills, and the right attitude to life.

Science, on the other hand, is aimed at the discovery of the dynamic laws of nature in order to theorize, predict and manipulate nature for the wellbeing of humans in the world. The import of this is that it is what scientists discover that becomes the knowledge that the teacher transmits to the next generation. On the flip side, it is the educational system whether formally or informally that prepares the scientist for life through the study of nature. The intrinsic relationship between science and education is evidently seen in the level of societal development. Therefore, there is a nexus that exists between education, science, and development. This book is aim at exploring this nexus in the various spheres of human intellectual engagement, in order, to foster the scientific mode of thinking in Africa.

The African society no doubt is responding in the areas of science, education, and development; but, at the same time there is a need for science as presupposed in formal education to dialogue with African cultures in order, to actualize an African science that is contextual to the framework of African Indigenous Religion. The above is the central idea that resonates in this book and every contributor seeks to embody this idea in their chapter.

Chapter one is a product of empirical research conducted on edible mushrooms found in southwest Nigeria. The key findings of the research revealed that edible mushrooms are rich in Sodium, Calcium, Phosphorous, Potassium Iron, and Magnesium in larger proportion. As such, edible mushrooms can serve as supplements for those that are deficient in the basic nutrients required for normal growth like fats and protein. More so, chapter two discusses how the lack of utilization of digital electronic systems, is posing as a dangerous obstacle, which is

challenging the possibility of African religious and cultural practices assuming a world class standard that, could equal Africa with or above other countries of the globe.

The chapter recommends that to take African religious and cultural practices to a global pedestal, there is a need to put in place sophisticated education management and planning. Nonetheless, chapter three discusses the intersection of religion and science in the African traditional worldview. The chapter reveals that the areas of intersection of religion and science include, areas of intersections such as hypotheses and theory formulation, observation and experimentation as well as mathematical language as important features of science. The chapter submits that both religion and science are modes of knowing the world, and a compatibility approach between science and religion will provide more robust engagements that can move the frontiers of human knowledge about both the material and the immaterial realm of reality.

Chapter four discusses how education as a tool alongside the indigenous philosophies can solve the problem of corruption and underdevelopment in Nigeria. Drawing from the indigenous philosophies of the Evo people, the chapter submits that with adherence to indigenous ways, Africans can tackle the problem of corruption and underdevelopment. While Chapter five discusses the direct and indirect benefits of the policy of lockdown due to the coronavirus pandemic (Covid 19), in the reawakening of family relationships especially in creating more affinity between couples, parents with their children, and family members. The chapter also observes that covid 19 lockdown policy has made members of families have time for each other which helps in rebuilding the noted loose relationships. As such the chapter submits that covid 19 lockdown policy has a positive effect on families in the sense that it helps in returning love, unity, care, and togetherness to families. Chapter six discusses the problems of climate change and its impact on agricultural productivity. The chapter submits that all the protocols and treaties signed by Africa for the mitigation of climate change in Africa are a charade, and for Africa to properly address the issues of climate change there must be a sincere commitment on the part of Africa's political leadership. This is very important because climate change is the major factor responsible for deleterious production in the Agricultural sector.

Furthermore, chapter seven discusses the indigenous ways of fighting insecurity and other forms of criminality. These indigenous ways worked in the pristine past and they are still potent today if they are deployed in the areas of crime fighting. The chapter presents some of the ways that traditional crime-fighting approaches can salvage the present security challenges that contemporary African society is facing. More so, chapter eight discusses the issues of feminism as it featured in the work of Chimamanda Adiche, and its import in educational management and guidance and counseling. Above other things, the chapter proposes that Chimamanda Adieche's *Americana* portrays the issues of gender insensitivity within African traditional practices but the female gender is completely uncomfortable with African feminist practice and conception. While chapter nine identified and interrogated some traditional Yoruba/African values and how they could serve as a panacea for Nigeria's present hydra-headed social, moral, and ethical challenges, in order to engender relative sustainable development in the country. Therefore, to actualize the above, the chapter proposes that African traditional moral values should be the fountainhead of formal education in Nigeria.

In addition, chapter ten presents the ethical dilemmas that higher institutions are facing in Nairobi and how ethical leadership on the path of the university management can help in addressing it. These dilemmas came as a result of the disparity between what a university should be and what is happening in it today. Nonetheless, chapter eleven discusses African ethics and its possible impact it can make if mainstream in research and scholarship in Africa. This chapter is apt because African Ethic is humanistic and communitarian which is necessary for the building of an inclusive society. Chapter thirteen presents ways Africans can benefit from artificial intelligence which is capable of revolutionizing African society, culture, and economic fortunes. As such Africa must as a matter of survival in the 21st Century leverage Artificial Intelligence in the areas of manufacturing and service delivery.

Having introduced the ideas in this book, it is very germane that we look at the methodological approaches the book adopts. The book is conceived from the assumption that for Africa to limp forward in terms of Education, Science and Development no one single approach will suffice. Hence, there is a need to incorporate a plethora of methods and approaches in a multidisciplinary engagement. This is what this book has achieved within its pages. This means that this book will be a

Introduction

valuable resource for both students and scholars in the field of education, philosophy, the sciences, and the arts.

CHEMICAL COMPOSITION OF SOME EDIBLE MUSHROOMS IN SOUTHWESTERN TROPICS OF NIGERIA

Adebisi Oluwashina

Department of Science Laboratory Technology
Villanova Polytechnic, Imesi-Ile, Osun State
shino112003@yahoo.com

Executive Summary

This project work sets out to investigate the chemical values of nonconventional source of nutrient: Mushrooms. The Proximate analysis is carried out using standard solution as contain in Association of official Analytical Chemical (AOAC, 2004) method of analysis, while the element (minerals) analysis was carried out using Atomic Absorption Spectrometer (AAS) and flame photometer. The result of the proximate analysis carried out on six different varieties of mushroom showed that the moisture content based on dry weather fell between 6.33 + 0.01 in *Lentus erode* and 7.50+ 0.20 in *Cantharellus*; crude fibre fell between the range of 10.20 +0.0@ *Agaricus Bosporus*. Ash content was between 14.00+0.15 in *Anricularia Judea*. Protein content was between 27.37+0.25 in *Agaricus compeptic*. Moreover, the element analysis of six different varieties of Mushroom showed that they contained larger different proportions of mineral element (both Micro and Macro element like sodium(Na), Magnesium (Mg), Phosphorus (P), Potassium (K), Iron (Fe) and lastly Calcium (Ca). For example, sodium (Na) in which the value was form to be between 103.50+0.50 in *Termitonyces* species and also Phosphorus in which the value was 287.36 to 0.01 in *Lentinu edodo* in the six different varieties of mushroom. The finding have been able to show that mushroom can easily supplement food supplied that are deficient in the basic requirement for normal growth like fat and protein.

Keywords: Mushrooms, Chemical, Southwest, Nigeria

Introduction

Mushrooms are actually the fruit of fungus. The fungus itself is simple net of thread fibre called a mycelium, growing in soil, wood or decayed matter. Mushroom on a mycelium are like apples on an apple tree

(Gary, 2004). Mushrooms are good source of quality protein minerals and vitamin (Wahid et al, 1988). It is a saprophytic plant which can easily be grown on agriculture and materials (Zafar, 1986).

Mushrooms are listed as a vegetable, but are actually a fungus. This essentially means that is an edible “plant” without roots flower, seeds or leaves (Encyclopedia Americana, 1989). Another advantage of edible mushroom is that, it actually thrives in the dark, unlike most plants.

Also, mushrooms are usually place in a kingdom of their own, apart from plants and animals. The chlorophyll and most are considered saprophytes that were obtained their nutrition from metabolizing means they break down and eat dead plant like oyster compost pale does.

The body of mushroom stores nutrients and other essential compounds and when enough materials is right they will start to produce fruit called mushroom (Barbara, 2004)

It develops differently than plants and animals do. Plants and animals grow through; they have to produce more cells. The mushroom division however does not grow by cell division. It increases in size through the means that will lead cells expand rapidly.

The aims and objectives of carrying out this research work is to explore the alternative means of getting nutrients and other beneficial compound that are essential to the health of man apart from conventional source of nutrients.

Materials and Method

The six (6) varieties of mushroom used for the analysis were collected from south western tropics of Nigeria and because of the distance, the sample were dried immediately after collection to avoid spoilage and since the research was focused on important nutrients that can be derived from the sample apart from water therefore the analysis was based on dried samples.

The samples were then transferred to laboratory where they were oven dried and ground into powdery forms: stored in an air tight polythene bag ready for analysis

Proximate Analysis

This was carried out by using standard methods of AOAC which include moisture contents, crude fibre, ash contents, protein content, fat content and carbohydrate content determination

Minerals Content Determination

This was carried out by using standard methods of AOAC. The mineral contents of the six mushroom samples were determined using flame emission spectrometer (FES) for Sodium (Na), Calcium (Ca), Potassium (K), while Atomic Absorption Spectrometer (ASS) was used for Magnesium (Mg), Iron (Fe) and Phosphorus (P).

Result and Discussion

The result obtained from analysis of six edible mushroom species: *Lentinusedode*, *Antharellus spp*, *AuriculariaJudea*, *Agaricusbisporus*, *Agaricuscampestris*, *Termitomyces* species.

Table 1: Proximate Composition Of The Mushroom Sample In %

SPECIES	MOISTURE	CRUDE FAT	ASH	CRUDE PROTEIN	FAT	CARBOHYDRATE
<i>Lentinusedode</i>	6.30 ± 0.01	8.20 ± 0.02	8.90 ± 0.01	12.10 ± 0.01	3.40 ± 0.05	61.10 ± 0.11
<i>Cantharellia Species</i>	7.50 ± 0.20	26.23 ± 0.40	4.45 ± 0.05	29.62 ± 0.02	4.60 ± 0.02	27.60 ± 0.10
<i>AuriculariaJudea</i>	6.20 ± 0.20	2.62 ± 0.02	4.00 ± 0.15	5.62 ± 0.02	4.40 ± 0.01	77.16 ± 0.06
<i>Agaricusbisporus</i>	5.75±0.20	10.20±0.01	11.15 ± 0.05	20.10 ± 0.10	2.10 ± 0.01	50.70 ± 0.10
<i>Agaricuscampestric</i>	5.42 ±0.20	21.35 ± 0.05	12.14 ± 1.10	27.37 ± 0.25	3.85 ± 0.1	29.87 ± 0.17

					5	
<i>Tertomyces</i> species	5.31±0.20	6.52 ± 0.20	4.82 ± 0.05	33.62 ± 0.02	3.9 0 ± 0.1 5	46.73 ± 0.17
Average	6.08	12.52	7.57	21.41	3.5 6	48.86

TABLE 11: Element Analysis (Mg/100g)

SPECIES	Sodium (Na)	Magnesium (Mg)	Phosphorus (P)	Potassium (K)	Iron (Fe)	Calcium (Ca)
<i>Lentinusedode</i>	294.54 ± 0.04	200.30 ± 0.02	287.36 ± 0.01	425.46 ± 0.05	365. 20 ± 0.20	206.51 ± 0.20
<i>Cantharellia</i> Species	170.14 ± 0.04	304.10 ± 0.01	290.12 ± 0.02	198.40 ± 0.20	352. 64 ± 0.04	200.48 ± 0.04
<i>AuriculariaJu</i> <i>dea</i>	112.46 ± 0.10	210.74 ± 0.02	194.56 ± 0.02	150.42 ± 0.02	220. 15 ± 0.50	160.80 ± 0.20
<i>Agaricusbiscop</i> <i>orus</i>	106.40 ± 0.04	210.74 ±0.02	176.29 ± 0.04	230.80 ± 0.02	641. 26 ± 0.06	241.70 ± 0.05
<i>Agaricuscampe</i> <i>stric</i>	131.41 ± 0.04	262.62 ± 0.20	610.54 ± 0.20	282.54 ± 0.04	705. 72 ± 0.02	425.26 ± 0.06
<i>Tertomyces</i> species	103.50 ± 0.50	218.14 ±0.01	310.25 ± 0.20	165.16± 0.06	405. 00 ±0.0 2	261.57 ± 0.05
Average	153.08	234.44	311.52	242.13	448. 32	249.7

The evaluation of mushroom nutritional values is related to the analysis of their composition (Maurizio *etal*, 1996).

Proximate analysis was carried out on six edible mushroom species *Lectinusedode*, *Cantharellus* species, *AuriculariaJudea*, *Agaricusbiporus*, *Agaricuscampestris*, *Termitomyces* species. They were selected based on their availability at the time of analysis.

The results of proximate composition are presented in Table 1. *Teratomyces* species has the highest amount of protein $33.62 \pm 0.02\%$, followed by *Cantharellus* species and *Agaricuscampestris* while the *AuriculariaJudea* had the lowest concentration.

As shown in Table 1, the six different varieties of mushroom Ash content values varied from 4.00% - 12.12%. On average Adejumo *etal*(2005), found that *Teratomyces* contained $10.00\% \pm 0.02\%$ ash content which compared favourably with the finding in this research work.

The ash content in *PleutotousOstreatus* as reported by Bano and Awosanya (2005) is lower in value compared to the ash content values analyzed in the various mushroom samples.

Protein is one of the moist important find factors. The high values of protein in *Tertomyces* species is high compare to others mushroom species. The protein values of mushroom are high compare to asparagus and carrots and six times more than orange (Jiskanic, 2001).

Carbohydrate content of the six different varieties of mushroom values fall between $27.60\% \pm 0.30\%$ to $77.16 \pm 0.06\%$. *Auriculariajudeae* has the highest values of 77.16 ± 0.06 which is slightly low to 79.16 ± 0.06 *AuriculariaJudea* reported byBano and Adejumo (2005).

The subject difference in the value obtained for the sample compared with literature might be as a result of genetic origin, the environmental results of genetic origin, the environment factors, method of cultivation and post harvesting or poor handling of the samples in the course of experimental research.

The minerals determine in the six difference varieties of mushroom are sodium (Na), Magnesium (Mg), Phosphorus (K), Iron (Fe) and calcium (Ca). From Table 11: the results of the elemental determination showed that the mushroom samples contained high level of analyzed element and the result revealed that sample analyzed can serve as source of these elements even though some of them are required only in small quantity in human body.

Lentinus edode has the highest value of potassium (K) with $425.46\% \pm 0.05\text{mg}/100\text{g}$ and *Auricularia Judea* has the least value of $150.42 \pm 0.02\text{mg}/100\text{g}$.

Calcium is present in significant amount and its concentration is almost the same in the six different varieties of mushroom analyzed except *AuriculariaJudea* and *Agaricuscampestrics*.

Conclusion

It can be concluded from the research work that mushroom are very good source of nutrients to the body. Local people should be encouraged to cultivate these important food materials instead of waiting for edible ones that are seasonal.

Reference

- Adejumo T.O, Awosaya O.B (2005): Proximate and Mineral composition of edible mushroom species. *Journal of Biotechnology* vol. 4, pg. 1084 - 1088
- Barabara Rasete (2004): Naturalist; Edible and poisonous mushroom. *Journal of Science and Food Agriculture*. Vol. 20: pg. 20 - 40.
- Encyclopedia Americana (1987): Encyclopedia Americana copyright of China. Publish by Groiler incorporated international headquarters, Danbury. Connecticut pg. 6433-645
- Gary H. Lincoff (2004): The Audubon society field guide of mushroom. *Journal of association of mushroom guide*, 57:200-230
- Jiskanic, M. M. (2001): Energy potential of mushrooms. *The DAWN economic and business review*, 15:2-281
- Maurizio P., Pizzoferrato L., Bertocchi, (1996) *Journal of agricultural*, Vol. 64 pg. 33 - 39
- Wahid et al, (988): Proximate Analysis of mushrooms of Azad Kashmir. *SciAlert Responsive Version*, vol. 8, pg. 24-35.
- Zafar, S. (1986): Influence of Substrate Pasteurization Method on the yield of oyster. *Journal of rab nawaz*, vol. 2 pg.5-8

**EDUCATION MANAGEMENT, DIGITAL SYSTEMS, ETHICS AND
LEGAL VALUES AS MEASURES FOR STANDARDIZING
AFRICAN RELIGIO - CULTURALPRACTICES**

Caroline Onyinye Nweke

Department of Education Management
Peaceland College of Education, Enugu.

&

Grace Obiageli Otiji, Ph.D

Student Affairs Unit
Enugu State College of Education (Technical)
Enugu, Enugu State, Nigeria.

&

Larry Chidera Okoh

P. G. Student Department of Electronics Engineering
University of Nigeria, Nsukka, Enugu State, Nigeria

&

Rosemary Ngozi Okolo, Ph.D

Department of Religion and Cultural Studies,
University of Nigeria, Nsukka, Enugu State, Nigeria

&

Emmanuel Ikenna Okafor, Ph.D

Department of Christian Religious Studies
Peaceland College of Education, Enugu
agbudugbu@gmail.com

Executive Summary

The world is rapidly resorting to good and sound education management, and digital systems, but in most African traditional religious and cultural settings, it apparently appears very difficult to join the fast growing education and digital expositions. It has been ascertained from some traditionalists that such expositions, unveil in depth secrets of sensitive traditional religious and cultural practices because this young generation lack respect to ethics and legal cautions in traditional African indigenous practices. The paper views utilization of digital electronic systems as dangerous obstacles challenging the possibility of African religious and cultural practices assuming a world class standard that could equal Africa with or above other countries of the globe. The paper finds out that there is a dare need to take African religious and cultural practices to the digital world through a sophisticated education management and planning. The study aims at advancing African cultural practices to a global standard with a well preserved dignity to the ethics and

legality of African identity. It is recommended that Africans should portray the good image of their cultural identity to join the world in fighting for cultural growth and expression. The study applied historical and comparative approaches. Data were got from primary and secondary sources. Data collected were analyzed with phenomenological method of data analysis.

Keywords: Digital Systems, Ethics and Legality, African Religious and cultural practices and education management.

Introduction:

Education, they say, is expensive, more so, they also say, if education is expensive, then try illiteracy. The importance of education can never be over emphasized in human life. Therefore, there is a very important need to plan and manage education system of any state. It is emphasized here, that African traditional religious and cultural settings need to project their religious and cultural practices to the digital world but the traditionalist have felt uncomfortable with the idea of taking the traditional religion and culture to the digital world. Because of the fear that this young generation cannot be trusted in veiling the secrecy in the indigenous tradition and culture, meanwhile there is fear that this generation would not be able to conform to traditional ethics and legal provisions for safeguarding the traditional religious and cultural practices.

That notwithstanding, this paper advocates that good and sound education management, planning and digital systems will effect transformation in the contemporary people's interactions with African traditional religious and cultural practices by setting standard goals within academic and non - academic scene where both the educated and uneducated will naturally attach relevance in concealing the secrecy of traditional religious and cultural practices in conformity with traditional ethics and the state's constitutional and legal contents of the state laws. Barr. Emeka Igbo (Personal communication, 10 May, 2022) is of the view that most secrets in African traditional and cultural practices are not illegal especially in their legitimate religious and social activities, for example, worship, masquerading cultism and other activities including festivals and other cultural observations. Mr. Unebuike Ugwueche (Personal Communicator, 9 May, 2022) asserts that there is no group of religious practitioners that do not observe certain secrets, be it Christian denominations, Islam or Judaism, Shintoism, Taoism and African Traditional religious loyalists.

This research examines that African traditional religious and cultural practices are not fast growing to the digital world like at least two other religions, for instance, in Nigeria Context. One major reason for this problem is that the global world will expose some sacred secrets of the traditional religious and cultural practices and observations. The paper finds out that there is dare need for African religious and cultural practices to go digital and global world through a sophisticated education management and planning. The major aim of the research is to advance African cultural practices to an enviable global standard, with a well preserved dignity to ethics and legality of African origin and identity. It is recommended among other things that Africans should portray the good image of their cultural identity to be part of other well-known countries of the world in the fight for cultural growth, and development. The paper applied historical and comparative research methodologies. Data were selected from both primary and secondary materials. Data gotten were analyzed with phenomenological method of data analysis.

Definition of Terms:

The terms that are given explanations includes: Ethics and Legality, Digital System, African Religious and Cultural Practices, and Education Management System. Ethics and Legality shall be separately defined in this paper. Ethics has been defined by some authorities in both disciple of philosophy and religion. Madu (1997:100) states that:

Ethics is both speculative and practical for obvious reasons. Ethics is a science, a speculative science because in it, the truth is sought on the part of the object known and unknown. The object known, for instance, a mathematic object like the number eight is not subject to any kind of operation or activity. Similarly, the mathematician has no intention. of doing anything with or about the object at least in any proper sense of doing or making. He is a pure mathematician. In practical knowing, we are concerned with an object that is completely operative, either with doing something such as a voting for a post, or with making, for instance a cane chair. In making of the cane chair our knowing is ordered to the actual making of a chair not merely to an understanding of how to make a chair and hence both the manner of knowing is removed from any speculative consideration, and this can be designated as completely practical. Thus ethics is both a speculative a well as a practical science.

The basic discourse in explanation of ethics, is that ethics is developed in two basic conceptual framework which include: speculative and

practical ethics. Moreover, it examines ethics as a conception that is based on truth of any case. Scholars like Prof. Agha, A.U and Okwueze, M.I also give definitions of ethics. For Agha (2003:1) he sees ethics as a “Normative Science, which sees man as a moral agent and considers his actions, habits and character with a view to their rightness or wrongness”. Okwueze(2003:1) avers that: “Ethics is derived from the Greek word *ethos* which means wisdom, conduct, culture or way of Life, many regard ethics as a branch of philosophy concerned with what is morally good or bad, right or wrong”. Agha and Okwueze share similar notions on the confines of the concept or the term ethics. As they agree to the fact that ethics is taken by many as a branch of philosophy that focuses on morality, human character or behavior as to the principle of what is good or bad, right or wrong, acceptable or unacceptable, approved or disapproved, etc.

Legality on the other hand, looks at the legal rights of human actions. Summers (2001:806) defines legality thus: “the fact of being by law. Legality therefore scrutinizes legitimacy and illegitimacy of any action ordered.

African religious and cultural practices deal with those practices that could be traditional that form part of the African religious and cultural practices that showcase the people’s identity. Okwueze (2003:698) posits thus:

...Traditional morality is in line with the above definitions. It could be understood in form of “*Omenani*”, that is what is customary and generally held to be good. Its emphasis is on group morality rather than an individual cultivation of goodness. The moral code of Igbo land commonly spoken of as “*Omenani*” defines the various aspects of behavior and social activities that are approved while at the same time indicating those that are disapproved. It is built up from the injunctions of the earth goddess through the ancestors.

This is the basic tenets of African religious and cultural practices. Everything is targeted at maintaining social harmony. Most of these religious and cultural practices are what the Igbo for example called “*Omenani*” which can invariably be called culture in English Language. But an important fact is that the moral content of this culture are detected by the gods of the land commonly led by the earth goddess usually known as “*Ani*” among the Igbo. Therefore, it appears very difficult to disentangle African culture from African religious and cultural practices which are geared toward making the society morally

organized. African religious and cultural practices could be defined as to religious and cultural practices of African origin or Africans that are aimed at keeping the society religiously and culturally harmonized.

Digital systems have much connections with electronic and internet means of making certain services and activities gather wider and easier spread and coverage. Digital knowledge has been emphasized by Hulter (2018) thus: "... It allows teachers to ensure that their students are learning to think digital world, primes students for future success". In the words of Katie (2018:19) is of the option that". (TS as an ICT – based strategy is linked to how efficient the way people process information in order to acquire knowledge or to solve problems, regardless of the position the individual assumes in the society. (TS – ICT are component of digital systems. As digital knowledge allows teachers to ensure that their students are learning to think in a way that will allow them access and understand their digital world. Education management experts will be very relevant in providing digital knowledge as teacher's guide in education planning for teaching and learning, which it will help to familiarizing African religious and cultural practitioners with digital knowledge that will allow them access and understand the digital knowledge that will allow them access and understand the digital world. Meanwhile, it is ideal to find definition to the meaning of digital system. O'REILLY (2022:1) states that:

Digital systems are designated to store, process, and communicate information in digital form. They are found in a wide range of application, including process control, communication systems, digital instrument and consumer products. The digital computer, more commonly called the computer, is an example of a typical digital system. A computer manipulates information in digital, or more precisely, binary form. A binary number has only two discrete values – zero or one. Each of these discrete values is represented by the OFF and ON status of an electronic switch called transistor. All computers, therefore, only understand binary numbers. Any decimal number (base 10, with ten digits from 0 to 9) can be represented by a binary number (base 2, with digits 0 and 1). The basic blocks of a computer are the central processing unit (CPU), the memory, and input/output (I/O). The CPU of the computer is basically the same as the brain of a human.

This explanation of nature and components of computer as a digital device explains virtually everything about digital system. Education as

a faculty or school of its own as a digital device explains virtually everything about digital system. Education as a faculty or school of its own has some departments in it. These departments cover wide scope of disciplines of academic endeavour. Education management as a department in the faculty or school is concerned with management, supervision, planning, etc of education and academic programmes especially in schools, ranging from nursery, primary, secondary and tertiary settings of learning. Supervision as an integral of education management expertise has been examined by Edison (2017: 41) when he refers to the supervisors as designated officials of the school organization who interact with the members of the teaching behaviour system in order to improve the quality of learning of the students. These supervisors have important role of making African religious and cultural practices part and parcel of core topics in related subjects offered in schools. Assignments can compulsory made to be given to pupils and students of different levels of relevant areas of studies to be done with the use of digital devices without infringing or encroaching into the ethics and legal conditions guiding the secrecy of those practices. It is worthy to note that in the National Policy on Education (2014), Secondary schools were designated to prepare students for useful living within the society as well as for higher Education. Otijietal (2021:311) view education Management and supervision as principally targeted at improvement of the educational policies. Therefore, when professional in education management encourages studies in African religious and cultural practices through digital systems it will help the school system and at the same time prepare both the African practitioners and students.

It is necessary for useful living within the African society as well as the larger world of globalization. Omorbi (2021:8) defines Education Management as: "The application of management principles to the field and practice of educational leadership for the attainment of educational goals and objectives". Summarily, Education management profession would plan and control the manner of accessing the traditional religious and cultural practices in a way that the positive impacts of the secrets are concealed for the good of all and sundry. Educational managers and planners can develop serious curriculum plans from primary to tertiary where African religious and cultural practices will be embodied for growth and development of African cultural practices across the globe.

Areas Of Secrecy In African/Igbo Religious And Cultural Practices

Secrecy in African religious and cultural practices has areas secrets are carefully observed to enable that particular activities function effectively. These areas of secrecy includes: Masquerading cultism, title - taking/covenants, festival worships, institution of the spirit of medicine (Magic) and divination, reincarnation rituals to mention but a few. In African traditional religion, there are beliefs in God, divinities, spirit beings, cult of ancestors and magic and medicine. These belief systems are principle to the observation of secrecy in both religious and cultural practices in Africa. Anyacho (2005:244) upholds that:

The categories of these beliefs do not mean that the Africa Traditional Religion is made up of only a series of beliefs. It only helps to understand the major beliefs systems in the religion, which determined all other practices, carried out in it.

In African religious and cultural practices most secrets are sealed in traditional religious order. It is this spiritual order that infuses the fear that makes believers and related persons to obey and maintain humble spirits to the contents and agreements reached in any cultural or religious contracts. It is religious seal that enhances cult which has been defined by experts in the field of religion. Murdock in Madu (1997:64) defines cult as a body of religious rites and practices associated with the worship or propitiation of a particular divinity or group of supernatural beings. As it is maintained above, cults are derived from man's dependency on the supreme- being, a dependency which necessitates worship or propitiation. In most religious and cultural practices in Africa, there are religious rites, in their worship exercise. This act makes traditional African practices in the most modern people's minds assume the name cultic/cultism or cult, as if other religions do not have their own cults. In some cases illiteracy is a contributive factor.

On the masquerade cult, there are secrets that the young generation has condemned as evil. Masking secrecy is mainly introduced to enable cult to be able to execute penalties against a lot of criminal actions in the society. Initiation into the masquerading cult conceals a whole lot of secrets mandatorily controlled and managed by male teenagers and adults. Onuigbo (2009.92) views masquerade among the Igbo thus:

Masquerade is generally called "mmonwu," "ma or muo" by the Igbo. It is believed to be the physical manifestation of spirits from the ancestral world. It represents the forces of nature and ancestors that emerge at ceremonial period to grace the occasion and endorse it. Baseden defines masquerade as the return of the

deceased members of the community in the form re-embodied spirits to their former surroundings, especially at festivals.

The Igbo name for masquerade that is “mmonwu,” “ma or muo” literally means spirit. On the basis of the nomenclature, as it has to do with spirit, the Igbo man has a reasonable level of secrecy in that spirit matters are not open for non-members’ consumption. Nzekwu in Onuigbo (2009) asserts that:

Among the Igbo, Masquerading is of foreign origin, having been introduced along with some cults from among the Igala to the north, the semi Bantu to the east and the Niger Delta tribes to the south. But they have adopted them to their own conditions.

Nzekwu is of the opinion that Masquerading is introduced by foreign ethnic groups of the Igala at the north and the Bantu of East and Niger Delta from the south with some cults that accompanied it. The cultic connection to Masquerade is the major source of the secrecy. Onah (2004:73) Avers thus:

The modern trend in Masquerading has some effects on the traditional cultic masquerades. These cultic masquerades are fast losing their prestige as it concerns dignity and secrecy. In the first instance there is this unfortunate’s fact of the loss of adherents to the traditional religion.

Most of the secrets in the Masquerades cult are merely to restore the cult’s dignity, but not necessarily to harm people, but when people disobey the ethical guides associated with the cult especially when they are constitutionally right, the masquerading cultic members can turn violent and harsh. Modern people are virtually nonchalant about masquerading ethics and legality. This disobedience has caused some chaos in several communities within and beyond Igbo land. With respect to Masquerading cult, and its ethical application, introduction of digital system and education administration in Masquerade cultic practices will help to promote the practice beyond African context. This sort of counter from modern people to traditional religious and cultural practices makes the traditional practices loose standard even within the immediate local communities.

In title - taking, rites and rituals in it face some condemnations from the modern people. They perceive traditional titles and their rite or rituals in most cases as evil basically because of certain secrets they keep among members. In both traditional title, masquerading, and burial occasions, there are certain rites and rituals performed at night, depending on the deceased status respectively. These night activities especially during funeral are misconceived as evil. Today people still do

Christian wake – keep till the next day when the corpse arrives. Onwubiko (1991:41) examines rituals as, “effective instruments of education within a culture and thus, of transmission of culture”. Ritual activities are wires that carries out a particular rites that is being performed. In title – taking among Africans people are initiated in a particular cultic membership which will not necessarily be evil in nature, though outsiders always conclude them to be evil and devilish. The Igbo for instance take Ozo title – taking in esteem in regards and otherwise. In fact ozo title is the most prestigious title among the Igbo of the south – east Ozo title in Igbo land has much secrecy, ethics and legal order guiding the institution. Digital system and education planning would help to make the world understand the Africa traditional title – taking better than what they regard it as, when the legal and ethical orders are honoured.

Burial rites are highly observed in Africa. Every African traditional community has elaborate burial rites from the point of death to the stage of burying the deceased and its associates funerals. Mr. Sabastine Chikwelu (Personal Communication, 17th April, 2022) states that the Igbo observe many rites in burying the deceased. It connects all the dead’s relations and even his/her friends, well-wishers and neighbors. The Igbo believe that when all the burial rites the dead are culturally entitled to are not accomplished, the dead suffer in the spirit world, and his suffering negatively affects the living relations of the dead. Therefore, every Igbo family tries to accomplish burial rites of their deceased member. In the traditional burial rites and rituals certain activities are either done in secret, or by particular class of people. Ifesieh (1989:216) asserts that: “Fear of the dead man... is a collection fee.” Dying induced into the society by the fact that death he has become the object of dysphonic condition of the collective consciousness”. There is always the fear of the dead in Africa. This caused most Africans to settle every dead soul for their peace in the spirit and peace for the living. Digital systems incorporation with education management will go far in making the world understand the activities in burial rites and rituals in Africa better to uplift the continent around the world.

Traditional festivals in Africa have some secrets activities specially performed in form of worship by male elders in different families. Engr. Johnson Aguike (Personal Communication, 8th November, 2021) explains that during their *Igo chi* festival, that their father goes out early in the morning with either a cock or ram to his mini shrine in their

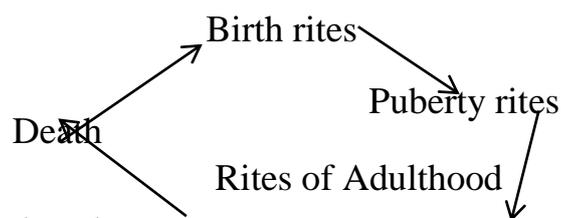
compound, after performing some religious rituals, he will kill the animal, then ask them to carry it to the kitchen for the festival feasting. Onwubiko (1991) posits thus:

In African festival and their celebration, the connections between sacred symbols of culture, myths and rituals are put into practical expression feast and festivals are common features in world religions and cultures. They are occasions for commemorating certain events which are of vital importance to the celebrating community. Some feast and festivals normally occur at specific period and the follow a calendar of events.

Ekwunife (2003:93) links festivals in Aguleri with moon/luna calendar and rituals. Every religion in the world celebrates one festival or the other. In most religious festivals, secret rituals and rites are done but they are not condemned like some African festivals by the modern people. Then, there is need to involve the skills of education management and digital system experts to make African festivals very standard and attractive.

Secrecy is obvious in oath taking/covenant and institution of the spirit of medicine and divination, reincarnation rituals and so on. All these practices are carried with rituals and rites. Though their rituals are highly elaborate and lack standard because the secrets are not in line with modern education undertone. The involvement of education management, supervision, administration and digital coverage the traditional practice will gain a more sophisticated outlook.

Ugwu (2014:25) has given a diagram of African rites of passage thus:



He emphasizes further that:

These involved ceremonies of different forms and shapes during conception and pregnancy. Thereafter, other such rituals that fall under this category such as birth, infancy - exorcising the spirit of born - to - die *Ogbanje* among the Igbo and *Abike* among the Yoruba, naming ceremony...

All these rites summarize the ritual rites that run through the life of every individual in African traditional religious and cultural settings.

Digital Systems, Education Management, Planning And Provision Of Transformed Conducts In Digital Projection Of African Religious And Cultural Practices To a World Standard

Digital systems are always electronic means of disseminating information and providing internet services to clients and users. Gregersen et al (2010) examines the structure of digital computer thus:

A digital computer, encompassing the design and layout of its instruction set and storage register. The architecture of a computer is chosen with regard to the types of programs that will be run on it (Business, Scientific, General – purpose etc). Its principle component or sub – system, each if which could be said to have an architecture of its own, are input/output, storage, communication control and processing.

It is a critical study of this architecture of the digital computer that will help in designing the instruction set, storage and processing programme. It is good management of these computer layouts that will help users of digital systems to conform to the ethics and legality involved in spreading African traditional religions and cultural practices to the world standard. Education management comes into play in building formidable planning and supervision from primary schools to tertiary institutions to enable whoever that has passed through school systems to be educated on application of traditional religious and cultural practices and legality in using the digital systems. Britt (2010:6) states that:

By the beginning of the 1980's integrated circuiting had advanced manufacturing scales integration (VLSI). This design and manufacturing technology greatly increased the circuit density of microprocessor, memory and support chips i.e those that serve to interface microprocessor with input – output devices. By 1990's some VLSI circuit contained more than 3 million transistors on a silicon chip less than 0.3 square inch (2 square cm) in area. The digital computers of the 1980's and 90's employing LSI and VLSI technologies are frequently referred to as fourth – generation systems. Many of the microcomputers produced during the 1980's were equipped with a single chip on which circuits for processor, memory and interface functions were integrated.

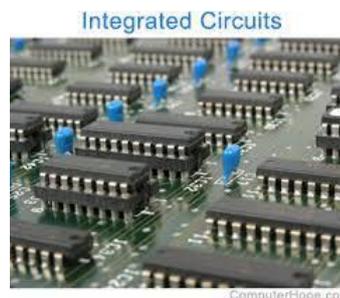
The point here, is that, as days pass by, microcomputers products advance rapidly in technological components. (Gregersen 2010) adds thus:

The use of personal computers grew through the 1980's and 90's. The spread World Wide Web in 1990s brought millions of user onto the internet, the worldwide computer network and by 2019

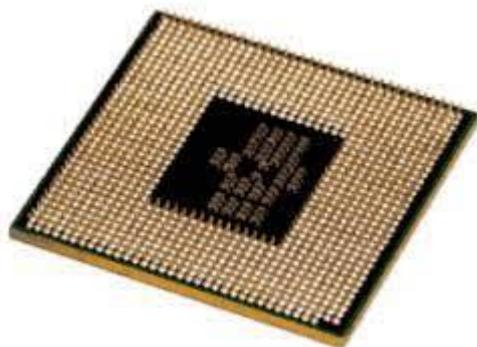
about 4.5 billion people, more than half the world's population, had internet access. Computers became smaller and faster and were web ubiquitous in the early 21st century in smart phones and later tablet computers. The iPhone 4, released in 2010. Image: courtesy of apple



Digital Computer Component
and Features



Integrated Circuit



Microprocessor



iPhone 4/apple

A typical digital computer system has four basic functional elements (1) input - output equipment, (2) Main memory, (3) Control unit, and (4) Arithmetic unit. Any of a number of the devices is used to enter data and program instrument into a computer and to gain access to the result of the processing operation. Education management experts have both formal and non - formal education platforms to re - position the people psyche towards making African religion and cultural practices live up to standard. Princeton word net in Otiji et al (2021) stresses that:
Adult education is practice of teaching and educating adults. Adult education takes place in workplace through "extension". Other learning places include: Community colleges, folk high schools, colleges and universities, libraries and lifelong learning

centers. The practice is often referred to as “training and development and is often referred to as “training and development and is often associated with workforce or professional development. It has also been referred to as andragogy. Adult education is different from vocational education, which is mostly workplace – based for skill improvement: and also from non – formal adult education, including learning skills or learning for personal development.

Education management, planning and supervision can organize a special training for professional teachers inform of orientation, training specially made to teach core and illiterate African traditional religious and cultural practitioners in adult education centers where such individuals will be taught how to use digital electronics from those made in the 1980s and 1990s to the most current digital gadgets for example, iPhone4, apple, etc, according to the one, an individual can afford. As far as these practitioners have traditionally acquired the knowledge of the ethical and legal guide on these African religious and cultural practices, with the learned knowledge of the digital systems they will have far- reaching skills of spreading African religious and cultural practices without infringing against the traditional ethical and legal guiding rules protecting every traditional institutional practices.

It has been obvious that the modern people have misconceived traditional religious and cultural practices that they always tamper to the legal rights of the practitioners. Dr. Ndubibisi Ejike (personal communication, June 21, 2022) laments on the attempt and decision of C.A. C. Cooperate Affairs Commission staff to deny- the Association of African Religious and Medical Practitioners registration, though this traditional religious and medical team are set to go to the law court for litigation. Dr. Okey Ozo (personal Communication, 22 June, 2022), emphasizes that education management would make it a point of duty to address similar thinking of the C. A. C staff not to prevail in a democratic country like Nigeria where her constitution grants freedom of worship and association to her citizens.

Education management and administration is always paramount to development and progress of any given society. Iloanya (2021: 178) views thus:

Indeed, one cannot talk of the development and progress of any society without resource to education. That is the reason education is referred to as the bottom rock of every sustainable development. However, for education to achieve this feat there is

need for good educational policies to be made in order to guide the teachers and educational personnel to the right part. These policies also have to be tailored towards and formulated in line with the overall philosophy and goals of a particular society.

Education management and administration experts ought to promulgate or influence or contribute to introduction of policies that will work in line with the overall philosophy and goals of a particular people and their environment. African religious and cultural practices showcase African peoples' goals and philosophy. Therefore educational managers and administrators should collaborate with relevant bodies within the ministry and its arms in education to encourage the growth and development of African religion and culture across the universe through digital systems without tampering to the African people's ethical and legal rights that protect the dignity of African religion and culture.

There is serious need for models and approaches to ethical issues in school supervision. School supervision on ethics will help to conform to ethics and legality of African religion and culture. Ademora (2016) points that "setting prior to agreement by both the supervisors and supervisees is therefore desirable for effective supervision of instruction and not the otherwise". In order to achieve maximum result in introducing ethics and legal guides in formal and non-formal education settings or schools, effective supervision of instructions is very pivotal. In establishing adult education schools for the effective use of digital systems in spreading African religion and culture, supervisors should monitor teachers' compliance to instructions. This is equally applicable to formal education settings including Pre- Nursery, Nursery, Primary and Secondary Schools, etc. With proper application of digital systems to African religion and culture, where education management, administration, planning and supervision will co-ordinate programme platforms, African religion and culture will compete favourably with other religions and cultures in the world.

Recommendations:

1. Digital systems should be encouraged to be used by African religious and cultural adherents.
2. Education management and supervision experts should find serious need to pay attention in projecting African religion and culture.
3. Compliances to African ethics and legal issues in their traditional religious and cultural practices should be given priority.

4. Digital electronics stages of development should be carefully studied by African traditional religious and cultural practitioners with the help of digital experts to avoid violating the traditional ethics without knowing when the mistake has been made.
5. African religion and cultural practices should be displayed more than they are used to be displayed before, especially by core practitioners to help in spreading their practices for rapid growth.

Conclusion

African traditional religion and cultural practices seem to face degeneration. This paper discusses secrecy which is being maintained through promulgation of traditional ethical guides in conformity with secular legal systems as a major factor hindering the growth and development of African religion and culture when digital systems become the source to move the traditional practices forward to world standard. More so, it has been found that digital system should be built in the practices of African religion and culture for faster exposure and spread round the globe.

In order to maintain ethical and legal decorum in the use of digital systems in traditional religious and cultural practices of African people, the services of education management will be pivotal. Education managers would work on the supervision on instructions. They will also help in planning how the digital systems could be built in traditional religious and cultural related subjects or courses. They will also assist in developing other education or academic settings where the religious and cultural practices of African origin will be intensively taught. In fact, if the digital systems are well and carefully adopted in African religious and cultural practices, it will go far in improving their status to a world reputation.

References

- Ademora, K. C. (2016). "Co- operative supervision of instruction in school" *Journal of Educational Management*. 60(4). 32 - 25. Retrieved 12 /6 2022
- Agha, U. A. (2003). *Religious ethics in a permissive society*, Enugu: SAPS Nig.
- Anyacho, E O (2005). *Essential themes in the study of religion*. Obudu: Niger link Printing and Publishing.
- Britt, M, (2010). "Microprocessor: Core of an intel 804860 × 2." *Irritannica.com/tec*. pp. 11-30. Retrieved:14/5/2022.
- Edison, S. S (2017). *The supervisor* Lagos: Exon Press Ltd.
- Ekwunife, A. N. O. (2003), *Consecration in Igbo traditional religion*. Enugu: SNAAP Press Ltd
- Federal Republic of Nigeria (2014). *National policy on education*. Abuja: Government Press
- Gregersen, E. etal (2010). "Computer architecture: Digital computer evaluation" pp 7-18 *britannica.com* Retrieved: 17/5/2022
- Huttner, K: (2018). "7 computational thinking strategies to help young innovations forward" <https://www.eschoolnews.com/2018/8/21/7-computational-thinking-strategies-to-help-young-innovators-fail-forward/2>. Retrieved 13/6/2022.
- Ifesieh, E. I (1989). *Religion at the grassroots (studies in Igbo religion)*. Nigeria: Fourth Dimension Publishing Co. Ltd
- Iloanya, C. (2021). "Philosophical implication of educational administration in human person's society." (Ed.) A.I. Kanu *Igwebuike: An African Journal of Arts and Humanities*. Vol.7 No1, 2021. Yola: Altograde Nigeria limited.
- Katie, V. (2018). "What is Computational Thinking? Why Thinking like a computer builds skills for success" <https://teachyourkidcode.com/what-is-computational-thinking>. Retrieved 12/06/2022.
- Madu, J. E. (1997). *Fundamentals of religious studies* Calabar, Franedoh Publishers Nig Ltd.
- O'reilly (2021). "Fundamentals of digital logic and micro controllers". *oreilly.com* pp1- 5 Retrieved: 14/6/2022.
- Onah, C. R (2004) *Experiences of tradition, custom and religion: An Igbo example*. Nsukka: Chuka Educational Publisher
- Okwueze, M. I. (2003). *Ethics, religion, and society: Biblical, traditional and contemporary perspectives*. Nsukka: Prize Publishers.

- Omorobi G. O (2021). "School supervision and education management in Nigeria" www. Researchgate.NetRetrieved 2/8/2021
- Onuigbo, S. N. (2009). *The three worlds in Igbo traditional religion*. Enugu: Delta Publications Nigeria Limited
- Otiji, G.O etal (2021). "Education management/supervision towards developing accounting and financial skillsamong adult education students of African religious settings" (Ed) C Ele. *Sapientia Foundation Journal of Education Science and Gender Studies*. Pp309- 318.Vol3no3. Rivers State: Power of Focus Publication.
- Onwubiko, O. A (1991). *African thought, religion and cultural* Enugu: SNAAP Press Ltd.
- Summers, D. (2001). *Longman dictionary of contemporary English*, England: Pearson Education Limited.
- Ugwu, C. O. T. (2014). "The demise of the African God(s): Fallacy or reality" *84th Inaugural Lecture ofUniversity of Nigeria, Nsukka* delivered on August 14, 2014. Nsukka: University of Nigeria Press Ltd.

Interviews

1. Mr. Sabastine Chikwelu, Imo State, Public Servant, 58yrs, 17/4/2022
2. Engr. Johnson Aguike, Anambra State, Public Servant, 43yrs, 8/11/2021
3. Barr. Emeka Igbo, Anambra State, Public Servant, 58yrs, 10/5/22
4. Mr. UnebuikeUgwueche, Enugu State, Diviner, 43yrs, 9/5/22
5. Dr. Ndubuisi Ejike, Anambra State, Lecturer, 47yrs, 21/6/2022
Dr. Okey Ozo, Enugu State, Public Servant, 51yrs, 22/6/2022

CRITICAL INTERSECTIONS BETWEEN RELIGION AND SCIENCE IN TRADITIONAL AFRICAN WORLDVIEW

Evaristus Emeka Isife

Department of Philosophy

Nnamdi Azikiwe University Awka, Anambra State

emekaisife@gmail.com; ee.isife@stu.unizik.edu.ng

Executive Summary

That religion and science are after one common objective which is to understand the external world is not in doubt. The difference, however, in the quest for this objective is the cultural method employed, the kind of question asked, as well as the attitude towards the outcome of such an inquiry. Since science from the Latin root word “scientia” translates as “knowledge,” it becomes compelling to ask if there is such thing as knowledge of the external world by African forebears. If there is, what does it look like and how is it different or similar from science that emanates from the Western culture and tradition? The paper highlights areas of intersections such as hypotheses and theory formulation, observation and experimentation as well as mathematical language as important features of science. The paper, adopting the method of critical analysis, engaged religion (belief in a Supernatural Creator) and science (knowledge of matter) from the angle of their focus on the understanding of the laws found in nature. The novelty of the paper is in the interrogation of the scientific attitude as it is known today in Western culture and the quest to see if this is present in traditional African worldview and practice.

Keywords: Religion, science, Africa, knowledge, world, principles, hypotheses, theories, sophistication

Introduction

Where it is understood clearly that religion and science are not antithetical to each other because of their quest to understand the world, the tension that arises when the two disciplines are mentioned will be greatly doused as well as the unnecessary hostility. Setting this point in perspective, Kurtz avers:

Is science compatible with religion, or must they of necessity conflict? Their relationship has long been debated and pitched battles of varying degrees of intensity have been waged throughout history between the partisans of those two areas of human interest. Although science had its precursors in ancient Greece and Rome, the dawn of modern science began in the

sixteenth and seventeenth centuries when scientists and philosophers developed a new method of inquiry. These pioneers abandoned tradition, mysticism, revelation and faith, and proceeded directly to the Book of Nature. (11)

The supposed Book of Nature cannot be read and understood if one is not given to thinking or there are no men given to critical thinking. Traditional Africa is actually replete with great sages who made sense of their environment by understanding the laws by which things work and who with that knowledge were able to lead fulfilling lives. Such men of profound wisdom, knowledge and understanding are not only found in Rome or Greece. Laying credence to this, Archibong and Usoro assert that “man has always been on a quest to understand his existence and the universe in which he finds himself. He is fascinated as Kant opines by the starry stars above and the moral law within. Man stands as a tiny jot before the vast expanse of the sky filled with wonders at how these came about” (221).

Clearly, then, religion and science affirm the existence of the material and immaterial dimension of reality of which humans try to make sense , and of course, with a different methodological approach. These different approaches which are faith, on the one hand, and experimentation, on the other, do intersect as there is a place in science where certain realities are accepted at face value (faith) and a place in religion where certain physical reality does not square up with revealed knowledge. This intersection is well represented in St. Anselm’s motto: *fides quaerens intellectum* (faith seeking understanding). The intersection then can be a positive or negative one, depending on the extent to which this exposes certain lacuna or aid the understanding.

The study seeks to interrogate the intersection of religion and science from a traditional African point of view, bearing in mind the etymological meaning of science and what the concept of energy means, especially in quantum mechanics. The idea is to delineate the extent to which traditional African sages had a clue about science as it is known today.

Religion and the External World

Religion can be understood as man’s quest to know the supernatural creator and God who is above all things (visible and invisible). This makes it clear that religion is a belief in or worship of a God; religion therefore becomes a way of life (culture). Religion from the Latin “re”

and “ligere”, meaning “to bind together”, gives one a picture of man’s desire to be bound to his creator in worship, knowledge, wisdom, power and might. Kurt argues that:

Religious doctrines and institutions predate the growth of science, Christianity, Judaism, Islam, Hinduism, Buddhism and other religious traditions have deep roots in human history—sacred books, revered teachers and saints, the majesty of the arts; resplendent cathedrals, temples and mosques; and deep philosophical traditions are imbued with a cultural heritage that emphasizes the need for faith and devotion. (12)

As expected, religion is concerned about the external world as almost all religions have a record of the origin and end of the universe. Some have even gone ahead to explain certain scientific laws found in the world, whether rightly or wrongly. This is so because the creator of the world is seen as God, the Supreme Being, who put everything in place and sets them rolling in time. So religion is not devoid of scientific constituents or elements. Since God is held as the creator of matter, religion becomes interested in knowing the properties of matter though from a faith-based approach and not from a scientific or experimental approach.

Religious beliefs about the world is contingent upon the revelation by the prophet(s) of God documented often times in a holy writ. These beliefs transcend the physical world into the supernatural realm. However, there is an evolution of religious belief such that what was once held as a truth has been modified with time due to an apparent scientific contradiction. Arising from this, Cragun made a remark that captures the relationship between religion and science thus:

The relationship between religion and science is complicated. It is complicated by the fact that both religion and science have changed overtime and by the fact that neither may be said to constitute singular, uniform entities. While the boundaries of science are somewhat porous and it can be difficult to demarcate, what should and should not be included as science, religion is a broad term that refers to thousands of diverse organizations. (172)

That religion deals with the external world can be captured in what that specific religion believes in as the revelation of the creative mechanics of the world. This is why different religions agree that God is the creator of matter but differs on how he created the material world. These

differences are, however, negligible compared to the truth that God is the creator as some would argue. On whether religion provides in-depth analysis of each created material is not given. Again, on the relationship between religion and science, Gyekye writes that “like religion and philosophy, science began in wonder: to explore the wonders of nature of the physical world. Religion and science are related in that both of them have perspectives on cosmic reality, even though there are several differences in their interpretations of reality” (1).

The point is here made that even though religion is faith-based in the transcendental, it has a lot to do with the natural world. However, it lacks the capacity to go into details of what constitutes matter just as science has done. For example, religion can say something about a rainbow as a phenomenon with interpretation that God placed it in the sky as a covenant with man (Noah) that he will not destroy the world again with flood. But science, being naturalistic in its outlook, will interpret the phenomenon of rainbow in a manner that is thoroughly naturalistic and can be replicated.

Science and the External World

Science is concerned about taking off nature’s veil. It does this by the building of hypotheses, theories and matching them with observable experimentation. Science is that discipline whose sole objective is to unearth nature’s law as well as explaining, predicting and possibly controlling nature’s ways. Since science is a human activity that is geared towards understanding matter and its constituents, science is systematic in its approach and this is where it is different from other disciplines. Over the years, science has employed very abstract mathematics in capturing the true essence of matter.

All the big names of science such as Galileo, Newton, Einstein, Planck, Heisenberg, Bohr, Schrodinger and so on used the language of mathematics to understand the external world which led to the breaking down of matter into molecule, atom, electron, proton, neutron and the further breakdown of these elementary particles of matter. Quantum physics or mechanics (the new physics) becomes the latest advancement in physics so that every other aspect of physics becomes a footnote. To this end, quantum physics or mechanics:

Deals with propositions defined by processes of preparation and observation involving subject and object and obeying a new logic, not with objective properties of the object alone. Quantum

mechanics deals with objective properties of the object alone, obeying the old logic, but they jump in a random way when an observation is made. (Zukav, xxv)

The logic referred to above is that Newton made it very clear that objects in everyday life do not move at the speed near that of light. Because of that, it becomes easier to measure the velocity and position of an object simultaneously, a fact that cannot be achieved in the new physics. Francis Bacon was an earlier advocate of the inductive method of science where one starts with observations of individual cases, and uses these to predict future cases. It is this method that created a pathway for knowing the external world, but it encounters problem in quantum mechanics because of the fuzzy logic on which these fundamental particles operates. Dusek avers that:

Although inductivism is probably still the most widely believed account of science among the public (although not as dominant as previously) inductivism has a number of logical problems. The most fundamental is called Hume's problem or the problem of the justification of induction. These are technical and may appear nit picking to the non-philosopher, but they are significant enough problems to cause many philosophers' of science (and scientists who have thought about these issues) to move away from straight forward inductivism. (7)

One of the major debates in the philosophy of science is between realism and anti-realism, or following Karl Popper, between essentialism and instrumentalism, with regard to theoretical terms in science. Some aspects of science are particularly close to observation and experiment, while other parts of scientific theory are only indirectly connected with observation and experiment through long chains of logical deduction. A very simple example is the term "electron" in physics. Scientific realists claim that the theoretical terms in science represent or refer to objectively real entities, even if we cannot observe them. The anti-realists claim that the theoretical terms are not to be taken to literally refer to objects or entities. Instrumentalists on the other hand treat theories merely as instruments for prediction. For the instrumentalists, theories do not describe real, unobserved, structures but are more or less useful for prediction of things we can directly observe.

Consequently, science quest to come to terms with the external world is a hard way to navigate because the laws of nature and the instruments

used are always at variance. But that is not to say that considerable efforts have not been made to understand the workings of the external world. The technological innovations that are seen presently are as a result of understanding how matter works. This point is made lucid thus:

Being a physicist, I knew that the sand, rocks, water and air around me were made of vibrating molecules and atoms, and that these consisted of particles which interacted with one another by creating and destroying other particles. I knew also that the Earth's atmosphere was continually bombarded by showers of 'cosmic rays', particles of high energy undergoing multiple collisions as they penetrated the air. (Capra, 11)

The influence of modern physics extends to the realm of thought and culture where it has a deep revision in man's conception of the universe and his relation to it. The exploration of the atomic and subatomic world has revealed the limitation of classical ideas championed prominently by Newton which has necessitated a radical revision of many of our basic concepts such as matter, change, permanence, inertia, energy, consciousness, space, time, cause and effect.

Traditional African Worldview of Matter

Since matter is the fundamental concept in science, it will be fascinating to pry into traditional African worldview with the intent of understanding if this concept is given a prominent place in the matter of things. In the hierarchy of being or force in traditional Africa, matter can be situated in the realm of man, plants, animal as well as mineral resources. All of these are understood from the principle of vital or life force. The material dimension of the African universe is very well acknowledged but not given so much prominence as that of the immaterial realm. Archibong and Mchia note that:

African interpretation of being is predicated more on the supernatural or religious. Its hierarchy of being begins with a Supreme Being at the apex with man at the third row and plants, rocks and animals at the lower rung of the ladder. This shows the emphasis placed on being by Africans and by extension, the reason why she resorts to supernatural explanation for physical phenomena (5).

Traditional Africans engage with the world of matter undoubtedly. They live in a material space and carry out their activities materially like farming, building, fishing, cooking, movement, and so on. But whether

traditional Africans find the exigencies to reflect on matter and its properties can generate a debate. However, what is common knowledge is that matter is understood from a supernatural or spiritual point of view. This is to say that the supernatural realm is seen as more pervasive than the physical because of the understanding of life force which permeates through matter. Nkemnkia makes the point that:

The world, in virtue of its being divine by participation, offers itself as intelligible reality and at the same time, capable of knowledge. Man's definition of the world is always insufficient, for the very reason that, if he were not already in the world, he would not be able to speak about it. In any case, if we have to give a definition of the world, then we should look for it among those that consider the world as an entity of reason, in virtue of creation. (133)

That the material dimension of the universe is very much known by traditional Africans is a truism. They know matter as solid, liquid or gaseous. But this knowledge, it would appear, is just a common sense or naïve one. This is so because of the thinking that material reality is lower than the spiritual. The spiritual dimension of reality is more elevated and given a serious place of prominence in comparison to matter. The world of matter in traditional Africa is viewed from the law of the supernatural. This is one of the major limitations or setbacks in traditional African worldview of matter. Onyeocha avers that "in many African societies, it is believed that the universe is divisible into two: the visible and the invisible world. The invisible world is the realm of the divine, of spirits and of ancestors...the earth with the hills, and the mountains, the rivers and the seas, and the birds of the air, beast of the fields and fish of the seas" (170).

The Intersections

Are there points at which certain discovery of the traditional African worldview of matter gives a clue about what modern science has discovered either as hypotheses or theories? First, science, as it has been affirmed in the preceding passages, is the systematic inquiry into the laws and workings of nature through observation and experimentation employing the language of mathematics. From the above, the points of intersection for religion and science would be summed up as follows: hypotheses or theory formulation, observation, experimentation and mathematical accuracy. From the African metaphysical disposition, it can be asked if there is such element as

spiritual force in science. It is important, going forward, to x-ray the truth presented below:

In cartoons, creativity is often signified by a light-bulb going on over the head of the hero. It is supposed to represent the flash of inspiration. Scientific discoveries are likewise typically characterized as occurring suddenly in dramatic creative leap of imagination, a flash of insight or a kind of 'aha' experience. The classic example is that of Archimedes the great Greek Scientist of the third century BC.... (French, 8)

The place of creativity cannot be undermined in the discussion of scientific discovery. A lot of scientists who are famous today for one discovery or the other came about their "Eureka!" moments through some kind of light or inspiration that seems to be away from the description of matter. The question to be posed here is: are there men in traditional African society who through this divine spark of wisdom discovered a fundamental law of the universe? The argument will be that there is no way of actually verifying this, since traditional Africa did not do much with regard to the written tradition such as the Westerners developed. This is a serious challenge as it can be argued that traditional Africa is replete with a lot of sages (wise men) who discovered the secret workings of the universe but who did not document their findings.

This limitation can explain why hypotheses and theories in traditional Africa cannot be determined easily because of the communalistic posture of traditional Africa where knowledge is community-based and not individualistic. With regard to observation, traditional Africans are good in that aspect, especially common sense or naïve observation of the heavenly bodies from where they can predict when the rain will fall or if there will be draught. At other times, the journeying of birds can signify a change of season so that it becomes easier to know if there will be high yield of crops or torrential rain. Another major challenge, however, is that physical observation is often given credence by spiritual inquiry. This is where the issue of pouring libation and making inquiry from the gods come into play. Archibong and Uoro corroborate this point when they state that, "in the explanation of reality, that is, in an attempt to give a theoretical grounding for why things happen the way they do and why it is believed, traditional Africans revert to spirits as westerners revert to science. Spirits are to traditional African thought what material particles are to western scientific system. Traditional thought invariably makes recourse to

personal spiritual explanations to account for practical or empirical events” (225).

In the area of experimentation, traditional Africans are engaged in such too, but not thoroughly. It can be better explained as a case of cause and effect scenario where one tries to understand why certain phenomena turn out the way they do. Even at that, the experimentation angle to an inquiry still terminates with the gods determining the outcome of a situation. So there is no serious effort made to make experimentations that are innovative and life changing, maybe because hypotheses and theories are missing in the first instance, or that critical attitude and disposition is absent. Hutten makes an interesting remark about science which tends to the truth, thus:

Western civilization is distinguished from all other civilization by the fact that it has science. Religion is an ingredient of all civilizations. The arts and crafts have reached as high if not a higher, level in the East as in the West. Basic practical discoveries like paper, gunpowder and the compass have in fact come to us from China. But science is a unique feature of our civilization and we owe it to the Greeks. (11)

Mathematics has a long history as emerging from Egypt, with its other components like geometry and arithmetic being very familiar in Greece. Just as African philosophy draws its inspiration from ethno-philosophy so is effort being made today to see the relationship between ethno-mathematics, which is found in traditional Africa, and modern mathematics. Traditional Africa is replete with knowledge of arithmetic, especially in the computation of numbers which had practical applications in all her life endeavours. But whether mathematics was developed like it was done by the Greeks is worth searching. What is known, however, is that mathematics was taken to a whole new level by the Westerners who used it to discover, organize and interpret a profound aspect of nature. Stewart asked: “why should such abstract formulations, seemingly divorced from connection to reality be relevant to so many area of science? Yet they are” (111).

Natural science has become more sophisticated because of the contribution of mathematics which has done a lot in capturing the aspect of science that might escape common sense observation and experimentation. Energy physics is one that is very delicate and where mathematics has had a profound effect. Energy in modern science has a close affinity with vital force or spirit in traditional African worldview,

and this seems to be where the intersection of religion and science is easily discernible, both in the African and Western traditions. This perspective will form the evaluation and conclusion of the paper.

Evaluation and Conclusion

It is interesting to note that despite the quantum of knowledge that abounds at present about the world and the successes recorded by science, “the visible world is neither matter nor spirit but the invisible organization of energy” (Pagels, xiii). Energy is akin to life force which animates matter and makes it functional. This life force is very well-known in traditional African thought as it has hierarchy of categorization. Force is both material and immaterial in traditional Africa. While science has discovered that energy is at the foundation of matter, traditional African sages knew that point, though in a way that is not subjected to bringing about benefits in the material sense.

Energy as potential and kinetic (latent energy and energy for work) is a principle that operates in the world of matter. Energy becomes the intersection point between traditional African worldview of matter and that of modern science. Isife notes that, “there is a natural radical interpretation of science and mysticism in every thought. As such, there is science in African traditional philosophy just as there is mysticism in modern scientific culture” (102).

Religion in traditional Africa is widespread and Africa is considered to be notoriously religious. Traditional Africa’s culture is framed from its religious inclination. Religion, therefore, affects every aspect of traditional African life, including the world. The resultant effect is that African culture is replete with religious undertone so that every phenomenon is given a religious interpretation. This becomes a very serious limitation for traditional Africa, as this attitude has not encouraged the independent observation and falsifiability of theories and nature’s laws.

In conclusion, traditional Africa had ample opportunity to traverse the realm of matter by its conscious and systematic inquiry, like it was done in the West. The West and by extension the Orientals are very religious, but they were able to separate religion and science. They rather made serious use of the common intersections between religion and science to be able to strike a balance. Today, the world has been drastically changed by natural science and appropriate technology. Contemporary Africa can borrow a leaf from the Westerners and intentionally invest in

homegrown scientific research in order to be a team player in the global space. There is nothing wrong in seeing the world from a religious perspective. But everything is wrong if the world is viewed from only one mode. Dynamism in knowledge production and furtherance is key to progress and development and that is what science bequeaths to its handlers.

References

- Archibong, E. I. and Mchia, T. T.(2020). The African Treatment of Being: An Epistemic, Ontological and Scientific Inquiry. *Thought and Action Journal of Philosophy*,1 (1), 1-8.
- Archibong, E. I. and Usoro I, U. (2020). A Critical Appraisal of Reality and Belief System in Africa. *Nasara Journal of Philosophy*, 5 (2), 220 -236.
- Capra, Fritjof. (1975). *The Tao of Physics: An Exploration of the Parallels between Modern Physics and Eastern Mysticism*. Schambhala: Boulder.
- Dusek, Val.(2006). *Philosophy of Technology: An Introduction*. Oxford: Blackwell Publishing.
- French, Steven.(2006). *Science: Key Concepts in Philosophy*. London: Continuum.
- Gragun, Ryan T.(2015). Science and Religion. *International Encyclopedia of the Social and Behavioural Sciences*, 2nd Edition. 21, 172-175.
- Gyekye, Kwame.(2009). Relationship between Religion and Science: An Overview. *Legion Journal of the Humanities*, 20.
- Hutten, Ernest.(1962). *The Origin of Science: An Inquiry into the Foundation of Western Thought*. London: George Allen and Unwin.
- Isife, E. E.(2021). African Philosophy and Innovative Trends and Advances: A Critical Inquiry. *Journal of African Studies and Sustainable Development*,4 (4), 101-116.
- Kurtz, Paul. (2003) *Science and Religion: Are they Compactable?* New York: Prometheus Books.
- Nkemnkia, M. N.(1999). *African Vitalogy: A Step Forward in African Thinking*. Nairobi: Paulines Publications.
- Onyeocha, I. M.(1997). *Africa: The Question of Identity*. Owerri: Claretian Institute of Philosophy Press.
- Pagels, H. R. (1982). *The Cosmic Code: Quantum Physics as the Language of Nature*. New York: Bantam Books.
- Stewart, Ian. (2006). *Letters to a young Mathematician*. New York: Basic Books.
- Zukav, Gray.(1976). *The Dancing Wuli Masters: An Overview of the New Physics*. New York: Bantam Books

EDUCATION AND INDIGENOUS RELIGIOUS PHILOSOPHIES: A SOLUTION FOR CORRUPTION AND UNDERDEVELOPMENT OF THE NIGERIAN STATE, EVO A CASE STUDY

Tasie Onyedikachi Henry, PhD
hitasie@gmail.com

Executive Summary

Corruption, a brainchild of underdevelopment in Nigeria, is a phenomenon of serious concern. One will imagine that Nigeria, with its diversity in religiosity and highly educated people among the black nations of the world, should be a safehaven for peace, justice, economic boost and development. Thus, it is pertinent to note that it is simply not the case. The rising cases of corruption and decline in development possess a fundamental question: "what is the impact of the multiplicity of religions and the proliferation of educational institutions on the society?" Hence, the philosophy of education in Nigeria is aimed at the promotion of indivisible, indissoluble, democratic and sovereign nation which is founded on the principles of freedom, equality and justice, creating a harmonious coexistence. On the other hand, the indigenous religious philosophies (beliefs and practices) of Evo is a way of life of the people that underpins the relevance of development through socio-cultural practice that forbids corruption. Moreover, the indigenous religious philosophies of Evo permeates all the factors of development, ranging from economic, political, psychological to the spiritual concept of humankind that participates in all affairs of life. But today, the presence of corruption in the fabrics of societies in Rivers State in Nigeria is a plague that needs to be cured. In the light of the foregoing, this paper uses education as a tool alongside the indigenous philosophies to solve the problem of corruption and underdevelopment in Nigeria. The paper adopted phenomenological method of research in addressing the subject matter.

Keyword: Education, indigenous religion, corruption and underdevelopment

Introduction

Education in Nigeria is a tool that is affecting national development. It has participation of the other sectors of the economy. Thus, the philosophy of education is the investment it can offer in making good policies and implementing them in a developing nation like Nigeria. Moreover, the Constitution of the Federal Republic of Nigeria explains that education is the fundamental right and benefit of all citizens of the country, as it is relevant to their needs. This shall be in consonance with the realities of their contemporary environment in this modern era.¹

It is heartening to note that on a daily basis, Nigerians are becoming convinced that nation-building that is enduring will be based not only on the material aspect, but also on the spiritual aspect, hence religious and educational contributions are being sought after nowadays in order to bail out the Nigerian nation from its multifaceted problems of corruption and underdevelopment which have engulfed it over the years. No doubt, Nigeria as a nation has been having corruption and developmental challenges over the years.

This is because our national leaders have been paying lip service to the spiritual dimension of man in which Africans are customarily brought up. In other words, development in traditional Africa can best be understood and interpreted in terms of the sacred, “because it is the spiritual agencies that guide people towards paths of moral rectitude and integrity. As conceptualized by the Africans, they are, the Supreme Being, the divinities, spirits, ancestors, who are in fact the real leaders of the people.”²

Wotogbe-Weneka (2018), citing Nwaghaghi (1991:113), observed that, “national integration and development cannot be achieved if the necessary ingredients of nation building like justice, peace and love are lacking in a nation”. Now it seems to be the reality in our nation in recent years, arising from the poor management and use of our educational and indigenous religious philosophies by the succeeding government of the nation, the military and civilian alike. No doubt, it is

¹ National policy of education (2014) edition, Nigeria

² Wotogbe-Weneka W. O. (2018) African traditional religion and the Nigerian commonwealth, a lead paper

presented at the 39th annual conference of the Nigerian association for the study of religion (NASR) held at Ajayi Crowther university, Oyo town, Oyo state, 24th to 28th September, with the theme: “religion and the Nigerian commonwealth”.

religion and education that naturally help to inculcate the above-mentioned virtues in the citizens of a nation; both the leaders and the led.

Thus, these virtues can never be imposed on citizens through violence, conflict and oppression. Hence, any meaningful task of development and eradication of corruption must simultaneously take cognizance of the spiritual and educational factors, which are the material aspects of human beings.

Evo People

Evo people are part of the Ikwerre ethnic group of Rivers State Nigeria. They are located today within the modern metropolis of Port Harcourt. The area spans from *Iriebe* in the east, *Atali* in the north, *Rumuodomaya* in the west, *Elelewon*, *Woji* in the south east and *Rumuomasi* in the south. The population of the area is estimated at 343406, with Ikwerre-speaking people as aborigines and people of other tribes in Rivers State and the world. Evo kingdom houses the headquarters of the Obio/Akpor Local Government Area and major centres of economic activities in Nigeria. The area is generally a lowland area with average elevation below 30 meters above sea level, and its topography comprises alluvial sedimentary basin and basement complex.

Education: a Tool

Nwaokugha and Ezeugwu (2017) opine that education is a tool that helps to develop the creative potentials of citizens, and this on its own engineers a general turnaround in the economic, political, social and moral outlooks of citizens that targets placing citizens on lanes upon which they can positively explore situations to their advantage.³

Achi (2021), in his view, suggests that education is the collection of gifts and abilities which are used to harness development. More so, education is the tool that can be used to foster total balance in the development of the society.⁴ These abilities include mental, physical and emotional function for effective survival and contribution in a constantly changing society like Nigeria.

³ Nwaokugha and Ezeugwu (2017) Corruption In The Education Industry In Nigeria: Implications For National

Development, European Journal of Training and Development Studies Vol.4, No.1, pp.1-17, February Published by European Centre for Research Training and Development UK (www.eajournals.org) ISSN 2057-5238(Print), ISSN 2057-5246(Online) 1

⁴ Achi, Emmanuel Vincent (2021) Impact of insecurity on education: tips for internet media peace intervention in Nigeria. Igwebuik: African journal of Art and humanities vol. 7 no 4

Moreover, Uzundu (2021) avers that the role of education in developing the society cannot be overemphasized. Hence, education promotes sustainable development which is a purposeful endeavour⁵ which is a vehicle of change and modern transformation. This transformation is physically evident in the political, sociological, economic and religious well-being of the immediate audience.

Philosophy of African Ontology

The ideology of African philosophical ontology is a fundamental instrument in understanding the Africanness of the Africans. Tempels (1959), as cited by Kanu (2015), opines that philosophy plays an important role in the life of an African. It is a vital force of development in the African society. The African philosophy is laced with different perspectives that impact nature. In this regard, "Tempels work is a lightening lamp for the naturalistic study of philosophy for the Africans. In his work, Tempels asserts that true African philosophy can be derived from their cultures."⁶ That is culture has a deep influence on African philosophy.

And these cultural philosophies are deeply rooted in the indigenous education and religion of the people. Hence, the proverbs, folklores and tales, when interpreted, help to understand the African philosophy.

Thus, it is germane to note that the sources of African philosophies are vast and interesting. The sources of African philosophies are instruments of indigenous education and religion which include, but are not limited to, "proverbs, folk tales, myths, names, artefacts, languages, symbols, songs, historical experience and traditional prayers."⁷ This sources of African philosophy which in themselves are embedded in the rich educational and religious ingredients provide raw materials for reflective development in a society.

African Indigenous Education

Indigenous education is a value-laden phenomenon that impacted the development of the African society prior to the advent of Western

⁵ Uzundu C. Ignatius (2021) Rapid sustainable development in Africa via education and viable informal

economy; Igwebuikwe: African journal of Art and humanities vol. 7 no 4

⁶ Kanu Ikechukwu Anthony (2015) *African Philosophy: an ontological-existential hermeneutic approach to*

classical and contemporary issues, (Augustinian Publication p27).

⁷⁷ Ibid 76

colonialism. This type of education focuses on the impartation of indigenous knowledge, methods and content. "It is a viable, legitimate form of education where the value of language and tradition is upheld to improve the success story and survival of culture."⁸ African indigenous education was initially a lifelong process of learning through determined stages of life, from the cradle to the grave. The Africans enjoyed communal sharing of knowledge where problems are solved collectively. Their emphasis was on practical industriousness, exploring skills like hunting, fishing, construction of thatch houses, insightful sculpturing, masonry, clay working, cloth making, cooking and home management. The indigenous education enabled the formation of attitudes that enabled individuals to live and function effectively in the society.

The method of indigenous education involves oral tradition where children learn through listening, watching and imitation, group work, apprenticeship, and cultural context. This implies that indigenous education had no time span or limitation and was not separated from the community; rather, it took place in the entire span of life. The Africans acquired skills and values from the womb; this means that education was an essential part of their life which cannot be removed from culture.

The knowledge and skill acquired were relevant for the development of the society, socially and economically. The skill and knowledge acquired had immediate and future usefulness, although they were not certificate-oriented, but graduation was carried out ceremonially by individual practice.

Education in the Indigenous Religion of Evo

The advent of Christianity in Evo made way for the establishment of Western education which was aimed at liberating the people from illiteracy and development of the society. This formed the foundation of reading and writing, first for religious indoctrination, but subsequently for intellectual development. Many parents sent their children to school to learn the white man's way of doing things. This knowledge assisted them to get the white man's job in and outside their communities.

⁸ Chukukwunonso Vitalis Ogbo and Ejikemeuwa J.O Ndubisi *African Indigenous education in contemporary society in African indigenous knowledge system: problems and perspectives* (APAS) Altograde Nigeria Limited

During the pre-modern era, school was a form of punishment to stubborn children or slaves in the community. Education that enhanced reading and writing helped to increase the literacy level of the people and shape the method of preserving information from crude symbols to writing and documentation on papers. This education also helps the people to see the universe beyond their traditional world view which was centred on Evo cosmology. The education further served as an instrument of modern socialization from communalism to individualism. This was not the initial practice before colonization; each person was his brother's keeper.⁹

As education developed, a lot of new features of environment and socio-economic elements experienced changes. These changes were aimed at finding better ways to reduce the suffering of people from the crude practice of indigenous mechanism with its ambiguities.

The forest was a factor of the environment that experienced change and religion. The indigenous religion experienced decline in practice as a result of the coming of Christian educational influence. Thus, this was done through a gradual method of educational indoctrination over a long period of time. These doctrinal differences included easier religious obligation, minimal sanctions for taboos as well as reduced cost of propitiation ritual.

Evo people had their own informal method of educating their children. The system of educating their young ones was through transmission of proverbs, folklores, parables, myths, legends and storytelling. This form of informal education was also economical. Parents taught their children different vocational skills like fishing, farming, hunting, handmade craft, blacksmith, thatch sewing, construction of thatch houses and natural medical remedy.

These vocations were orally passed on from one generation to the other in different families. These special abilities were believed to be endowed by deities as a means to help to the people of Evo. In Atali, the families of the Ekezie were specialists in herbal remedy and bone treatment.

⁹ Tasie Onyedikachi Henry (2020) Impact of Environmental degradation on the indigenous religion of Evo
Rivers State, Unpublished PhD thesis of Ignatius Ajuru University of education Rumuolumeni, PH.

Western education was introduced into Evo around the 1900s, predicated by church and school establishment. These schools and churches were constructed on deforested groves which were ritual sites, the abode of some deities. The construction of these buildings stalled the ritual practice of the indigenous religion, since the deities have been forced out of the homes. The schools that were developed helped to improve the reading and writing culture of Evo people, thereby enhancing their special abilities in vocational skills.

Corruption In Nigeria

Corruption is a pandemic that is plaguing the global society. It is starving the human race from the joy and peace of survival, thereby creating room for risk and insecurity in the Nigerian nation. According to Peter Genger (2018:20), corruption is a contemporary theme of research that scholars are searching for mechanism to end its spread and existence. He further averred that “corruption is a form of violence that is difficult to analyze and resolve under one descriptive concept and one wide intervention strategy.”¹⁰ This connotes that the pandemic of corruption is a disintegrating factor of peace and security in a society between the government and the people.

This bridged gap has often resulted in conflict that may not be resolvable by a bureaucratic system of justice, since it is void of restorative attributes. Hence, for corruption to be properly handled, it must have value for morals as taught and practiced in the indigenous religions of Africa. It is essential to note that corruption can only survive in an atmosphere that is encumbered with moral decay where justice tends to destroy than restore.

Corruption was initially not part of the African society; it is an alien that was imported through colonization of the African nations. The problem of corruption started with the erosion of the rich cultural values and practices of African indigenous religions in compliance with Western barbarism.¹¹ This challenge of corruption which was imported into Africa can also be sent back to where it came from, if the African people will return back to the practice and beliefs of the ethical norms of indigenous religion and education.

¹⁰ Peter Genger, (2018) combating corruption with African restorative justice tradition; suggested step for Nigeria. *African journal of criminology and justice studies; AJCSJS vol 11*

¹¹ Philip O. Okolo and Akpokighe O. Raymond, (2014) corruption in Nigeria: Possible way out. *Global journal of human-science; political science vol 14*

It was through the entry of corruption into Africa that the societies began to experience the suffering that is embedded in favouritism, ethnicism and nepotism which have crippled the habit of mutual love and hospitality inherent in an African (the sharing of love and care of the black race). The cost of corruption cannot be estimated or quantified in terms of money and asset; it is rather very heavy to the survival, development and structure of the Nigerian society of which Evo is inclusive.

It is satisfying to note that the problem of corruption is not without a solution. Thus, a way out of the pandemic of corruption is hinged on the restoration of indigenous religious beliefs and practices and the indigenous education that once coordinated the societies in the absence of corruption during the pre-modern era.

Corruption is a virus that is eating and killing the developmental potentials of African nations. Thus, as long as corruptible ideologies of the Western nations are accepted as norms in Africa, African nations (especially Nigeria) will be continually inundated with the difficulties of developing themselves without the aid of other continents of the world. This is the method the Western nations are using to keep Africans as subjects and slaves.¹²

There is a common saying that “He who pays the piper, dictates the tune of the music”; as long as the Western nations continue to sway Nigeria with corruption doses, the country will remain in a state of servitude. In this wise, there is a call for revolution against Western cultures that promote corruption and a rebirth of indigenous religious values, and education that advocates for peace and fights against corruption is necessary.

Much as it may be a global pandemic, it has a localized antidote for its cure. One of the problems and challenges of corruption is that though the cure for it is within the local societies, it has been abandoned and relinquished for Western methodologies that have not yielded any result for centuries. It is like pouring water on a duck’s back. Hence, the re-introduction of indigenous religious beliefs and practices will help fight this social pandemic called corruption. The traditional mechanism

¹² Olukayode Abiodun Faleye, (2013) Religious corruption: A dilemma of Nigerian State. *Journal of sustainable development in Africa Vol 15*

can be legislated upon as laws and policies to strengthen the observances of indigenous religious and educational ethos that promote morals and integrity in Evo societies and Nigeria at large.

Corruption is a systemic problem of human factor of unjust economic order in which the wealth of the nation appears in a few private individuals' pockets to the detriment of the poor masses. The question is, why will there not be conflict in a state that is full of corruption, since the incompetent corrupt political office holders do not incorporate or recognize the value of indigenous religions and education as means of sustaining and governing the Nigerian nation? The indigenous religions of Africa, no doubt, have in its beliefs and practices strong and effective ethical norms used in administering the indigenous people over the years before the advent of colonial policies that gave rise to corruption in Nigeria. The problem of corruption has remained, since the loss of values and morals propagated by the indigenous religion.¹³

It is very important to note that education and religion are the mainstay of the Nigerian economic development in terms of capacity building and productions. With the endowed natural resources, Evo in Nigeria should be developed, but the reverse is the case. The area has continued to suffer deprivation and marginalization from the Federal Government of Nigeria due to improper educational and religious values incorporation. This is a component of corruption which has bedeviled them.

It is rather unfortunate to note that the resources that enrich the nation that are gotten from Evo, a part of Niger Delta, are yet to be used for the enjoyment of people. The people do get the dividends from their naturally endowed resources but languish in underdevelopment, whereas areas of country that contribute little or nothing to the Nigerian economic enjoy more. In this wise, the question that should be asked is, could such an act not generate ill feeling resulting in conflict among the people, thereby enhancing underdevelopment? This is practiced in Nigeria as a proceed of colonial policies of education that has bedeviled Nigeria.

¹³ Wotogbe-Weneka O. W (2018) *African traditional religion and the Nigeria commonwealth* lead paper presented at the 39th annual conference of the Nigerian Association for the study of religion (NASR) held at AjayiCrowther University, Oyo State.

How to Resolve the Nigerian Problem of Corruption by Applying Indigenous Education and Religion

The research tends to bring to the front burner, that the acceptance of indigenous religious beliefs and practices will salvage the nation from the problem corruption which affected its development for many years.

Inculcating Cultural Values and Norms

It is sacrosanct to note that a return to the indigenous religious education which is the value thrust of the culture as practiced by the forbears is very important. This includes value for hard work and honesty above material or monetary gains and the worship of wealth. The indigenous religions, education, taboos, laws and sanction abhor violence, murder, human trafficking and kidnapping that arose from corruption which is afflicting the Nigerian nation in contemporary times. More so, the indigenous education and religions of Africa, conveniently support the value for life, settlement of disputes and good governance that is void of marginalization but corroborates the culture of fair distribution of co-owned resources in the presence of the divinities and deities.

These are the shortfalls of the Nigerian practice of Western philosophies of individualism rather than mutual welfare which is the tenet of indigenous religion during the pre-modern era. The Nigerian society today is suffering from greed, dishonesty, stealing, arm robbery, banditry and laziness, all resulting from corruption. The norms and values of trust, selflessness and industry which were the foundational bedrock of the indigenous societies taught by their indigenous religious education have been thrown to oblivion.

In this wise, if the Nigerian people and the government will sincerely embrace the tenets of indigenous education and religion, it will go a long way to ameliorating some of the challenges that are bedeviling the nation as a result of the presence of corruption. "It is with regret that most Nigerians think that to be in tune with modern life means abandoning and undermining every aspect of indigenous religious educational life and culture. This accounts for the high rate of ignorance in traditional values."¹⁴

¹⁴ Ibid

Disrespect for Law

The indigenous religious education in the pre-modern era valued taboo, sanctions and laws very much, since they were instituted by ancestors, deities, divinities and the Supreme Being. These laws, taboos and sanctions were strictly obeyed to avoid the wrath of the divinities. This was because defaulters were severely punished by deities and other spiritual beings for infringing on the laws and taboos. This was carried out either by the spirit beings or traditional age-grades. Hence, in this modern time, crime is on the increase and it is easy for criminals to use the bureaucratic system of justice to jump the laws and their judicial consequences, since the practice of law requires evidence.

This is a follow-up to a nation with a corrupt system where the innocent are considered to be or forced to accept that they are guilty and the guilty plead not guilty.

Besides, the political system in Nigeria cannot be exempted from the problem of corruption. The electoral system that produces leaders of the society today has been marred with corruption. The once-simple voting that counts for the choosing of leaders has been upturned to ballot-snatching with thugs to impose the unwanted individuals who will steal and loot the treasury and resources of the larger society. The high rate of election malpractices at the polling units and the courts is mind-blowing.

There are countless court cases of voting irregularities that may be irresolvable as a result of this pandemic of corruption. In this wise, nobody can gainsay that Nigeria's electoral and political system needs redemption if the moral values of indigenous religions in the pre-modern era are brought back into the societies. This will help to straighten the already bent Nigerian system to a standard that promotes the welfare of the citizenry and equality of the human race before the divine entities.

Conclusions

Thus far, the discussion on the role of the indigenous religions and education of Nigeria in curbing the challenges of corruption and underdevelopment has been enriching. Moreover, the numerous problems of corruption Nigeria is grappling with, like false federal educational and religious policies of the Western nations, are extensive and were identified in this paper.

However, Nigerians must come to the realization that Western educational antidote cannot completely solve the problem of corruption it created in Nigeria. Hence, the Nigerian people have not benefited more since their abandoning of the rich indigenous religions and educational culture. The loss of the indigenous sense of belonging as inculcated through indigenous religious education has continued to plague the Nigerian nation into the servitude that arises from the consequences of corruption, giving rise to underdevelopment through conflict and crisis.

Finally, this paper advocates an inclusion of the indigenous religious education in the constitution to strengthen the moral and ethical values of Nigerians, since they are fundamentally and effectively meant for the restoration of the nation from the hands of corruption and underdevelopment. If not, the negative attributes of corruption portend a severe danger to Nigeria's existence as a nation.

POSITIVE IMPACTS OF COVID 19 LOCKDOWN POLICY ON FAMILY RELATIONSHIP: A SOCIOLOGICAL INQUIRY

Ekenedilichukwu A. OKOLO

Department Of Religion And Human Relations
Nnamdi Azikiwe University, Awka, Anambra State
ea.okolo@unizik.edu.ng

&

ABALOGU, Divine Maduka, Ph. D

Department Of Religion And Human Relations
Nnamdi Azikiwe University, Awka, Anambra State
dm.abalogu@unizik.edu.ng.

Executive Summary

The society as it is today evolves from hunting and gathering to the modernized/civilized society. This evolution so witnessed is not without unhealthy contributions to the relationships that exist within the family. This is because it gives way for quest and interest in searching for greener pastures at the detriment of relationships that ought to exist in families. In most cases, children are left in the care of house maids who have little or no knowledge of children upbringing, while parents are more interested in their work and how to raise money to cater for the family thereby widening relationships that exist between them and their children. More so, it will not be an aberration to say that with the movement of the society today, the bond that ties families together are drastically loosening thereby giving way for more divorce, infidelity in marriage, lack of better upbringing of children, lack of parental care on children and the likes. In view of this noted facts, this paper is set to examine the positive impacts of Covid 19 lockdown policy on family relationship. The study will adopt a sociological method in its approach and will be theoretically framed with family system theory. The paper therefore finds that relationships as it exist in families today are becoming loose which ought not to be so if our society will be better. It also observes that with the policy of lockdown due to coronavirus pandemic (Covid 19), there is a reawakening of family relationships with more affinity between couples, parents with their children and family members. It finally

observes that Covid 19 lockdown policy has made members of families to have time for each other which helps in rebuilding the noted loosen relationships. It is on this premise that this paper concludes that Covid 19 lockdown policy has a positive effects on families in the sense that it helps in returning love, unity, care and togetherness to families. The paper therefore recommends that the society should not only view Covid 19 from the lens of negativity but should also see it's good effects in bringing families together and making couples and their children have time for each other. It also recommends that in as much as people see the suffering inflicted on human beings by Covid 19, they should also see peace and settlement brought to families by it's policy of lockdown.

Keywords: Positive, Impact, Covid-19, Lockdown, Policy, Family, Relationship, Sociological, Inquiry.

Introduction

Coronavirus (Covid-19) disease is an infectious disease caused by a newly discovered coronavirus. It is a virus that began in the later part of the year two thousand and nineteen into two thousand and twenty. It was said to have started from Wuhan, a city in China and spread to other parts of the world with many records of death. Before the discovery and spreading of Covid 19, the society has turned into money seeking society with lack of time for one another which has adversely affected cordiality and relationships that exist between people in the society. Taking a bearing form the family, it can be seen that parents have always been interested in catering for the wellbeing of the family at the detriment of family relationship. No wonder in some cases, some children have taken their house help or maid as mothers and fathers and seeing their biological parents as brothers and sisters. This may be amusing but it is what is seen in the society of today and that has really affected families. This also shows why the rate of divorce is on the increase because husbands and wives have no time for each other.

More so, it can be said that the gap in relationship between parents and their children are contributing to the kind of children that are been raised in our families today, where some children exhibit attitudes that are in direct opposite to the acceptable way of life. Also some children are not taught the normal ethics and etiquette, code of conduct, code of dressing, manner of speech and the like. All these have driven the

society into the state of disorder and disarray. It is in this state of life that coronavirus surfaced. With the spread of the virus and the high increase in the number of casualties recorded, the government has to enact a policy aimed at reducing the movement of people from one place to another in order to limit the spreading of the virus. It is this policy therefore that is known as Covid 19 lockdown policy. With this policy on ground, people are forced to stay at home with limited movement which invariably limits the number of hours spent outside the house, thereby forcing everyone to have time for each other. Also this lockdown policy brought about witnesses of changes in family relationship in the sense that couples now have time for each other, children have time with their parents, and people have time for their extended families. This therefore gave rise to a new approach of relationship as it is supposed to be in the family. It is against this backdrop that this paper is intended to spotlight the positive impacts of Covid- 19 lockdown policy in rebuilding family relationship which has helped in amending cracked relationships and breaking homes.

Theoretical framework

This work will be theoretically framed with the theory of family system. It is important to note that family relationships are very complex, and as such, no two families are exactly alike. Notwithstanding, some theories suggest that all families fall into the same model of the emotional system. One of those theories is Family Systems Theory. In the words of Karen (2020), family system theory was introduced by Murray Bowen, which suggests that individuals cannot be understood in isolation from one another, but rather as a part of their family, as the family is an emotional unit. Bowen sees families as systems of interconnected and interdependent individuals of which none can be understood in isolation from the system. Karen sees Family systems theory as a way of looking at the family as a cohesive emotional unit, hence family members are intensely emotionally connected. Karen goes further to posit that the family systems theory suggests that the family functions as an emotional system wherein each member plays a specific role and must follow certain rules. Based on the roles within the system, people are expected to interact with and respond to one another in a certain way. Patterns develop within the system, and each member's behaviour impacts the other members in predictable ways. Depending on the specific system, these behavioral patterns can lead to either balance or dysfunction of the system, or both, at various points in time. Among the goals of the family system theory is to educate people about the importance of family emotional systems. Even if a person considers

him or herself to be removed from their respective family unit, they are still greatly impacted by the emotional condition of the family. This is why Bowen believes that humans evolved with a sense of familial interdependence to encourage cooperation necessary for survival. Thus, as hard as a person may try to emotionally cut their family off, it is extremely difficult to override the foundational principles of human nature. He goes on to mention the subsystem of the family system theory as parental relationships, sibling relationships, parent-child relationships and the overarching family system. Each system while unique, is constantly in connection with each of the other systems.

On the other hand, Kerr (2000), maintains that family system theory is a system thinking to describe the complex interactions in the unit. It is the nature of a family that its members are intensely connected emotionally. In his view, people often feel distanced or disconnected from their families, but this is more feeling than fact. Families so profoundly affect their members' thoughts, feelings, and actions that it often seems as if people are living under the same "emotional skin". People solicit each other's attention, approval, and support and react to each other's needs, expectations, and upsets. The connectedness and reactivity make the functioning of family members interdependent. A change in one person's functioning is predictably followed by reciprocal changes in the functioning of others. Families differ somewhat in the degree of interdependence, but it is always present to some degree. This theory is suitable in this work because it is set to examine the relationship that existed in families before Covid 19 and the change of relationship that is brought about by Covid 19 pandemic.

Background to Covid 19/ lockdown policy

During the later part of December 2019, there was a discovery of a new (Virus) coronavirus that was identified in China causing severe respiratory disease like pneumonia. It was originally named Novel Coronavirus and the World Health Organization (WHO) advised the following language associated with the virus. The virus causing the infection is named - severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). The disease caused as a result of infection is named - coronavirus disease (COVID-19). Coronavirus disease has been categorized as an airborne High Consequence Infections Disease. SARS-CoV-2 is spreading between people globally and has been seen on the WHO situation reports dashboard to be on the increase daily.

In a write up made by Centre for Disease Control (2019, retrieved on Jan 27, 2020), Coronavirus disease was first identified amid an outbreak of respiratory illness cases in Wuhan City, Hubei Province, China as was initially reported to the WHO on December 31, 2019. On January 30, 2020, the WHO declared the Covid-19 outbreak a global health emergency. On March 11, 2020, the WHO declared Covid-19 a global pandemic, its first such designation since declaring influenza a pandemic in 2009 (Coronavirus Live Updates in the New York Times, 2020)

According to WHO (2020), the name Coronavirus was chosen to avoid stigmatizing the virus origins in terms of populations, geography, or animal associations. On February 11, 2020, the Coronavirus Study Group of the International Committee on Taxonomy of Viruses issued a statement announcing an official designation for the novel virus: severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). Also on April 3, 2020, the CDC issued a recommendation that the general public, even those without symptoms, should begin the wearing of face coverings in public settings where social-distancing measures are difficult to maintain in order to reduce the spread of the disease. The CDC had postulated that this situation could result in large numbers of patients requiring medical care concurrently, resulting in overloaded public health and healthcare systems and, potentially, elevated rates of hospitalizations and deaths. The CDC advised that nonpharmaceutical interventions are the most important response strategy for delaying viral spread and reducing disease impact.

According to Ferguson, Laydon, Nedjati-Gilani, Imai, Ainslie and Baguelin (2020), the feasibility and implications of suppression and mitigation strategies have been rigorously analyzed and are being encouraged or enforced by many governments to slow or halt viral transmission. Population-wide social distancing plus other interventions like home self-isolation, school and business closures, reduction of religious activities are strongly advised. These policies were required for long periods to avoid rebound viral transmission. More so, as the United States was experiencing another surge of Covid-19 infections, the CDC had to intensify their recommendations for transmission mitigation. They recommended universal face mask use, physical distancing, avoiding nonessential indoor spaces, postponing travel, enhanced ventilation, and hand hygiene. CDC maintains that individuals at high risk for infection were persons in areas with ongoing local transmission, healthcare workers

caring for patients with Covid-19, close contacts of infected persons, and travelers returning from locations where local spread has been reported (CDC, 2020). The CDC also published a summary of evidence of comorbidities that are supported by meta-analysis/systematic review that have a significant association with risk of severe Covid-19 illness which includes cancer, cerebrovascular disease, chronic kidney disease, chronic obstructive pulmonary disease, diabetes mellitus, type 1 and type 2, heart conditions (eg, heart failure, coronary artery disease, cardiomyopathies), immunocompromised state from solid organ transplant, obesity, pregnancy, smoking, current or former and others.

A survey of relationships that exist in the families today

The family has always been regarded as the bedrock of the society since each individual of the human race is a product of the family. It may be inferred that good products from the family make good societies while bad products make bad ones. This suffice that, most of the social problems besetting the modern society are due to mal-adaptive socialization process of the family. Thus building healthy families is a sine qua non to building good societies. Research has indicated that healthy family life is dependent on the quality of family relationships or attachments (Fahey, Keilthy and Polek, 2012). Healthy family relationships bring about trust and respect which is then reflected in warmth, love, affection, support and cares received by each family member. Relationships between parents and children complete the relational triangle at the core of the family. According to O'Connor, Dunn, Jenkins & Rashbash (2006), the parent-child relationship has been associated with a wide variety of child outcomes including aggression and delinquency, depression, anxiety and internalizing problems, social competence and peer relationship, self-esteem, identity and general health and development. However these relationships are usually mediated by other factors such as genetic behavioural factors and the wider social environment. Today, as a result of Western education, most parents enroll their children in schools (Crèche) as early as less than one year old and those things that should be taught to children by their parents will be missed out. Nowadays after the normal school hours, children spend extra hours for what is called lesson because it is a way of keeping children until their parents are free from work. It is now the culture that even during the holidays, parents send their children to holiday lessons because there is nobody to stay with them. This is because they leave the house early in the morning in quest of money and come home sometimes when the children must have gone to bed.

Since parents are too busy with business and fail to inculcate into the children the indigenous culture and tradition through folklore which is a veritable means of indigenous education. Hence, Nnyigide (2017) questions thus, when does that child learn from the parents the ways of their people? When does that child learn to cook and do other chores that will help him or her to perform as an adult? How many hours does the child spend with the parents to know the language and history of his people? The education as is given today is not as holistic and functional as traditional education. Today, even when parents manage to be at home and a child is disturbing, instead of using lullaby as was done in the olden days to pacify the child, the usual thing is that a movie will be put to engage the attention of the child, the result being that the child keeps imbibing the things he or she sees on the screen which may have disastrous effects as childhood is a period of formation and socialization at which children learn a lot from their elders and peer group, both in the immediate environment and the television, thus their overexposure to the internet and uncensored media is not in their best interests. This is why values like truthfulness, honesty, respect for hard work, hospitality, dignity of labour are hard to come by these days. Nmah (2012) opines that parents complaining for lack of control over their children are simply the result of children not being properly trained through folklore which is an avenue through which morals and societal etiquettes are imbued to the younger generation.

Causes of Loosen Family Relationship

Many factors can be said to be the causes of loosen family relationship, these are expressed as follows:

a. Crises between Parents in the Family: Parental conflict has been identified as one of the factors that produce loosen family relationship, it is that which affects everyone in the family (Smith and Jenkins, 1991). Parental conflict is that which is also known as crises between parents in the family. According to Rodgers and Pryor (1998) in a research, they observe that family relationship can be intercepted by conflict between parents. Many families have been torn apart and the relationships weaken because the parents are in disagreement. McFarlane, Bellissimo and Norman, (1995) agree that children and family tides have been intercepted by quarrel and family misunderstanding. The consequences of loosen family relationship for children regardless of family structure is that which mostly affects them. However, Amato and Keith (1991) note that contemporary family is much interested in other activities that negate their major responsibilities. Furthermore, Booth and Amato

(2001) and Jekielek (1998) agree that this disagreement is often caused by parents who are not faithful to each other. Bream and Buchanan (2003) further enumerate that when one partner tries to compare him/herself more than the other, it results to family crises. Rodgers and Pryor (1998) opine that children are majorly affected because it tends to impair parent-child relationships. Also Grych and Fincham (1990) are of the view that children would also suffer when this crises continues.

b. Engagement in full time Economic Activities: Economic activities are one of the factors that are most prominent in our time. It has become a norm that in our contemporary times, parents are now committed to their business, work and offices amongst others (Rodgers and Pryor, 2001). In most families, Shouls et al (1999) highlights that approximately seventy percent of most parents are fully engaged in various business and commerce, and also other research has demonstrated that parents are more employed in civil service jobs. Evans, Harkness and Ortiz, (2004) reveal that when parents are fully concentrated on economic activities, they do not devote time for their family. The relationship which is been enjoyed is therefore loosen. Many children have become their own lords and ventured into taking decisions because they are not closely watched by their parents. Mackay (2005) states that most parents have made a shipwreck of their families as a result of their unavailability to carter and respond to their primary family responsibility. The family remains the smallest social unit where every individual is been formed. When parental care is not fully expressed in a family, this produces loosen family relationship.

c. Poverty in the Family: Poverty and the resultant stress not only affect mental and physical health but can be both a consequence and a cause of loosen family relationship. Hornby (2015) states that poverty is a state of being poor or lack of money. Most parents from a lower socio-economic background are exposed to loosen family relationship (Rodgers and Pryor, 1998). Poverty tends to deprive parents from the vital necessities which they are to provide for the family. Studies of two parent families in America who suffered a severe drop in income showed that the economic pressure led to increased depression in both mothers and fathers and increased marital conflict, which resulted in increased hostility to children. More coercive parenting and disrupted family relationships negatively affect children's well-being and behaviour (Conger et al., 1992). This is also visible in our contemporary time as most families have exposed their children to hawking, road-side begging amongst others. Also, Smith (2004) notes that poverty comes

with so many pressure which often causes parents not to fully perform their responsibilities accordingly thereby leading to loosen family relationship.

Effects of Loosen Family Relationship

a. **Lack of Parental Control on Children:** Parental negligence, improper parenting and laxity of parents have led to loose family relationship. Hornby (2015) defines parenting as the process or the state of being a parent. Once you have a child, you are involved in the process of parenting. However, it is not that simple as Morre (2011) defines parenting as the process of developing and utilizing the knowledge and skills appropriate to planning for, creating, giving birth to, and rearing and providing or care for offspring. This definition implies that parenting starts when there is a plan for it and it involves not just bringing up the children but also providing and grooming them. Harold (2005) enumerates that there are several characteristics of parenting. First, with the advance of medical knowledge and technology, parenting becomes a choice in life.

Secondly, being a parent is a life-long commitment. Thirdly, it involves responsibilities as parents are responsible to take good care of their children physically as well as psychologically. Lastly, parenting involves not just the couple but all the family members since the birth of a child affects the whole family. However, Harold and Murch (2005) further state that the quality of parenting depends on several factors. Firstly, the mature personality of the parents is the basic factor of good quality parenting. It also contributes to the stable and intimate marital relationship, which is the second factor of high quality parenting. Thirdly, the parents' motivation of having a child would affect their way of parenting. Fourthly, whether the pregnancy is planned or not is also an important factor as planned pregnancy implies better preparation to be a parent.

Whether the parents' level of expectation on the child is appropriate will certainly affect their parenting quality. Parents' unrealistic expectation will exert pressure on children. Lastly, the child's temperament and physical attributes is also a factor. A difficult child with physical handicap will make the parenting task more difficult than an easy baby with adorable attributes. In other words, the term parent refers to a father or mother who is related to a child by blood. Abraham (2010) opines that neglect by parents are resultant effects of loosen

family relationship. It has been observed that when parent's relationship with their children is loose, it brings about lack of control over their children. Hussain and Warr (2017) support that, parents must play vital roles in the formation of their children. When parents do not have maximum control over their children, they will constitute nuisance in the larger society. However, there is need for the parents in the family to device strategy to discipline and control their children's activities.

b. Lack of Proper Child Upbringing: Child upbringing is the major responsibility of every parent. It is the sole responsibility of every parent to bring up their children with the norms and values of the social institution that abound. Parents also have a primary responsibility to provide the basic needs of their family which are food, housing and toiletries. Udechukwu (2017) records that a child that is brought up in their own culture will never depart from it when he grows up. This is in accordance with what is written in the holy bible (proverbs 22:6) which reads "Train up a child in the way he should go and when he is old, he will not depart from it.

Child-parent relationship has undergone very significant changes in the recent past mainly due to the processes of globalization, modernization, industrialization, migration, social media and education. Udechukwu (2017) notes that child upbringing in the family is very crucial as the family has an important role to make in the future of a child because family is the basic social institution in which the child socialize properly and learn discipline, norms, values and moral of the society. Earlier the child-parent relationship was harmonious and peaceful but now, it has been seen as non-harmonious and conflicting and children show the signs of anger, confusion, frustration and aggression. Parents of young people are often blamed for the delinquent behavior of their children. Abraham (2010) purports by saying that, children should be properly groomed as should be with the proper ethics and values of the society. When this is not properly handled, it weakens family relationship.

Positive impacts of Covid 19 lockdown policy on rebuilding family relationships

The policy of lockdown due to covid-19 has a lot of benefits to rebuilding family relationship. In the opinion of Kumar (2020), family life at least in the urban landscape has benefited in many ways. People have often been busy and engaged in various pursuits. It was career, jobs and enterprise for the grownups and endless charade of academic

activities for the younger ones. It is a curious human phenomenon wherein there is herd mentality and entire populations get influenced and get in a race. More often than not, these pursuits are ill-conceived and meaningless in the larger scheme of things. He goes on to say that the lockdown period gave people a forced opportunity to take a pause, refresh and reconnect with their loved ones. Families have been forced to spend endless time together and people have begun to realize the value of the same. Spousal relations have been rekindled; parental bonds have been rejuvenated. Board games have been resurrected from the dead. There is a coming together akin to what has been experienced in the pre Covid -19 period. More so, the value of domestic labour has been redefined, household chores are equally shared amongst family members and there is a solidarity that develops when people act together.

In a research conducted by Clayton and Potter (2020) of which 60 parents from a diverse set of socio-economic backgrounds, geographies, religions and cultures participated. Parents were asked about employment, home-schooling, family relationships, technology use, health, and wellbeing. Encouraging findings were made which suggest that lockdown has been beneficial for some families with positive changes reported. Clayton and Potter further by saying that they have found out that some families are doing well and many are having positive experiences, particularly in terms of strengthening family bonds. Furthermore, findings from their research revealed that for many parents, the chance to spend more time at home with their children, the ability to work from home, less commuting and a sense of a slower pace of life in general has led to a reassessment of work and career priorities. Parents have a renewed shift of focus towards the family and personal relationships with many reporting the desire to reach a better balance between work and family life post lockdown, with some parents actively looking for new employment or more flexible working patterns. The study has also highlighted that spending more time together as a family is beneficial for many children. Contrary to some of the negative reports of home-schooling, a significant number of parents felt that their children benefited from one-on-one learning at home, leading to progression in reading, writing and language skills. At the same time, many parents prioritized their child's wellbeing above educational attainment during this time, leading to reports of positive child wellbeing and outcomes.

The inference so far is that lockdown gave people more opportunities to spend time together as a family. And by spending more time together as a family, they build relationships and help their children feel happier, safer and more relaxed during this experience. If one working from home, he or she might not always have a lot of time during work hours. So it's all about making the most of the time one has by giving the children positive attention and turning everyday moments into quality time. This was a time one has to give positive attention to the children which can be in the form of making eye contact and smiling at your children, showing your children a lot of affection, telling your children you are proud of how they are handling the situation. It can also be in the form of praising your children when they put effort into their schoolwork or chores, showing interest in what your children have done each day and stopping to listen, if you can, whenever your children want to talk, especially about things that are worrying them. Lockdown period was also a time of sharing quality time with the members of the family and making them feel the impact of a loved one.

Conclusion

The foregoing has been an attempt by the authors to air their view on the issue of Covid 19 and many things that came with it. Covid 19 has been with us which the society is not ignorant of its existence. Hence, the society has the notion that the pandemic has a lot of disadvantages which the authors are not negating but maintain that people should view it from different angles. It is widely understood and acknowledged that before the coming of Covid 19, the society has turned into money making society with its attendant consequences on the children upbringing and family relationships. It was upon this pandemic that the lockdown policy was initiated which came with a pause and a readjustment of human thinking towards the betterment of families. This made people to have time for each other thereby rebuilding relationship with its positive results on the family. More so, lockdown policy made families to reunite once again, with much and appropriate time for each other which helps in strengthening marriages and rebuilding marriages that were already breaking. It also helps to limit the rate of divorce that would have been witnessed in the society. It is in view of these issues discussed in this paper that the authors made bold to say that Covid 19 policy has contributed immensely to rebuilding family relationships.

Recommendations

Having gone through this work, the paper therefore recommends that, The society should not only view Covid 19 from the lens of negativity but should also see it's good effects in bringing families together and making couples and their children have time for each other.

In as much as people see the suffering inflicted on human beings by Covid 19, they should also see peace and settlement brought to families by it's policy of lockdown.

It goes further to recommend that the good work covid-19 lockdown policy has started should not to ignored so that our children can be trained to be responsible members of the society.

References

- Abraham, F. M. (2010). *Contemporary Sociology: An introduction to Concepts and Theories*. New Delhi: Oxford University.
- Amato, P.R. & Keith, B. (1991). Parental divorce and the wellbeing of children: A meta-analysis. *Psychological Bulletin*, 110, 26-46.
- Bream, V. & Buchanan, A. (2003). Distress among children whose separated or divorced parents cannot agree arrangements for them. *British Journal of Social Work*, 33, 227-238.64
- CDC (2020), Coronavirus Disease 2019 (COVID-19): Recommendations for Cloth Face Covers. available at <https://www.cdc.gov/coronavirus/2019-ncov/prevent-getting-sick/cloth-face-cover.html>. Accessed: April 6, 2020
- Clayton C. and Potter M. (2020), Family Relationship: Why Is It Important, retrieved from <https://www.leedstrinity.ac.uk/news/archive/2020/covid-19-study-reveals-positive-impact-of-lockdown-on-family-dynamics-and-wellbeing.php>
- Conger, R. D. Conger, K. J., Elder, G. H. & Lorenz, F. O. (1992). A family process model of economic hardship and adjustment of early adolescent boys. *Child Development*, 63, 526-541.
- Evans, M. Harkness, S. & Ortiz, R. A. (2004). *Lone parents cycling between work and benefits*. Retrieved on 7/10/2021, from www.dwp.gov.uk
- Ferguson N. M., Laydon D., Nedjati-Gilani G., Imai N., Ainslie K. and Baguelin M. (2020), Impact of non-pharmaceutical interventions (NPIs) to reduce COVID-19 mortality and healthcare demand. Imperial College COVID-19 Response Team. <https://www.imperial.ac.uk/media/imperial-college/medicine/sph/ide/gida-fellowships/Imperial-College-COVID19-NPI-modelling-16-03-2020.pdf>. Accessed: March 18, 2020
- Harold, G. T. & Murch, M. A. (2005). Interparental conflict and children's adaptation to separation and divorce: implications for Family Law. *Child and Family Law Quarterly*, 17, 185-205.
- Hornby, S. A. (2015). *Oxford Advanced Learners Dictionary*. Oxford: Oxford University.
- Hussain, M. & Warr, M. A. (2017). Marginalized children within families: A study of weakened child-parent relationship in Srinagar district of Kashmir. *The Research Journal of Social Sciences*, 8, 9, Retrieved from www.aensi.in/assets/uploads/doc/c4f6a-04-12.pdf.

- Kumar V.(2020),The Positive Impact of the Lockdown on Family, Relationships and Self, accessed from <https://thecsrjournal.in/positive-impact-lockdown-family-relationships-self/>
- Mackay, R. (2005). The impact of family structure and family change on child outcomes: A personal reading of the research literature. *Social Policy Journal of New Zealand*, 24, 111-133.
- McFarlane, A. H., Bellissimo, A. & Norman, G. R. (1995). Family structure, family functioning and adolescent well-being: the transcendent influence of parental style. *Journal of Child Psychology and Psychiatry*, 36, 847-864.
- Moore, A. K. (2011). *Parental Relationship Quality and Child Outcomes across Subgroups-Trends child research brief*. Washington DC: Oxford.
- Nmah, P. E. (2012). *Basic and applied Christian ethics: An African perspective*. Onitsha: Gucks.
- Nnyigide, N. M. (2017). The emergence of early Igbo novel: The role of Igbo oral literature. In *Igwebuike: An African Journal of Arts and Humanities*, 3, 4, 46-58.
- O' Connor, T. G., Dunn, J., Jenkins, J. M., & Rashbash, J. (2006). Predictors of between-family and within family variations in parent-child relationships. *Journal of Child Psychology and Psychiatry* 47, (5), 498-510.65
- Rodgers, B. & Pryor, J. (1998). *Divorce and separation: The outcomes for children*. York: Joseph Rowntree.
- Smith, M. (2004) Parental mental health: disruptions to parenting and outcomes for children. *Child and Family Social Work*, 9, 3-11.
- Smith, M. A. & Jenkins, J. M. (1991). The effects of marital disharmony on pre-pubertal children. *Journal of Abnormal Child Psychology*, 15, 625-644.
- Udechukwu, G. I. (2017). Igbo cultural values and the European influence: A way to redirect the present Igbo youth. *Unizik Journal of Arts and Humanities, Special Edition*.
- Kerr, M. E. (2000), *One Family's Story: A Primer on Bowen Theory*, the Bowen Center for the Study of the Family; <http://www.thebowncenter.org>.
- Karen D. (2020), Family Systems Theory definition and What Is It?<https://www.regain.us/advice/family/family-systems-theory-definition-what-is-it/>
- The New York Times, Coronavirus Live Updates: W.H.O. Declares Pandemic as Number of Infected Countries Grows. Available on

<https://www.nytimes.com/2020/03/11/world/coronavirus-news.html#link-682e5b06>. Accessed: March 11, 2020.

**CLIMATE CHANGE AND SUSTAINABLE AGRICULTURE IN
AFRICA: A GENDERED, AGRARIAN PHILOSOPHICAL
APPROACH**

Victoria Openif’Oluwa Akoleowo, PhD

Department of Philosophy and Religious Studies
Dominican University, Ibadan, Nigeria
opeakoleowo@gmail.com

Executive Summary

Africa is home to some of the world’s most vulnerable populations. Despite contributing a negligible amount to the causal factors of global climate change, the African continent is disproportionately affected by its damaging effects, given the continent’s widespread reliance on environmental produce. As such, Africa’s agriculture and agricultural products are deleteriously affected by current changes in the environment, with particular emphasis on the extant reduction of water supply as well as erratic and extreme weather conditions. At the global level, efforts to mitigate the effects of climate change have resulted into various protocols and agreements, for example, the Kyoto 1997 protocol. However, this paper contends that the policies contained in these protocols and agreements assented to by African parties cannot effectively address the challenges occasioned by climate change in the African agricultural space. The paper, therefore, emphasises the necessity of adopting a gendered approach to effective climate change mitigation policies. Such gendered approach lies within the purview of agrarian philosophy, a domain of philosophy concerned with the norms and values which drive/guide human interactions with the environment. Using this approach, this paper examines the imperative of decolonising Eurocentric approaches to climate change mitigation policies. It avers that sustainable development can only be achieved where proposed mitigation policies recognise and accommodate the facts that 1) indigenous agricultural practices derive from indigenous cultural beliefs and values; 2) the African agricultural space is predominantly made of small-holdings; and 3) African women experience a higher rate of social vulnerability to climate change and its resultant

effects and must, thus, be included/represented in mitigation/adaptation measures.

Keywords: African agriculture, Agrarian philosophy, Climate change, Women

Introduction:

The story is told of a Mogul emperor who decided to construct a new capital for his empire on the dry plains of northern India. This construction was carried out with the best materials, architects and workers, and the eventual result was a grand metropolis filled with the best structures and road networks. However, fifteen (15) years after it was completed, residents abandoned the metropolis and founded smaller communities. The reason for the abandonment – the surrounding environment could no longer sustain such a large scale undertaking, and the metropolis had exhausted its water supply (Clarke, 1980). The lesson – plan according to the scale you have to work with.

In line with this lesson, this paper interrogates the challenge of climate change (CC) and its implications for sustainable agriculture in Africa. The African continent is currently experiencing a disproportionate percentage of the effects of climate change. Home to the world's most vulnerable populations, it exhibits a high dependency on environment-related livelihoods. Thus, the damaging effects of climate change in the form of drastic weather changes, drought and other related phenomena has taken, and is taking, a larger toll on Africa and Africans than on persons on other continents.

Adopted global measures on mitigating and adapting to the effects of CC have been underpinned by Western concepts and ideologies which posit humans as unique, superior entities meant to dominate nature. These measures have, however, failed at achieving their intended targets. This paper argues that their failure lies in the fact that they are not premised on African values, and as such cannot interrogate the intricacies of the African experience and from such, derive sustainable practices through which Africans can not only mitigate the effects of CC, but can also adapt and thrive. This paper, therefore, interrogates the challenge of CC and its implications for sustainable agriculture in Africa. It proposes the adoption of a gendered agrarian philosophy as a

viable mode of achieving sustainable agriculture. To achieve its aims, it is divided into four sections.

The first section concerns itself with CC and mitigation policies. It presents an analysis of what CC is and how it has been approached. The second section examines the effects of CC on Africa, with emphasis on Africa's agricultural sector. The third section highlights the essential nature of a decolonised approach to Africa's agricultural development, while the last section exposes the notion of gendered agrarian philosophy as a viable model towards Africa's quest for sustainable agricultural development.

Climate Change and Responses

CC is one of the most challenging threats to human existence. The United Nations defines it as long-term shifts in temperatures and weather patterns which may be natural, such as through variations in the solar cycle, or anthropogenic (human-generated), such as the increase in carbon dioxide (burning fossil fuels). The latter anthropogenic factors are said to be the major drivers of climate change in the modern and contemporary settings (United Nations, n.d.). CC has occasioned significant changes in earth's ecosystems, including melting glaciers, rising sea levels and severe and disruptive climate events. Greenhouse gasses (GHG), including carbon dioxide, act as a blanket around the earth, trapping the sun's heat and causing warmer temperatures on earth. The impact of these raised temperatures include intense droughts, water scarcity, severe fires, rising sea levels, flooding, melting polar ice, catastrophic storms and declining biodiversity. The interconnected nature of earth's ecosystems also ensures that everyone and every life is affected, although some persons are more vulnerable than others.

For Peter Jackson, while CC must have begun decades ago, the first global notice paid to it was in 1949 when the UN held its scientific conference on conservation and utilisation of resources in New York (Jackson, 2007). At this time, emphasis was not on a conservation approach but on how to manage depleting environmental resources. However, by 1972, CC was placed on the front burner of UN deliberations when it held its first UN Conference on the Human Environment Stockholm, Sweden (also known as First Earth Summit). This summit adopted a declaration in which member-countries were notified about activities that could exacerbate CC and proposals were made on monitoring and evaluating the environment and climatic changes. It was not until 1979 and 1980 that particular attention was

paid to air pollution and the resultant damage to the ozone layer, leading to the adoption of the 1985 Vienna Convention for the Protection of the Ozone layer. By 1987, the UN Environmental Perspective to the Year 2000 and Beyond gave impetus to environmental issues by proposing national action and cooperation to highlight the relationship between development and the environment. In 1989, after much debate on global warming and the ozone layer's depletion, CC became a focal issue and at least 3 protocols/declarations were adopted that year, including the Helsinki Declaration on the Protection of the Ozone Layer and the Montreal Protocol on Substances that Deplete the Ozone Layer. These were closely followed by UN Earth Summit's Rio Declaration and Agenda 21 which birthed the United Nations Framework Convention on Climate Change (UNFCCC).

From the above, responses to CC revolve around three foci: cutting emissions, adapting to climate impacts and financing required adjustments. At the global level, frameworks and agreements to achieve these aims include: the Sustainable Development Goals, the UN Framework Convention on Climate Change (operationalised by the Kyoto Protocol) and the Paris Agreement. These frameworks and agreements are domiciled at regional and local levels in form of policy statements, for example, West Africa's not less than nineteen policy documents, all targeted at CC (Sorgho et al., 2020).

Criticisms of these frameworks, agreements and policy documents revolve around two major areas namely; 1) their inefficiency, and 2) their Eurocentric basis. On the first area, Hanna Fekete et al. note, for example, that while the Paris Agreement projects a reduction of GHG emissions, the Agreement is not efficient to drive low emission targets (Fekete, et al., 2021, p. 1). While reviewing the extent to which these policies have been effective in reducing GHG emissions, Fekete et al note that the implementation of policies and measures to support the drastic reduction of GHG emissions started only as recently as 2009 when the UNFCCC held its 15th conference. The review also found that developed countries are better positioned to effectively implement these policies in comparison to developing countries, although emergent developing countries like China seemed to be targeting more aggressive implementations in relation to their developed status.

Criticisms of the Kyoto Protocol also highlight this fact - that current global protocols remain inadequate tools for tackling CC. This Protocol has been criticised as inadequate for the following reasons:

1. There is no strict determination/delineation of environmental burdens. This is one of the major reasons for a defining feature of global environmental politics – the North/South divide which borders on the inequalities and injustices resulting from CC impact. The Kyoto Protocol does not recognise the Global North as being primarily responsible for the causative factors of CC whose impact is predominantly felt by the Global South.
2. The UNFCCC listed a stabilisation of greenhouse gasses in a manner that would reduce its harmful effects on the climate as one of its intended targets. However, the Kyoto Protocol's targets on greenhouse gases emission fall short of this target.
3. The carbon dioxide (CO₂) stabilisation targets in the framework convention on climate change (UNFCCC) 1992 are ambiguously worded to imply targets rather than legally binding commitments. While the Kyoto Protocol resolves this by making the targets legally binding, its notion of the praxis of banking emissions credits differ in ways that admit injustice in its requirements – where some countries in the Global North can trade their unused allocations, while countries in the Global South are not allowed to do likewise (Kuik & Gupta, 1998).

The reader must note at this juncture that: 1) this paper is not premised on the assumption that the Global North refers to all the countries on earth's northern axis. Rather, it utilises the term as a place-holder for developed Euromerican countries. In this wise, it acknowledges the existence of countries within the geographical enclave of earth's northern hemisphere which belong to the Global South; and 2) it also does not rest on the assumptions that all developed countries have achieved a symmetrical level of development or that all countries of the Global South are at the same level of development.

The third criticism of the Kyoto Protocol leads us to the second area of concern, the Euromerican basis of mitigation and adaptation measures. Global discourse on CC is primarily focused on its impact on the Global North, with little attention paid to its effects on the Global South, Africa in particular. Of particular concern to this work is the fact that many of the proposed mitigation and adaptation measures are primarily formulated premised on the notion of the long-term risks/effects of climatic change (Redclift & Sage, 1998). This underpinning is a resultant effect of the Global North's preoccupation with equity in intergenerational effects, with emphasis on mitigating the effects of CC on future generations, in opposition to the Global South's preoccupation with intragenerational concerns on how to mitigate the

effects of CC for the current generation (Redclift & Sage, 1998, pp. 502-3).

While we cannot deny that CC has occasioned global environmental changes, we must equally acknowledge that the Global South is more adversely affected than the Global North. However, in current global climate discourse, disagreements on how to handle the challenge posed by CC between the Global North and South have resulted into what is now known as the North-South divide. This divide is an 'impasse' that seems to exist between the Global North, populated by industrialised and postindustrialised institutions, and the Global South, populated by developing countries. Of particular, contentious concern is the fact that the Global North accounts for a significant amount of global emissions, both past and present; for example, the US and 27 EU countries are jointly responsible for 47 percent of global CO₂ emissions, while Africa, home to the largest population of Global South countries, barely accounts for 3 percent. Thus, when countries in the Global North argue that developing countries in the Global South must adopt emissions standards which are at par with those adopted by developed countries of the Global North, developing countries of the Global South argue that such unfair requirements aid the Global North by positioning them at a comparative advantage. Developing countries argue that the proposition is acceptable only where developed countries transfer to the Global South the enabling technology and financial assistance to reach a symmetrical level of development with the North.

Thus, as Sina Ulgen holds, questions on injustice and equity remain at the core of the debate on the responsibility for CC and mitigation measures for its effects (Ulgen, 2021). In terms of equity, the Global South argues that the Global North's demand on reduction of greenhouse gases emissions is unjust. Such injustice stems from the asymmetry of the respective contributions of the Global North and South to cumulative carbon dioxide emissions and burdens and costs of mitigating and adapting to CC. While the Global North accounts for a greater part of current emissions, the Global South is only projected to achieve the 'peak' level of emissions in not less than a decade in the future, although with currently increasing amounts of emissions in their quests to become as industrialised as developed countries. This fact is a pointer to the fact that the Global North should be allotted more of the burdens and costs of CC mitigation and adaptation. Unfortunately, these countries (Global North) not only advocate that all nations should share equally in the burdens and costs of mitigation, they also experience minimal contemporary effects resulting from CC. Countries

in the Global South share an unfair, more significant burden of the effects of CC. This is particularly so in the case of the effects felt as environmental shocks, given their huge dependency on environmental produce for sustenance and trades.

The discourse (and divide) on CC thus revolves around the concerns of equity and justice – equity in the sense that developing countries of the Global South have not only contributed minimally to climate change, but should be allowed to increase their contributions, given the essential nature of these contributions in their quest for economic development (these countries depend heavily on fossil fuels in their development strides). Equity demands that these countries be allowed the opportunities previously utilised by developed countries in order to achieve similar levels of development as developed countries have attained. Justice comes to bear where countries are held responsible for their contributions to CC to the degree which they contributed and must bear the burdens and costs of mitigating and adapting to it based on the degree of responsibility for occasioning it.

In the Global South, the exploitation of environmental resources is seen as an essential path to economic development. Thus, the environmental degradation occasioned by the effects of climate change has had grave, dramatic consequences for the economic development of Global South countries. This is further exacerbated by the Global North's subsidisation policies which enable them to produce and sell environmental produce at prices that are not sustainable to Global South producers who, thus, experience declining returns from investment in the environment. This accounts for why countries from the Global South emphasise the intrageneration mitigation measures of CC (Redclift & Sage, 1998, p. 506).

Environmental Philosophy

It is necessary at this point to identify that an appraisal of the impact of CC mitigation/adaptation policies in Africa denotes a fundamental philosophical understanding of agriculture. This section presents such an understanding by conceptualising agriculture as a concern of environmental philosophy.

Environmental philosophy evolved in the 1970s as a reaction to environmental challenges of CC (Mathews, 2014, p. 544). Its primary emphasis was on the anthropocentric approach to nature. Such anthropocentric approaches were underpinned by a refusal to accept

humanity’s dependence on nature. Much of modern philosophy emphasised the supremacy of mind over matter, inadvertently promoting the supremacy of humans over nature. Given that CC presented humanity with the impacts of its exploitation of nature, questions relating to such impact cropped up. Such questions sought to answer how human lives and experiences were the only important considerations, with emphasis on the ‘unique’ moral status attributed to humans. Environmental philosophy thus began as the application of ethical and political theories in efforts at answering these fundamental questions. The application of ethical theories led to the realisation that self-interest, human or western, should not be the overriding influence on environmental issues.

Ethics is itself premised on an assumption that we are considerate of people’s conduct and interests. When applied to environmental issues, this suggests that humans should recognise non-human living things, with respect to how human actions and interactions with the environment affect the well-being of these non-humans (Attfield, 2014). The realm of moral concern should, therefore, be one that also extends to include future human and non-human generations, encompassing “animals, plants, ecosystems and even rivers, mountains and glaciers” (Brennan & Lo, 2010, p. 7).

Environmental philosophy can, therefore, be defined as a branch of philosophy that studies the moral relationship between humans, non-humans and the environment. CC, in the light of its causative factors stemming from human interaction with the environment, is thus a fundamental point in discourse in environmental philosophy.

Agriculture also occupies a unique space in the realm of environmental philosophy. It is a contentious practice which is viewed as justifiable by some philosophers, while others denounce it as contradictory to nature and environmental philosophy (Wolf, 2018). This denouncement is justified on the basis of agriculture’s parochial restriction of pieces of nature (land), and the conduction of a biotic cleansing on such restricted parts of nature in order to benefit the human population. The latter critique is typically leveled at modern industrial agriculture, with its monocultural nature and a lackadaisical approach to the welfare of natural biodiversity that are not of immediate benefit to humankind.

In response to such criticisms, sustainable agriculture is held up as a more viable alternative to conventional agriculture, the modern

industrial monocultural mode which is held to exacerbate environmental challenges. Sustainable agriculture involves plural and heterogeneous approaches to agriculture, all of which constitute a critique of conventional agriculture as unsuitable and environmentally damaging. Sustainable agriculture downplays the role of technology in agriculture, hyping, instead, natural practices which minimise environmental impact. It also utilises biological and mechanical measures to wage war against pests rather than chemical warfare and its resultant multiplier effects. It is usually conceptualised as small-scale agriculture with the primary aim of the immediate community's sustenance. This latter fact is widely critiqued by proponents of the conventional system in the light of its inadequacies in maximising farm product yield.

Africa, Agriculture and Climate Change

Africa occupies a particularly vulnerable position in issues relating to CC. Classified variously as comprising Third World, Developing and Global South countries, Africa's population is heavily dependent on environmental resources. Given this essential nature of the exploitation of environmental resources on the African continent, agricultural production remains the primary occupation of African countries and, thus, CC portends one of the most challenging threats to Africa and Africans (Ncube et al., 2011).

For Jean-Claude Devèze, two-thirds of sub-Saharan Africa's population live in rural communities of around 2000 inhabitants. These rural communities' main occupation is agriculture-related activities (Devèze, 2011, p. 1). Africa, thus, has a preponderance of land systems which are local, contextual means of adapting to local environments, with emphasis on environmental resources. Africa's population is also projected to grow by an additional 1 billion by 2020 (Losch, 2011, pp. 35-6). Thus, this portends a growing need for food, positioning agriculture as an essential sector in Africa.

To state this more precisely, Africa's labour force is predominantly involved in subsistence agricultural production, with a ratio of 54 percent of the labour force involved in agricultural production (Shimeles, Verdier-Chouchane & Boly, 2018, p. 1). This explains why Africa is so adversely affected by the impact of CC, especially when CC is portended to occasion a significant reduction in Africa's water supply, an essential factor in agricultural production, resulting in

increased risks in the agriculture sector and heightened food insecurity (Ray, 2021).

Given CC's threat to human flourishing, with particular emphasis on Africa which largely depends on agriculture and is, thus, significantly affected by it, Africa is not only confronted with the effects of CC in its immediacy; it is also faced with the possibility of unimaginable future consequences. As earlier noted, Africa's contributions to global CC account for only 2-3 percent, a negligible percentage. However, given that; 1) poor persons are disproportionately affected by CC, especially as they are most likely to depend on their environment for their sustenance and lack the resources to alleviate the effects of CC; and 2) Africa has the largest population of persons classified as poor, persons surviving on less than 2 dollars per day, Africa is fully cognisant of the significant risks of CC. This is particularly evident in African countries' participation in global CC negotiations and their signing of the 2015 Paris Agreement.

In line with the pursuits of CC mitigation and adaptation measures, Africa also operates within the framework of the following: the African Ministerial Conference on the Environment (AMCON), the 2011 ClimeDev and the Africa Climate Change Strategy, all of which purportedly give a holistic, fresh African take on CC mitigation measures by building the resilience of the African continent to the impact of CC and ensuring that CC mitigation policies are inclusive/integrated in developmental policies (United Nations, 2020, p. 7). These are in addition to various policies that have been drafted as measures to mitigate/counter its effects. These policies identify agriculture as a focal point, not only in terms of its vulnerability to CC, but also on the part of its capacity to adapt to CC and, thus, its potential as an area of possibilities (Sorgho et al., 2020).

Of all the policies that have been formulated as mitigation measures to CC, the Green Revolution stands out as one of the most, if not the most, drastic measures. As noted earlier, the first measures taken to alleviate the effects of climate change were predominantly focused on how to maximise depleting environmental resources in this area of agriculture. The Green Revolution focused on "managing and slowing the exit from agriculture and at the same time diminishing food costs" (Losch, 2011, p. 52). While the Green Revolution worked in Asian and Latin American developing countries, the reverse was the case in African countries. Dawson et al. attribute its failure in Africa to the fact that in

Asian and Latin American countries, the Green Revolution-backed policies encouraged small-scale agriculture holdings. These holdings not only enjoyed initial massive public investments, they also enjoyed price guarantees from their governments, thus, ensuring that small holders were encouraged to go into agriculture and measures were put in place to sustain and secure such undertakings.

However, in African countries, the emphasis was on adherence to the conditionalities imposed by the Brexton Woods institutions, with particular emphasis on the structural adjustment policies which constrained government from investing in agriculture or insisted on minimal government involvement in the sector. In Africa, this resulted in volatile produce prices. Small holders were forced to sell their produce in competitive markets where farmers from developed countries (where mechanised farming enabled a large volume of produce at lower prices) also sold their produce. This, coupled with African realities of high density and dependency on agriculture, ensured the failure of the Green Revolution in Africa. The Green Revolution policies presented drastic, radical changes to Africa's social and agricultural practices, leading to drastic food insecurity and increase in poverty rates. Dawson et al. (2016, p. 205) enumerate the inadequacies of the Green Revolution policies in Africa as intricately linked to their failure to

1. Capture relevant indices in rural areas pertinent to agriculture, as an example, how agricultural policies both alleviate and exacerbate poverty levels dependent on the level of material well-being enjoyed by a populace;
2. Consider the relativity in people's priorities, with some prioritising food security over other concerns and others not doing so;
3. Consider that policy effects are as diverse as affected peoples; thus, policies must be structured/enhanced to meet the needs of varying persons to accommodate a diversity of solutions.

Using the Kyoto Protocol and the Green Revolution policies as a reference point, it is evident that existing mitigation/adaptation measures remain inadequate tools for effective CC mitigation/adaptation. This is more so in respect of African agriculture, in the face of rising food insecurity. Thus, it is necessary to consider other measures which can help Africa attain sustainable agriculture in the face of the challenging nature of CC.

Factors to consider in the attempt to determine what works for Africa include: how to ensure that mitigation measures alleviate food insecurity in the face of increasing global prices and subsistent agriculture; how these measures can reconcile different nationalities competing for depleting natural resources and how Africa's agricultural future can compete against larger, industrialised and subsidised agriculture. We must also note that while agriculture is majorly run as a mechanised phenomenon in the Global North, Africa's agriculture sector is predominantly small-scale. Little wonder, then, that global policies are not as effective in Africa as they are in other parts of the world.

A Decolonised Approach to Africa's Agriculture

As Jonathan Chimakonam and Munamoto Chemhuru (2022, p. 21) note, the environment has always occupied a central position in African philosophy reflections. Traditional African belief systems have generally encouraged respectful interactions with nature, including to the extent of placing limits on exploitative activities on the environment. In African worldviews, humans are not binarily opposed to nature; the human and other living things are all essential parts of nature, interconnected. The land assumes a sacred value/regard, as one to be valued and respected and not exploited. Thus, Africans do not conceive of themselves as beings meant to control and dominate nature; rather, they conceptualise themselves as being credited with the care for nature.

To Chimakonam and Chemhuru, this accounts for why many contemporary African philosophers in the area of environmental philosophy expose and interrogate African belief systems that postulate harmonious interactions between humans and their environment. It is, therefore, problematic to note that in spite of its environmentally friendly ethical traditions, Africa remains the worst affected continent in terms of environmental degradation. Chimakonam and Chemhuru identify the causative factors of this environmental degradation as: (a) the fact that majority of Africans live in rural areas where their only source of sustenance is their environment; (b) the exploitative, extraverted and extractive industrial activities of various local and transnational companies.

While the environmental benefits derived from (a) can be achieved in a sustainable manner such that rural living becomes beneficial to Africa; (b) cannot be done in a sustainable manner and remains the most

significant factor responsible for the deterioration of the African environment.

Modern, exploitative, extraverted and extractive industrial agricultural practices involve the adoption and implementation of industrialised farming methods to improve productivity and achieve competitiveness. However, this response derives from a top-bottom approach, one that holds that industrialised, large-scale farming is how Africa can overcome its differences on the global stage. It advocates for the usage of technologies to improve produce yields for impactful participation in world markets. This response has, however, been labelled as Eurocentric, given its fundamental underpinning of the adoption of Western frameworks of agricultural developments as a prerequisite for a resultant economic success. This underpinning rests on the assumption that Western models are better and preferable to African ones (Boogaard, 2019, pp. 274-5).

Another response to mitigating Africa's environmental degradation through agricultural practices relies on a bottom-top approach. This approach holds that organic farming is a more tenable and sustainable option, particularly in the face of environmental degradation occasioned by industrialised farming. However, the downside of this approach, as noted earlier, is the low volume of productivity it engenders. It is, therefore, necessary to arrive at an approach which reduces environmental degradation and results in a high level of productivity. This is found in endogenous approaches which root agricultural practices in African values and philosophies. This work notes that 'endogenous' in this sense implies an integration of indigenous and foreign frameworks.

It is essential to recognise that agricultural sustainability rests on the integration of measures that would ensure that current and future needs are met in relation to environmental sustainability and human sustenance. This leads to the question on how Africa can achieve such sustainability. In this research, I argue that agrarian philosophy satisfies the necessary requirements for sustainable agriculture in Africa. However, I note that agrarian philosophy alone is not a sufficient requirement. It must be adopted hand in glove with the recognition of women's agency in African agriculture. The next section would consider this in more details.

Gendered, African, Agrarian Philosophy

Given the advocacy for an integrated approach to sustainable environmental protection in relation to agriculture, it becomes essential to examine foundational indigenous philosophical frameworks utilised to guide decision making with regard to land use. This is known as agrarianism. Agrarian philosophy is the reflection on these indigenous frameworks and how they guide people in their accessing and utilisation of environmental resources. It is an aspect of environmental ethics contingent on human interaction with nature. As Paul B. Thompson (2008, 528) avers, it is a branch of philosophy that investigates how “norms, values, and social institutions emerge from human beings’ interactions with nature in the form of material subsistence practices such as obtaining food, clothing and shelter.”

Philosophical frameworks underpin human interactions with their environment and its usage. These frameworks vary between societies dependent on prevalent historical, technological and economic realities. These realities dictate indigenous measures and methods of extracting subsistence from nature. Such indigenous approaches to agriculture have hitherto been denounced as inadequate, with emphasis on the low volume of productivity. However, an integrated approach to African agriculture implies that global, homogenous approaches to mitigating CC in the agriculture sector must be integrated with indigenous approaches. These global, homogenous approaches are premised on the assumption that CC is a global problem; however, while the phenomenon is global, its causes and effects are localised/individualised (Sovacool & Brown, 2009, p. 318).

To justify this integrated, agrarian approach, this work draws from Benjamin K. Sovacool and Marilyn A. Brown’s 2009 article on CC. Here, the duo enumerate the four spatial scales through which CC could effectively be addressed as global, regional, large areas (including small nations) and local. Sovacool and Brown note that previous approaches have concentrated on singular scales, for example, environmental protection activists who tackle CC from the local and grassroots level, or economists and political scientists who advocate for global measures. The duo aver that while policies can be implemented on these scales simultaneously, resultant effects/impacts differ scale to scale and, thus, CC is best tackled in a manner that ensures that all scales benefit (Sovacool & Brown, 2009, p. 320). They, therefore, recommend the integration of global, regional and local approaches to enjoy the benefits derivable from these scales. These benefits include: diversity (multiple

local actors can encourage innovation and competition), flexibility (more variability and flexibility) and accountability (best suited for regulation) at the local level; uniformity (efficient standardisation), unified set of indicators (provision of accurate information to make informed decisions/policies) and spill-over effects (barriers to reactions against local CC restrictive policies) at the global level (Sovacool & Brown, 2009, pp. 320-23).

The Gender Issue

Women make up a large number of Africa's most vulnerable population. They also play a central role in Africa's agriculture sector, constituting slightly more than half of the total population of Africans in agriculture and accounting for approximately half of the sector's labour forces (Njobe, Oct 21-23, 2015). A more recent survey notes that 62% of all women are involved in agriculture (Kamau-Rutenberg, 2018). Their impact on the agriculture sector can be measured both in direct and indirect terms. They are not only involved in farming activities, they also play a vital role in the transportation, marketing and processing of agricultural produce. Despite these facts, women face harder, more strenuous constraints in accessing agricultural productive resources. These resources include: access to land, financial services, infrastructure, information, training and technology.

Arising from this, the Food and Agriculture Organisation (FAO) notes the existence of a significant gender gap in agriculture, one where women cannot access and/or control a similar level of productive resources as men do (F.A.O., 2011). As an example, the 2012 Montpellier Panel reports that despite women in agriculture accounting for half of the sector's labour force, they own only 1% of land and receive approximately 7% of extension services (The Montpellier Panel, 2012). As such, most women in agriculture typically own small pieces of land on which they typically practice subsistent, rain-fed agriculture. Those who do not own any land contribute to the agriculture sector as part of the manual labour on majority of all farms where mechanisation is rare and where they perform the least desirable work.

On the whole, CC affects women more than men, not only in Africa, but also globally. Africa, as earlier noted, is home to the largest population of vulnerable persons, vulnerable in their strong dependency on environment-based resources. Women are doubly vulnerable given their significant involvement in subsistence farming. With CC, women are hard hit in areas related to their very survival; witness the extra

effort to access water resources by women who live in regions which are experiencing droughts consequently on global warming.

Of import to this work is that while African women are more adversely affected by the effects on CC and are more poorly equipped to handle it, their positioning and ability to adapt to changing conditions are essential qualities in the struggle to achieve sustainable agriculture in the light of the challenges posed by it. This quality, however, remains stifled in the face of gender schemas which persist in making women dependent on their male relatives by restricting their access to productive resources. It is inconceivable that in the face of Africa's frantic quest for relevance and competitiveness on the global field, it continues to relegate approximately half of its productive force in the above manner. Women have proven that they are a significant force in the agriculture sector, yet, due to the varying constraints, they hardly account for one-fifth of Africans responsible for formulating policies for agriculture development. This limitation robs Africa of women's innovative and problem-solving skills, their insights and their perspectives.

This work, therefore, joins the advocacy for the integration of women in Africa's quest for robust and sustainable agriculture. It adds to existing literature in its advocacy that the gender factor be incorporated into the agrarian philosophical framework it deems best suitable to achieving sustainable agriculture in Africa. The agrarian philosophical framework derives from indigenous approaches to the environment, many of which deny land rights to women. Such indigenous approaches can be revised to grant women these rights, especially in the light of the fact that this will leverage women's traditional strengths in the area of adapting to the impact of CC. These strengths derive from women's possession of the knowledge of indigenous plant varieties and their nutritional and medicinal values as well as other resources of adapting to adverse environmental changes.

Conclusion

The agriculture sector is highly heterogeneous in its structures. CC mitigation/adaptation measures must recognise this nature and present approaches that are also heterogeneous. This work has identified agrarian philosophy as such a heterogeneous approach. It has also advocated for the integration of the gender factor within this approach. Africa's quest for development involves sustainable agriculture, which in turn involves an integration of global and local approaches, premised

on indigenous philosophical frameworks. Where these frameworks reject women as viable agents in local agricultural practices, the integration of global practices implies that they can and should be revised to accommodate women and the enormous potential they represent to sustainable agriculture in Africa.

References

- Attfield, R. (2014). *Environmental ethics: An overview for the twenty-first century*. Cambridge, UK and Malden, MA: Polity
- Boogaard, B. K. (2019). The relevance of connecting sustainable agricultural development with African philosophy. *South African Journal of Philosophy*, 38(3), 273-286.
- Brennan, A., & Lo, Y. S. (2010). *Understanding environmental philosophy*. New York: Routledge.
- Chimakonam, J. O., & Chemhuru, M. (2022). Eight practical issues in contemporary African philosophy. In J. O. Chimakonam, E. Etieyibo, & I. Odimegwu (Eds.), *Essays on contemporary issues in African philosophy* (pp. 1-26). Switzerland: Springer Nature.
- Clarke, G. (1980). What went wrong. In K. Melvin, A. H. Timothy, & L. S. Jane (Eds.), *Energy and the way we live* (pp. 147-162). San Francisco: Boyd & Fraser Publishing.
- Dawson, N., Martin, A., & Sikor, T. (2016). Green revolution in Sub-Saharan Africa: Implications of imposed innovation for the wellbeing of rural smallholders. *World Development*, 78, 204-218.
- Devèze, J.-C. (2011). Introduction. In J.-C. Devèze (Ed.), *Challenges of African agriculture* (pp. 1-5). Washington DC: The International Bank for Reconstruction and Development and the World Bank.
- Food and Agricultural Organisation. (2011). *The state of food and agriculture: women in agriculture. Closing the gender gap for development*. Rome: F.A.O.
- Fekete, H., Kuramochi, T., Roelfsema, M., den Elzen, M., Forsell, N., H'ohne, N., et al. (2021). A review of successful climate change mitigation policies in major emitting economies and the potential of global replication. *Renewable and Sustainable Energy Reviews*, 137, 1-18.
- Jackson, P. (2007). From Stockholm to Kyoto: A brief history of climate change. *Green Our World!*, 2(XLIV). <https://www.un.org/en/chronicle/article/stockholm-kyoto-brief-history-climate-change>

- Kamau-Rutenberg, W. (2018). Gender equality in African agriculture: An innovation imperative. *World Intellectual Property Organisation Magazine*, 2, 34-40.
- Kuik, O., & Gupta, J. (1998, August 15). North vs South. *DownToEarth*. <https://www.downtoearth.org.in/coverage/north-vs-south-22161>
- Losch, B. (2011). The need for inclusive agricultural growth at the heart of Africa's economic transition. In J.-C. Devèze (Ed.), *Challenges for African agriculture* (pp. 35-58). Washington DC : The International Bank for Reconstruction and Development and the World Bank.
- Mathews, F. (2014). Environmental Philosophy In G. Oppy & N.N. Trakakis (Eds.), *History of Philosophy in Australia and New Zealand* (pp. 543-591). Dordrecht: Springer Science+Business Media.
- Ncube, M., Lufumpa, C. L., Vencatachellum, D., & Murinde, V. (2011). Climate change, gender and development in Africa. *AfDB Chief Economist Complex*, 1(1), 1-46.
- Njobe, B. (Oct 21-23, 2015). Women and agriculture: The untapped opportunity in the wave of transformation. *Feeding Africa Conference*. Senegal.
- Ray, C. A. (2021). *The Impact of climate change on Africa*. Foreign Policy Research Institute. <https://policycommons.net/artifacts/1859920/the-impact-of-climate-change-on-africas-economies/2607439/>.
- Redclift, M., & Sage, C. (1998). Global environmental change and global inequality: North/South perspectives. *International Sociology*, 13(4), 499-516.
- Shimeles, A., Verdier-Chouchane, A., & Boly, A. (2018). Introduction: Understanding the challenges of the agricultural sector in Sub-Saharan Africa. In A. Shimeles, A. Verdier-Chouchane & A. Boly (Eds.) *Building a resilient and sustainable agriculture in Sub-Saharan Africa* (pp. 1-11). Cham: Palgrave Macmillan.
- Sorgho, R., Montenegro Quiñonez, C. A., Louis, V. R., Winkler, V., Dambach, P. S., & Horstick, O. (2020). Climate change policies in 16 West African Countries: A systematic review of adaptation with a focus on agriculture, food security and nutrition. *International Journal of Environment Research and Public Health*, 17(23), 8897.
- Sovacool, B. K., & Brown, M. A. (2009). Scaling the policy response to climate change. *Policy and Society*, 27, 317-328.
- The Montpellier Panel. (2012). *Women in Agriculture: farmers, mothers, innovators and educators*. London: Agriculture for Impact.

- Ulgen, S. (2021, October 6). How deep is north south divide on climate negotiations? <https://carnegieeurope.eu/2021/10/06/how-deep-is-north-south-divide-on-climate-negotiations-pub-85493>).
- United Nations. (n.d.). What Is Climate Change? <https://www.un.org/en/climatechange/what-is-climate-change>
- United Nations Economic Commission for Africa. (2020). *Draft Africa climate change strategy 2020-2030* . https://archive.uneca.org/sites/default/files/uploaded-documents/ACPC/2020/africa_climate_change_strategy_-_revised_draft_16.10.2020.pdf
- Wolf, C. (2018). Sustainable agriculture, environmental philosophy, and the ethics of food, In A. Barnhill, M. Budolfson & T. Doggett (Eds.) *The Oxford handbook of food ethics* (pp. 29-52). New York: Oxford University Press.

**EDUCATION MANAGEMENT, GUIDANCE/COUNSELING, NEW
TRENDS OF CRIMINALITY AND INHUMANITY IN IGBO
TRADITIONAL RELIGIOUS ENVIRONMENT**

Emmanuel Ikenna Okafor, Ph.D

Department of Christian Religious Studies
Peaceland College of Education, Enugu State, Nigeria.
agbudugbu@gmail.com

&

Caroline Osinachi Chika, Ph.D

Department of Guidance and Counseling
Institute of Ecumenical Education, Enugu State, Nigeria

&

Nneka Nkiru Amaechi -Ani

Department of Social Studies Education
Institute of Ecumenical Education Thinker's Corner, Enugu State, Nigeria

&

Grace Obiageli Otiji, Ph.D

Student Affairs Unit
Enugu State College of Education Enugu (Technical)

&

Bernadette Nwakaego Onyia

Department of Educational Psychology
Enugu State College of Education (Technical) Enugu

Executive Summary

The Igbo environment is one of the geo-political zones in Nigeria. Nigeria is a country currently known with high level of crime and inhuman activities. The problem which this paper laments bitterly against is that in the midst of insecurity challenges facing the country, the act of kidnapping and child trafficking have seemingly become uncontrollable irrespective of the immense forces applied by the anti-kidnapping squad of the Nigeria police Force, especially in Igbo traditional religions environment. The research therefore intends to address this aspect of insecurity menace happening in traditional religious society of the Igbo, where God and the gods are overwhelming believed to fight crimes and inhuman actions. It is found that the Igbo traditional religious practices are still active in fighting crimes and inhumanity but the younger adherents

have not sincerely and obviously dedicated adequate attention and time to the rules and concerns of the Igbo traditional belief system. It is also discovered that experts in educational management, guidance and counseling have not given adequate attention to enforcing, teaching, counseling and formulation of curriculum and policies within and outside educational scenes to address the young people's understanding of the world around them through discipline. It is recommended that traditional religious practitioners should adopt completely the traditional means of fighting crimes without fear or favour, the sacredness of life should be prime against any other thing, educational managers and guidance counselors should try to arouse the attention of the Igbo people towards the future implications of the existing criminality and inhumanity in kidnapping and child trafficking. The paper employs sociological approach. Data were collected from primary and secondary sources. Data collected were analyzed with descriptive style of analyzing data.

Keywords: Criminality, Inhumanity, Education Management, Guidance/Counseling, African Religious Traditional Environment.

Introduction

Criminality and inhuman actions have been a commonplace in human society, but the degree they happen in the contemporary Igbo nation puzzles all and sundry. As a highly recognized traditional religious society, the God and the gods are feared as taken charge on both hidden and unveil human actions in discharging, judging, punishing, rewarding and blessing accordingly, Mr. Chijioke Ugwumkpa (personal communication, 14 April, 2016). What Chijioke says is true because people feared traditional religion in action, because, people historically were serious with the practices, and norms, values, taboos, etc, unlike now. Anything that has to do with inhumanity and bloodshed occupied the attention of the aboriginals.

Today, the latest trends of criminality and inhumanity have been extended to kidnapping of innocent souls and trafficking on innocent children on the bid to accumulate wealth. Victims of these indecent actions in some cases die in the hands of their predators/ preys. Though God and the gods can be agreed to be in charge, but there is

essence to instigate the professionalism of educational management and guidance/counselling into more proactive activities at least within the South East. Fayokun and Adedeji (2012:198) aver thus:

The rules and regulations or students discipline made and applied by Federal and State Ministries of Education, School Management Boards, Commission, Governing Councils and other regulatory agencies have the force of law. They cannot be impeached unless they infringe on the provisions of the constitution or fail the test of reasonableness. It is not uncommon for example for school heads to prescribe certain standards of behaviour in dressing, physical appearances, conduct, with school precincts, restriction of movement, school opening and closing hours, courtesy, examination regulations, vocational and curricula involvements, etc.

Most actors of these criminality and inhuman actions in kidnapping and child trafficking have found themselves in primary, secondary and higher institutions. Education management, guidance and counselling, experts and administrators should be more proactive in school disciplinary measures in accordance with laws guiding school and educational management to get it right from the inception of the young persons' academic growth in order to position the young people's steps for good behaviour that is crime - free.

Guidance and counseling in the words of Salgong et al (2016: 143) entails adopting some approaches to enhance discipline in schools, which include: punishment of the students. The administration of punishment cannot be ruled out in control of discipline of students for offence on those who broke school rules and regulations were enhanced in education act and code of regulation and ethics. With disciplinary approaches used by the guidance counselors in the schools, it will help immensely to shape the behaviour of students in schools, so that when they graduate, they will be beneficial to the society rather than embarking on crimes and inhuman acts.

The problem this research is lamenting against is the problem of increase in kidnapping and child- trafficking in the highly traditional religious motivated Igbo society of the South - East, Nigeria. This paper aims at addressing this aspect of insecurity among the Igbo. It is found that the Igbo traditional religious practices are still efficacious in fighting crimes/ criminals, and inhuman actions, but the younger practitioners have not dedicated adequate attention to the rules of Igbo traditional belief system. It is also discovered that professionals in

educational management, guidance and counseling have not given adequate attention on enforcing teaching and counseling curriculum and policies within and outside educational scenes to address the young people's understanding of the world around them through disciplinary measures. The research adopts sociological method of research. Data generated were analyzed with descriptive style of data analysis.

Conceptualization

Educational management has to do with the leadership and administration of education programmes, mainly in schools. Sharma (2019: 1) defines educational management as "a field of study and practice concerned with the operation of educational organizations". Educational management is concerned with the purposes or aims of education. These purposes or goals provide the crucial sense of direction to underpin the management of educational institutions. In all indication, educational management is the administrative processing unit of any educational setting.

Guidance and counseling has to do with the experienced/expert assisting the less experience for self- realization. Harriman in Education Summary (2022:8) points that: "counseling is the psychotherapeutic relationship in which an individual receives direct help from an adviser or friends an opportunity to release negative teachings and thus clear the way for positive growth in personality". Guidance and counseling ideals with psychological shaping of individuals thinking through direct assistance from an instructor or counselor to prepare for positive growth in one's personality.

Crime refers to an act of omission forbidden by law that can be punished by imprisonment or fine. Crime could also be seen as an act of offence which violates the law of the state and is strongly disapproved by the society. Who is a criminal? Igbo (2007) states that a criminal should be understood as a person who has violated the criminal law of the land and has been found guilty by a court of law and punished accordingly. Another perspective states that anyone who violates the criminal law should be deemed a criminal, regardless of whether or not he or she is apprehended, tried and punished by a court of law. Criminality is used to describe the properties and characteristics of an individual which makes him or her to be suspected of having committed a given felony (Iwarime-Jaja, 2000). Siegel (2007) describes

criminality as the process of acting in a manner that contravenes the law of a given state.

Resistance from the law enforcement agents, this makes it a social problem. The Nigerian security systems have been weakened in the face of this confrontations, a little has been done to find the socio-economic and underlining factors precipitating this crime. Abraham (2010) points out that the general state of insecurity in some parts of the country has no doubt reached a stage where virtually everybody is now worried the direction the region is going. The current security challenges in the country is better understood against existing evidences that even government officials and traditional rulers are not spared. Kidnappings are targeted at the executive, legislature and judicial branch of government and also the family members in spite of the tight security at their disposal. Child trafficking is a public health problem and a serious violation of human rights. However, child trafficking is not a product of modern times, rather it is a phenomena observed across history. Nevertheless, it is not viewed as a social problem because it only affect a limited number of individuals, and these individuals are children. The term "child" has been defined specifically in both the local and international instruments dealing with the rights and welfare of the child.

In Nigeria, there are different types of definitions given to a child depending on which law and for what purpose. A child is statutorily defined as a person under the age of 14 years, while a young person is a child under the age of 17 years. This age ceiling in Nigeria law is lower than the age standard in the relevant international instruments. A child under international instrument is every human being below the age of 18 years. The united nations convention on the rights of the child states that "a child means every human being below the age of 18 years unless, under the law applicable to child, majority is attained earlier". According to ILO, worst forms of child labour convention, 1999 (No. 182). "the term child shall apply to all persons under the age of 18 years". UNICEF.

A victim of child trafficking is "any person under 18 who is recruited, transported, transferred, harbored, or received for the purpose of exploitation either within or outside the country". Human trafficking include child trafficking is a momentous problem all over the world. Trafficking and illegal immigration, in the case of both adults and children from poor countries to rich countries is well organized, well

oiled multimillion dollar business. Besides human trafficking, child trafficking is also a lucrative trade that maybe undertaken for the following purposes.

1. Sexual Exploitation- Children are sexually exploited by forcing them into prostitution either on the basis of their economic status or through religious sanctuaries forms. There is widespread of exploitation of children both girls and boys in tourist centers. Besides their form of exploitation, children are also abused through pornography, Bride trafficking, massage parlors, hostess clubs, brothels escorts service etc. Exotic stripping of children is also widespread.
2. Labour- Child labour all over the world from a substantial part of bonded labour. Children are employed as domestic workers in restaurant and hotels, farms construction sites, industries etc. Child labour is perceived to be a major cause of child trafficking where a large number of children are exposed to working in hazardous occupation.
3. Entertainment and sports- A large number of children work as child artists for long durations with no special provisions for their protection. Many of such children are forced by their parents and commercial bodies to forgo formal studies and work in the glamour world to earn money. Safeguarding the rights of these children are hardly the prerogative of both the commercial undertakings and the parents of the children as well. Another trend that started of recent is that of reality programmers for children where they are forced to bear with unduly high expectations, underlets competitions and humiliating behaviours of the organizers.
- (4) Adoption \ laundering- children are trafficked \ laundered and abused through adoptions and marriages. The term 'child laundering' expresses the claim that the current inter-country adoptan system frequently takes children illegally from birth parent and then uses official processes of the adoption and legal systems to 'launder' them as 'legally' Adopted children (Smolin, 2005). Women are forced to give up their children for adoption due to their socio-economic status, some children are sometimes taken from orphanages by scouts who claim to purchase them for unalterable or childless families. These children are then laundered by falsifying documents (Smolin, 2005).
- (5) Surrogacy- Surrogacy is becoming another lucrative trade in which girls and young women from developing and under developed countries are paid\ kidnapped\ held to ransom to bear children year after year to and sold to infertile or childless couples in

developed or rich countries. Under the grab of altruism , surrogacy is thriving in different counties of the world , children as young trafficked inside the country and across borders (smerdon, 2008) ,

(6) Child Solders- children used in combat are a contemporary manifestation of slavery and a form of human \ child trafficking. Child soldiering is listed as “one of the worst forms of child labour” in the Ilo worst forms of child labour convention 182 (Tiefonbron, 2007). Children who are on the more because they are displaced by war or and unrest are particularly vulnerable for abduction and forced child labour. In the year 2000, about 13 million children were displaced as a result of warring conflicts. A very large number of children in 11-15 years of age have been serving as child solders in 50 countries like Afghanistan, Chad , Sudan, Somalia and the like (Tiefenbrun, 2007).

(7) Sundry Activities – children are being pushed into a number of other sundry activities which make them venerable to exploitation. These activities include Begging, Organ trade, Drug peddling and Smuggling and as Camel jockeys. There are organized criminal gangs that traffic children into these acuties and exploit them.

In human treatments refer to situates where people are treated badly, tortured and harmed for trued and harmed for the repurpose extracting information from the person by scanty agents. Inhuman treatments are perceived to be a degrading treatment or punishment which is cruel and inhumane. A wide range of ill treatments are used on individuals such as beatings, nails and teeth extraction, denial of food and family supports etc. Many innocent citizen are exposed to torture of all sorts of as a way o getting a thorough investigation into some allegations by the price and military personnel, thereby violating human right status of those individuals. Nigeria is a currently caught in the web and crime dilemma, manifesting in the convulsive upsurge, notable in this regard are the rising incident of kidnapping, child trafficking and armed robbery which are now ravaging the polity like a tsunami and spreading like wild-fire a midst fears and anxieties about public safety.

Causes, Effects Of Criminality And Inhumanity Nigeria: The Need For Guidance/ Counselling And Education Management/Administration

The upsurge of crime has been ongoing as Nigeria has been on the global crime map since 1908s. These crimes are traceable to poverty, poor parental up bring and greed among the youth, get rich quick mentality, unemployment and inadequate crime control model of national securities. Osawe (2015) state that the widespread of crime

portrays the inability of the government to provides a secure and safe environment for lives and properties. Osawe (2015) state that it has been observed that a factor which motivates criminality is the availability of arms in the hands of illegal users, particularly civilians.

People still wonders therefore, that given carrying is common among cultists and political thugs, addict population, and during and after elections. Some of their unlawful activities are unrestrained due to their apparent regard in the system and attachment to those who use them to manipulate the system and have their ways into political positions. The state security forces, both the military and the paramilitary, seems helpless but they are not left out of the blame for their obvious failure. This proliferations of arms have given rise to general insecurity which makes the crime of kidnapping, child trafficking and armed robbery a less-risky behaviour and all-comers affairs, with law-abiding citizens bearing the brunt of it all. Several factors are responsible for the proliferation of the new trends of criminality, child trafficking and kidnapping in Nigeria. Generally, factors that give rise to the above crimes are, among others; Social, Political, psychological, religious, cultural, revolutionary and economic.

Most Nigerians especially the youth population are under intense and prolonged social strains and untold hardships. In specific terms, common among the predictors of these social problems are unemployment, poverty and social exclusion. These are structurally induced as systemic problems and challenge that lead to alienation and frustration, disenchantment and aggression set in. People then become morally entrapped, trying to pattern ways of escape and survival. The alternative means of livelihood or escape routes, according to Nnam (2014), Nnam & out (2015), in Osawe is to choose between evil and good means of success. Unfortunately, the former is often preferred to the latter in most cases, and this speaks volume about the increasing incidence of kidnapping, child trafficking and criminal tendencies in Nigeria. Eso (2009) states that child trafficking, kidnapping and all sorts of animal tendencies have their foots in the inequality, breakdown of the educational system in Nigeria, these above mentioned crime are perceived to be lucrative because our society today is apparently faulty, as a result of bad governance, tax legislation and weak law enforcement. these weak law enforcement agents makes kidnapping, child trafficking and armed robbery easy and possible to be carried out where there is hunger in the land, unemployment is soaring like the eagle and no concrete plans are made to address the problem. With

dangerous weapons at hand these crimes become solution to poverty and a venue to escape hunger. For this reason the availability of arms and other weapons influence some individual into child trafficking, kidnapping and animosity. Inyang and Ubong (2013) assert that there are uncountable able-bodied men and woman in Nigeria roaming the street in search of none existing jobs. Out of frustration, coupled with mounting responsibilities, many idle young Nigerians have ventured into these crimes as an avenue for eradication of poverty.

Presently, the prevalence, patterns or trends of child trafficking, kidnapping and criminality is in the increase and it has become a source of nightmare to many Nigerians and foreigners residing in the country. These crimes are pervasive in virtually all parts of Nigeria, as Perdberg (2019) reveals that Nigeria in 2013 was ranked third among the notorious kidnapping countries in the world, with Mexico and India occupying the first and second positions respectively. In 2016 ranking, Nigeria was ranked 5th alongside Syria and Afghanistan as the most dangerous countries in the world in terms of kidnapping. Criminality, kidnapping and child trafficking has put everyone, rich, poor, young, old, male & female at a constant risk of being a primary, secondary or vicarious victim. Today, these crimes take place at any time or place - at homes, schools, streets, markets, business premises, places of worship, relaxation points, highways, morning, afternoon and nights. Sometimes these crimes which are perpetrated by people are seen as a form of social reaction to the harsh and frustration - ridden social structure and political economy in Nigeria, as well as a problem to weak security systems and porous intra and inter State borders. For instance, the situation of Academic Staff Universities Union (ASUU) who has been on strike for the past 5 months, the government are much more concerned for the upcoming elections and how to use these undergraduates as their thugs to realize their political ambition. On the side of the students who waste away their time at home, may want to engage themselves in whether good or bad activities to earn money for themselves, this is because frustration on how the government is going about the educational system has engulfed them, if not guided, they might follow the band wagon that utilize arms and ammunition for living.

Among all these crimes in Nigeria, child trafficking is perceived to be the most cruel. This is because under aged children who are novice and knew nothing are being transferred and transported to other unknown country for the purpose of exploitation of all sorts. The menace of child

trafficking has reached an alarming level which requires every effort to stamp it out. Nigeria is a transit, source and destination country for child trafficking and menace have deviated from the conventional form of child trafficking, where children are being trafficked for forced labour, prostitution and other forms of exploitation to a more complicated and dangerous form of trafficking called “baby harvesting”. Baby harvesting is a situation whereby children from baby factory are given out to childless couple or religion or orphanages. Baby harvesting and organ harvesting could be perceived to be the new trends of child trafficking in Nigeria.

The Need for the Services of Guidance/ Counseling and Educational Management/Administrators

Cases of insecurity in Nigeria and beyond have been emphasized, but there has been a consistent belief that insecurity issues relating to kidnapping and child-trafficking will hardly happen in Igbo land because of the role believed to be playing by God/gods of the land, but the level of kidnapping and child-trafficking that happen in Igbo society is becoming highly alarming and unbecoming to an extent than the clergy are also kidnapped steadily. It is on this basis that the relevance of guidance and counseling, and educational management has become pivotal to reduce these calamities from the upbringing of the young people at school ages. It has been virtually clear that most kidnapping deals that take place in the South - East have been identified to the Fulani guys residing around wild bushes as the perpetrators. On this backdrop, educational administrators and counselors can help to develop special education policies for these cattle/herders or rearers whereby schools can be established for them in these wild bushes to teach them morals and long term implications of criminal and inhuman actions. Mr. Ezeja Aloysus (personal communication, 2 June, 2022) states that lack of Western education contributes to the Fulani herders' involvement in crimes and inhumanity. It is also pertinent to emphasize that these Fulani herders/perpetrators would have indigenes members of the communities in Igbo land that aid the actions of those Fulani visitor. This is why traditional religious education should be encouraged by educational administrator and counselors to expose more of the implications of what the collaborating aboriginals are doing to themselves and their immediate society. Mr. Amobi Ani (personal communication, 11 June, 2022) points that it is the domestic criminal that directs the foreign counterpart on best way for fruitful and safe operations. Therefore, the similar education plan and counseling should be extended to immediate environments' dwellers. World Health

Organization (2022: 5) points thus:

Simply providing education and organized activities for children can help to prevent violence: schools and education systems can help by encouraging parents and children to enroll and attend. Having quality education can increase the likelihood of children finding paid work in adulthood... Schools can also be ideal places for activities aimed at preventing violence. They can involve many young people at one time influencing them early in life. Skilled teachers can deliver violence prevention programmes and act as significant role models outside of family or community life. Schools can reach parents, improving parenting practices that maybe harmful to children.

UNODC (2017: 1) instructs thus:

The integration of crime prevention and criminal justice into all levels of education is essential in building long- term approaches to countering crime and violence. It is also critical in ensuring that rule of law is respected from early age in order to build safe and prosperous societies for all recognizing this, the Doha Declaration adopted at the 13th United Nations Congress on Crime Prevention and Criminal Justice.

The educational administrators in educational management and the guidance counselors are needed to provide for the Igbo States in Nigeria organized educational activities for children where parents will be encouraged to attend and enroll their children. This will make the children learn the culture and value of lawfulness with such children becoming adults the society will be sanctified from crimes and inhumanity.

Recommendations:

1. Igbo traditional religious adherents should adopt the traditional means of fighting crime and inhumanity.
2. Educational management and administrators should dedicate adequate attention in enforcing disciplinary measures in schools.
3. Guidance counselors collaborate with education management or administrators have to plan curriculum and policies that will concentrate on forming students' conscience for crime-free society and condemnation of inhuman act in their lives.
4. Seminars should be consistently done for communities and villages in intervals to campaign against kidnapping and child-trafficking.
5. Homes, families and schools should encourage skilful development of individuals on vocations and professions to get every adult

engaged in a reasonable resource base because an idle men is always a devils workshop.

Conclusion

Every human society is liable to change. But it is always the wish of any focused society to have citizens who are positively minded for a laudable growth and development. In the traditional religious Igbo society, there had been peace and sanity where criminal and inhuman actions are rarely heard. Today, there are new trends of criminality and inhuman actions among which this paper has been organized to emphasize more on are insecurity arising from kidnapping and child trafficking.

The God/gods were believed to be responsible for sanitizing the environment. But these acts of insecurity in kidnapping and child trafficking remain on their increase especially in this 21 century. Particularly, the act of kidnapping has been attributed to be embarked on by mostly the Fulani herders. It is also agreeable that the aboriginals of the Igbo communities aid the criminal acts. The problem has made this research work to advocate for the need of the experts in educational management, guidance and counseling to be proactive in developing children with good manners to enable the society to subdue this menace in no distant time, as these young lads and lasses become adults. This offer to the Igbo nation a future crime and inhuman free society.

The new trends of criminality, inhumanity, kidnapping and child trafficking which are experienced in Nigeria do nobody good rather the country is seen as degenerating, disappointing and a cause to be abandoned as a people move out in drives as a result of insecurity which people face each day. The state of Nigeria today has made the citizens to be fed up with insecurity, corruption, poverty, unemployment and lack of economic opportunities, unless this changes the levels of criminality, kidnapping and child trafficking will continue to deepen and constitute more havoc to the government and citizens of Nigeria.

References

- Abraham,U.E.(2010). "The social problem of kidnapping and its implication on the socio-economic development: A case study of Uyo metropolis". A masters Degree Thesis, Department, Sociology and Anthropology, university of Uyo, Nigeria.
- Convention 182. (n.d). "International labour organization". : http://www.ilo.org/lipepic182_youth.Convention/land-en/index.htm. *Southern States of Nigeria. Journal of Forensic Psychology Research and Practice*, 18(3), 234-279. Retrieved June 12, 2015.
- Eso, H. (2009). "Incessant kidnapping and brutalization of Nigeria". Retrieved from <http://www.hankeso@acl.com> accessed 20 march, 2013.
- Fayokun, K.O and Adedeji, S. O. (2012). "Legal issues in educational managements in Nigeria". *Makerere Journal of Higher Education* 187-202, Doi: <http://idx.dio.org/101.431/majohe.v4;2.5> East Africa School of Higher Education Studies and Development. Retrieved 7/6/2022.
- Osawe, C.O (2015). "Increase wave of violent crime and insecurity: a threat to socio-economic development in Nigeria. *IOSR Journal of Humanities and Social Sciences*, 20 issue 1, ver, iv: 123-133.
- Perl Berg, S, (2013). "The 20 countries where people get kidnapped the most". http://www.Business_Insider.com/top-20-countries-by-kidnapping=2013-12?IR=. Retrieved 6 November, 2017.
- Salgong,V.K, Nsumi, O. and Chege, K (2016) "The role of guidance and counseling in enhancing student discipline in secondary schools in Koibatek District. *Journal of Education and Practice*, www.juste.org vol7No13,2016 142-151. Retrieve 22/6/2022.
- Sharma, V. (2019). "Educational management: Concept, importance, scope and types of Management" www.preptoz.com. Retrieved 4/6/2022 Education summary (2022). meaning of counseling education [educationsummary.com](http://www.educationsummary.com). Retrieved 5/6/2022.
- Siegel, D.M. (2007). "Criminology: Theories, patterns and typologies". *Wadsworth*. (9th Ed) Canada: Thomson
- Smerdon, U.R. (2008). "Crossing bodies, crossing borders: International surrogacy between United States and India. *Cumberland law review*", 39:1 retrieved June 10, 2015 from <http://www.childtrafficking.com/Docs/smerdon-08-cross-borders-1009.pdf>.

- Smolin, D.M. (2005) "Child laundering: How the inter-country adoption system legitimizes and incentives the practices of buying, trafficking, kidnapping and stealing children". *Wayne Law Review*, 52, 113,115. Human trafficking.org/uploads/publications/child_laundering_27/04/07. Retrieved June, 10, 2015,
- Tiefenbrun, S. (2007). "Child soldiers, slavery & trafficking of children". *Fordham International Law Journal*, 31(2). <http://ir.lawnet.fordham.edu/cgil>. Retrieved June 10, 2015.
- United Nations Officer on Drug and Crime (2017) "education as a tool to preventing crime and promoting a culture of lawfulness". Unodcorh.1-9. Retrieved 30/5/2022.
- Walsh, D & Poole, A. (2019). A dictionary of criminology (6th Ed) Dermot Walsh and Adman Poole. Routledge.
- World Health Organization (2022). "School-based violence prevention": A practical handbook. violence prevention@who.int. Retrieved 30/5/2022.

Interview

1. Mr. Chijioke Ugwukpa Imo State, Traditionalist, 46 years, 14/4/2016
2. Mr. Aloysus Ezeja, Abia State, Teacher,, 51 years, 2/6/2022
3. Mr. Amobi Ani, Enugu State, Security Officer, 38 years, 11/6/2022.

**FEMINISM IN CHAMAMANDA'S AMERICANA:
GUIDANCE/ COUNSELLING AND EDUCATION
MANAGEMENT ON THE INTERSECTION BETWEEN FEMINISM
AND AFRICAN TRADITION**

Emmanuel Ikennaokafor, Ph.D

Department Of Christian Religious Studies
Peaceland College Of Education, Enugu
agbudugbu@gmail.com

&

Amunnadi Chukwudi, A., Ph.D

Division Of General Studies
Enugu State University Of Technology, Enugu
Enugu State, Nigeria

&

Grace Obiageli Otiji, Ph.D

Enugu State College Of Education (Technical)
Enugu, Enugu State, Nigeria

&

Bernadette Nwakaego Onyia

Department of Neducational Psychology
Enugu State College Of Education (Technical) Enugu

&

Chikelu, Jennifer Ujunwa

Department Of English Language
Godfrey Okoye University, Ugwuomu Nike Enugu

Executive Summary

Professionalism falls within the fields of academic endeavour which gender sentiment has seriously affected in African cultures, especially in the pre-colonial and post-colonial spaces. This sentiment on female gender results from the perceptions developed in African tradition and religion. The problem which this paper is set to address is the issue of introducing gender or female sentiment in considering one's children or child for studying in higher institutions, and the embarrassment they experience in discharging their professional duties/ prowess in offices when they graduate or professionalize themselves. The study aims at addressing the problem as it affects Nigeria with insights on the relevance of experts in guidance/

counseling and education management from foundation stage of academic pursuits to the higher levels for a better understanding of human intellectual and physical capacities rather than gender. It is discovered in the paper that the observations of Ngozi Chimamda Adieche's *Americana* have much examinations and accord to the fact that the female gender is completely uncomfortable with African feminist practice and conception. Adichie stresses strongly on black/gender race renaissance and trans-cultural identity. The study therefore employs feminist, phenomenological, and sociological approaches in conveying its message. Data got were analyzed with historical and descriptive methods of data analysis. It is recommended among other things that African culture, tradition and religion should be fairly accommodating subsequently, than they were before and now. Secondly, African cultural ideology should be made to strike a balance in its gender sensitivity even in foreign lands by African.

Keywords: Feminism, Intersection, Professionalism, African Traditional Religion culture, Guidance/ Counseling and education Management.

Introduction

Africans have historically shown some levels of degradation against the female gender. In the years, decades and centuries back, Nigerians particularly never had regard for the female gender. In African history generally and Nigeria in particular every role of the girls and women is more or less on domestic attention. It is in very few occupations that women and girls assume social relevance. Mr. Okechukwu Eze (personal communication, 3 August, 2021) points that when he was growing up within the 1980s, he used to hear the common adage: "woman's education ends in kitchen" (WEEK). In 1970s and 80's women have started giving consideration on gender complaints, Mr. Chidi Okafor Ugwu (personal communication, 8 February, 2008).

In Igbo tradition, religion and culture, there are a lot of things women were not given opportunities to contribute. For example, community discussions, marriage agreements, rites or payment of dowry, masquerading cultism, traditional property inheritance, engagement in

certain careers, ownership certain crops, e.g. palm trees, kola-nut trees, etc. Despite the regard to their (female) natural physiology, they do not climb trees, they do not cultivate on the soil where yam will be planted as far as the girl has started experiencing her menstruation cycle. At the advent of Western education, religion, culture and civilization, academic pursuit became a prerequisite for white collar job. At this colonial era in Nigeria, and some parts of Africa, parents had refused to send their daughters to school, basically because they feared that the girl child will turn wild and loose attention to domestic antinaries. When the few persons that acquired Western education became very successful in their intellectual contributions to community issues, and earning white collar jobs, which upgrade their families' standard of living, many families and communities started training their sons in primary, secondary and tertiary instructions. Ejike and Okoye (2019: 277) state, "effects of war on women include: sexual Abuse, Abduction, pregnancy, poverty, hideouts in dangerous places and death". Women receive heat of many arises in the traditional society, because they are conceived as the weak sex, and could always be easy to subdue. In the later days, families found no sense in sending their daughters to school let alone sponsoring them in some courses deemed lucrative. This is simply because, it is thought that she will take every profit accruing from that formal education to her husband family and not her parents' home.

This paper therefore, examines feminism in African ideology and even beyond on social- cultural realms, economic, religious, political and health realms. The problem that bothers this research, hence is, the issue of introducing gender or famine sentiment in considering one's children or child's area(s) specialization in institutions of higher learning and otherwise. Another problem of the research is the total negligence and degradation on the female gender. The paper aims at addressing the problem as to know how it affects Nigeria, with insight on the relevance of guidance/counsellors and education managers, from foundation stage of academics and career pursuits to higher levels of lives, for a better understanding of human physical and intellectual capacities and strengths, rather gender. It has been discovered in this paper that the observations of Ngozi Chimamanda Adichis's *Americana* have examined and agreed to the fact that the female gender is completely uncomfortable with gender degradation in African traditional practices and conceptions. Chiamamda Adichiee stresses strongly on black as well as gender and racial renaissance and trans-cultural identity. The

study employs feminist, phenomenological and sociological methodologies in disseminating its message. Data were selected from primary and secondary materials. Data got were analyzed with historical and descriptive styles of data analysis. It is recommended that African cultures, traditions, and religion should be made fairly accommodating subsequently, than they were before and now, etc.

Definition of Concepts and Brief Profile of Chimamanda

The terms that are considered for clarification includes: Chimamanda Adiche, Intersection, Guidance/ Counseling, Education Management, Feminism, African Traditional Religious Culture. Chiamanda Adiche is a Nigerian (African) Feminist, who was born in Lagos. She grew up in the University of Nigeria, Nsukka Campus where her parents worked. She studied both in Nigeria and abroad, an asset that aided her vast experience in literacy content creativity. She is a Prolific Writer, who has immortalized her name in the sand of time through a powerful paradigm shift in terms of the central themes that preoccupied feminist writers before her. She was a science student in her secondary education at University of Nigeria Secondary School where she bagged 9 A¹ in her WEST AFRICAN SENIOR SECONDARY SCHOOL CERTIFICATE EXAMINATION (WASSSCE) Pham. Emeka Samuel Uzundu (Personal Communication, 14 April, 2019). Chimamanda hails from Aba town in Njikoka Local Government Area, Anambra State, Nigeria. She got admission to study Medicine and Surgery at University of Nigeria. After her first year, she switched over to Pharmacy at her 300 level in Pharmaceutical Sciences she left for United States of America where she studied International Relations and made a First Class Honour. At this point she decided to follow her passion, which is writing, where she has sustained several awards of International repute and recognitions.

The next word or concept that demands some explanation is intersection. Cambridge Dictionary (2022) defines intersection as. “An occasion when two lines cross or the place where this happens? The place where two or more roads join or cross each other”. The paper therefore examines how or where Chimamnda’s Americana identifies the cross lines, or joint roads in traditional African/Nigerians’ feminist ideology. Then, the paper will be based on this identification to advocate for the issues that bother on feminism. Education Management/ Supervision on the other hand has been defined by Edison (2017:41) as designated officials of the school organization who interact with the members of the teaching staff on behaviour system in

order to improve the quality of learning of the students. This supervision role of education management is what consolidates whatever education policy that has been introduced in any school system. Otji et al (2021:311) point that education management and supervision as principally targeted at improvement of educational/school system through planning and formulation of education policies". Education Management as a department in the Faculty of Education deals with the leadership, administration and governance in education or school system or settings. Omorobi (2021:8) has defined education management thus: "the application of management principles to the field and practice of educational leadership for attainment of educational goals and objectives.

Feminism is becoming a common phenomenon in academics and social discussions. It is a gender issue. Feminism is defined by Summers (2001:511) as: "having qualities that are considered to be typical of women especially by being gentle, delicate and pretty. Summers (2001) also defines Feminism as "the belief that unities as men" Feminist is someone who supports the idea that women should have the same rights and opportunities as men (Summers, 2001). Feminism as a concept is concerned with issues associated with respect and rights of the female gender. Kayode et al (2019:306) point that gender mainstreaming is a gender approach that seeks to prevent further overburdening of women and stresses the importance of not reinforcing and perpetuating traditional roles.

Guidance and Counseling on the other hand, has been viewed by common man as a way or art of guiding and counseling people who are believed to have a lower experience on peculiar issues than the others. DrOfojebe, e C. C (Personal Communication, 11 June, 2021) sees guidance and Counseling as professional skill acquired through accredited training of the professionals to specialize on the skill of guiding and counseling in relevant settings. For example, schools, churches, hospitals, vocational centers and other areas for personality development. African traditional religious culture has been defined by scholars of African traditional religion. Awolalu in Ugwu.

2014: 5) emphasizes on it thus:

... The indigenous religion of Africans. It is a religion that has been handed down from generation to generation by the forebears of the present generation of Africans. It is not a fossil

religion (a thing of the past) but a religion that Africans today have made theirs by living it and practicing it. This is a religion that has no written literature yet it is “written” everywhere for those who care to see and read. It is largely written in the people’s myths and folklores, in their songs and dances, in their liturgies and shrines and in their proverbs and pith sayings. It is a religion whose historical founder is neither known or worshiped, it is a religion that has no zeal for membership drive, yet it offers persistent fascination for Africans, young or old.

This is exactly the nature of African traditional religion. At a time of the advent of Islam and Christianity in Africa, African traditional religion and culture seem to face degeneration but from the inception of 21st century, African traditional religion and culture are gaining grounds, attracting mostly the young people to itself as priests, diviners, worshipers and adherents. It is pivotal to emphasize here that, African culture is very difficult to be separated from African traditional religion. African traditional religion is the life wire of African culture. Culture has been defined by Nwosu and Kalu (1982: 1) as the totality of the people’s way of life”. Therefore African traditional religious culture is that religion of African that transmits, directs and refines African culture, though it accommodates to an extent other religions refining interest on African culture.

Exposition of African Religious and Cultural Feminist Ideology in Chimamanda Adiche’s Americana

Instead of advancing the crusade for male (man) hatred in her work as many feminist writers do, she chose to break off into new issues affecting womanhood in the twenty first century. Lending proper credit to feminists predators before her who had agitated for the education of a girl child fought for the equality with her male counterparts in juicy positions in the labour market among other things, Chimamanda quickly break off to the contemporary issues of today women. Not wanting to sound like a broken record in her initial literary works in pursuant of the central ideology in feminism, she followed the trends in her first two works like *Purple Hibiscus* (2003) a historical masterpiece of the Biafra Civil War, ethnic conflict and religious antagonism, the thing around your Neck (2009) and the *Americana* (2013). All her literary works offer fertile premise for the extension of feminism and also are lucid insights for analyzing modern womanhood in the post colonial rules in the continent (Doki 2005).

It is a fact that a writer's social cultural affiliation and even geographical setting forms the crucial background for creative work of art. Akanda (2014) supports the foregoing when she asserts that African and Western Feminist writers have wide margin of difference which basically stems from cultural and geographical disposition in the globe. She adds further that while the Western feminist occupy themselves with the harvest of fruits of capitalism Africans (Nigeria) feminist still engages the religious, cultural and traditional inhibitions such as the bane of a modern civilized woman in keeping to the habitual active customs and religious rites of the society she belongs to and which she is bound to keep to in order to fit in the status quo.

Americana is a debut that explores racism and feminism as a transnationalism literary work in the present dispensation, (Julia, 2016). Through an intriguing elevated language, Chimamanda dissects stylistically modern culture and norms that obstructs young women especially African American or non- American black woman in United State from being their real normal selves. The writer weights the false or fabrication in life style against the originality of a person. Ifemelu and Obinze the major characters soon discover their fake life style was not benefiting to them. Ifemelu gives in to the pressure from her white friends to apply chemicals in her hair in order to straighten it (application of relaxer). The application of the chemical firstly burnt her hair scraps and also caused her hair to fall off. She soon realizes that wearing her natural hair is better for her as it makes her more beautiful and attractive. Hence she repented from being fake. In the same view, Obinze glories in the wealth of his wife Kosi and enjoys the respect that comes from being rich. Although he likes the feelings, yet he feels awkward and said "He was no longer sure, he had in fact never been sure, whether he liked his life because he really did or whether he liked it because he was supposed to" (Adichie 21, from Ginny 2014).

Chimamnda through her female character Ifemelu tactfully, exposes the misrepresentation of women and the skewed exposition of the black woman in America. This condition the author beams a harsh light on in clear terms to jettison. Through her descriptive and smart observations of persons and environment she provokes thoughtful issues of racism that affects the daily lives of the young black (African) women in the United States. The mistreatment, derivation, suppression and humiliation of woman both in Africa and in Western context were presented in the dual citizenship of the female protagonist in

Americana. The narrator (Ifemelu) a black immigrant from Nigeria who had come to America to study could not believe the reality of things in America as against what she saw through the television. Ifemelu whom the author stylistically gives the liberty of being expressive refused to accept or elicit self pity regardless of her many negative encounters unlike her Auntie Uju who had endured many frustration from her supposed husband in order to stay married to him, (Shayla 2021). In the first place, Ifemelu, could not agree with the idea that her natural hair should pose a hindrance in her quest for a job because it was not relaxed (adding chemical to her hair strap to straighten it) but she finally give in to that societal pressure in order to belong. As Ifemelu awaits for a train in Princeton that will take her to Trenton, New Jersey to get her hair braided, she makes a number of observations that aids in the description of the exact place she is at a time. While at the salon owned by an African immigrant and a Senegalese woman called Aisha and through the discussion that ensued about Africa (Nigeria) men, she (Ifemelu) remembers her old friend Obinze whom she sends a message immediately Obinze who had encouraged her to travel to America for her studies and make ways for his coming to America for him to join her. Ifemelu fraternizes with Obinze in her usual way calling him, "ceiling: without knowing that Obinze is married to Kosi and that both of them had a two years old daughter name Buchi Shaya (2021), Chimamanda is patriotic a such that she uses her literary works to make a statement on African culture in general and Nigeria in particular. Marriage is an aspect of culture of any given society. Marriages in Africa, especially in Nigeria are seen as an achievement against all odds. The marriage of Obinze and Kosi depicts union of incompatibility in the strictest sense of the word.

Obinze cherishes the love ecstasy he enjoyed with Ifemelu before she left Nigeria as against the love gifting and obvious affluence Kosi brings to his life. Obinze rather trend to nurse jealousy for the supposed white boy friend of Ifemelu. This fact makes him sad even when Kosi do everything to make him happy. Both couples are fully aware of their incapability, but still reminds together in order not to appear as failed entities as the culture will interpret. Chimamanda frowns at the incompatibility in Ifemelu and Curt relationship. Curt is upbeat and optimistic in a way that seems distinctly to Ifemelu. Ifemelu on her part feels that dating a white man is a complete fabrication. This feeling causes a drift in their relationship until Ifemelu calls it quit. This is against the glaring realities in African where incompatible couple cling

together in toxic or an unhealthy relationship just to answer married as a status.

Again Chimamanda presents the dictates of African cultures on a female child to know her place even in speaking out obvious facts. In the chapter of Americanah the incident with the powerful woman in Guiding Assembly a Christian church Ifemelu's mother starts attending newly is a clear indication of the foregoing. The church women see Ifemelu as being disrespectful for refusing to make a paper garlands for chief Omenka and for calling him a thief. Ifemelu as a young female child, observes that chief Omenka the General in the Guiding Assembly ought to be a role model in terms of pious living but had taken Aunty Uju as his mistress. A fact Ifemelu's mother knows and condones, unable to condemn due to the material gifts she gains from the illicit affairs. Ifemelu's father on hearing the incident reminds Ifemelu that going against authority has sullied her school record. On the part of Ifemelu's mother, she invited Aunty Uju to caution Ifemelu to behave well and not to forget that she is a girl. Aunty Uju sternly warns Ifemelu about saying things the way she sees and feels things around her because she can be harmed through it. This is replica of severe inhibitions that cued from age long tradition and culture restricting a girl child to always stay aground in speech and in action and matters that have to do with authority or religion. A girl child should remain quiet at whatever situations she encounters, a drift which always attracts all manner of vituperation from the elders without getting proper clarification from the child. This results to the reasons women say less in issues affecting them. This insidious recklessness, the author frowns at vehemently. Although, Chimamanda gives her female characters guts to speak about their struggles, predication and also the courage to say no to unsavory cases, Ouma (2017,13) strongly believes that African women are varyingly represented in writing through a marginalized eye or a worm's view eye. Worm's vie depicts a suppressed person who observes a situation and gives a detailed narration of it, without having the will power to ameliorate it. Chimamanda stylishly changes the narratives by creating female characters with great will to change ugly situations around them. In doing this, she extends feminism to how to raise young women to believe and respect themselves as humans with latent abilities and not place their value in the already made male stereotype and chauvinistic perception man posits in the patriarchal society. This is a breath of fresh air in feminism movement because it unveils the untold truth to the young women in Nigeria, Africa and the world over. With this the

author of *Americana* clamors for self awareness of a girl child as a person carrying values, capable of developing into a woman of her dreams, the judgmental ability of the male gender regardless. Chimamanda explicitly unmasked the disguised images mentally , physically or emotionally heaped on a female child by the male figure in her life-being it father, brother, uncle, boy friend or husband as bread winners , by creating super female character like Ifemelu, Kosi, Aunt, Uju Asiha etc, as women who fend for themselves comfortably. In doing this, she advocates for clarity of purpose in every point in a girl child's life.

More so, Chimamanda Adichie carefully assigned roles to the male characters in the novel allowing them show traces of immaturity and unsure of themselves. Ginny (2014) opines that "it should be noted that all the male figure created in *Americana* are literally described as being childish at some point in the novel". Obinze supports and encourages Ifemelu to travel out to America and then makes way for him to join her. This is not the true action of an ideal man in Nigeria. Rather he will prefer to travel out first as a man and then prepares ways for his female partner to join him. This is a great attribute of an immature. Also, in the characterization of the same Obinze, one sees traces of childishness. He sees himself as a rich personality with a beautiful wife and a daughter even though he never worked to earn any of the things he enjoys but had to maintain his image in order to keep his current life style. Again, Ifemelu's father rather than striving to eke, accepted failure and sits back at home all day speaking English with great accents as if it is to cover for his inability to feed his family.

Conclusively, Chimamanda through sublimity, vivid imagery and patterning of diction achieved a giant feat in the literary world of art in creating female characters who take up masculine roles as against the dictates of the patriarchal society. And takes turns in switching on roles for the males in her work. This way, she has attained the central ideology in feminism that speaks volume when both female and male are seen as humans capable of assuming any roles irrespective of gender.

Impact of Guidance/ Counseling and Education Management in Managing African Traditional Feminist Thought in the Light of Chimamanda's *Americana*

Chimamanda has exposed both Africa and American feminist ideologies. This paper is interested in the feminist thought as it affects

Africa generally, and Nigeria in particular. Feminist Ideologies in Nigeria are discussed across areas of politics, religion, social and economic spheres, health and education. The impact of guidance/ counselling and education management have across these areas of concern will be earnestly emphasized. Adeusi et al (2015) have emphasized on the impact of through the essence of the profession as a profession designated to assists clients to understand and clarify their views of their life and to learn to attain their self- determined goals through meaningful, well informed choices and resolution of challenges of an emotional or interpersonal nature. On this same impact of guidance and counselling, University of Louisville in Egenti (2020: 2) examines the impact or role of guidance and counselling in a school setting thus. "School guidance counsellors play a powerful role in career development of students". Amoah et al (2015) support that guidance counsellors in Nigeria secondary schools have an important role in advocating for broad- based career plans that will focus on student's areas of interests, abilities and capacities that will offer the students an increased future career options and opportunities. With these insights on the roles of guidance counsellors in secondary schools and beyond, It is hence, imperative, for the guidance counsellors to collaborate with education management professionals to extensively spread the functions beyond school systems to politics, economy, social and cultural spheres, religion and health sectors so that the achievements gotten in the school system will not be turned down with feminist ideologies of Nigerians as it affects the people's social and culture lives, economic wellbeing, religion, health and politics. In a case scenario where Chimamanda presents inferiority feeling of the nature of her hair asan African woman, Ifemelu sees her natural hair as a hindrance to getting a job because her hair was not relaxed like the white woman's hair. She decided to add chemicals to her hair strap to straighten it. As she awaits for a train in Princeton that will take her to Trenton, New Jersey to get her hair braided, she makes some observations that assists in description of the exact place she is at a time. While at the saloon own by an African immigrant and a Senegalese woman called Aisha and through the discussion that is about African/ Nigeria men, Ifemelu remembered her old friend Obinze whom she sends a message immediately, Obinze had encouraged Ifemelu to travel to America for studies and make ways for his coming to America for him to join her. These multi- instances are enough for experts in guidance counselling and education management to adopt in tackling Nigeria feminist ideologies. Firstly, Ifemelu later succumbs to

strengthen her hair just to belong. Braiding and relaxing hair by African women and girls have taken the psychology of African women about her beauty.

African women should be addressed by guidance and counselors and education management experts to reduce their disregard to their natural beauty. African/Nigerian women disregard to their natural beauty as it affects their hair and otherwise contributes to the increase in disregard to their nature and give it a peculiar socio - cultural beauty and regard. Guidance/ counseling and education management and administrators should plan for introduction of special indigenous skill acquisition centers in schools and other places where typical African beautification services will be thought to increase the pride and regard for African/Nigeria women's beauty.

On Obinze's encouragement to Ifemelu to travel to America shows a reverse to typical African man's feminist ideology. Ordinarily, it is normal for an African man to first travel abroad for education/academic pursuit, then plans to bring his female partner to join him. This decision probably would arise due to the capacities Obinze had found in Ifemelu. This would be a ground the education management experts and guidance counselors would employ in addressing Africans on the need to focus on abilities and capabilities in offering their children academic sponsorship or training instead of gender considerations/ sensitivity. On economy, Ifemelu's father was presented as being unable to feed his family rather, he accepted to sit down at home against material possession. The Igbo for example, culturally do not permit women to possess certain crops or inherit certain properties. Women do not inherit family. Kingship or generation lands, they do not own crops like palm trees, kola - nut, etc depending on communities. In Chimamanda's *Americana*, a saloon is being owned by Aisha, a Senegalese woman living in another land- America. Education management and guidance counseling experts should use this insight to encourage African/Nigerian women to take up ownership of business and properties rather than seeing men as the gender naturally entitled to run business and own properties. Ilomanya et al (2021:179) observes thus:

The formulation of the policy however is not meant for everybody but for the educational administrators who are groomed in the act of management and control of educational institutions in order to ensure that the government desire in building progressive and prosperous society through the

instrumentality of education is achieved. Unfortunately educational administrators put every other thing into consideration while planning for the educational policies and give little or no alternation to philosophy.

Education management and administrators should consider people's philosophy in promulgation of policy. This will help them to critically examine the psychology and philosophy of Nigerians on gender, to enable them find a better measures and policies that will make a good adjustment of the people's philosophy and psychology as it affects gender in economic, property and material ownership because women with capacities can acquire wealth.

On the religious sphere, Chimamanda presents the dictates of African cultures on a female child to know her place even in speaking out obvious facts. In the chapter of Americana the incident with the powerful woman in Guiding Assembly a Christian church Ifemelu's mother starts attending newly is a clear indication of female gender silence on issues around them even when spiritual matters are considered. The church women see Ifemelu as being disrespectful for refusing to make paper garlands for Chief Omenka the General in the Guiding Assembly who ought to be a role model in terms of pious living but had taken Aunty Uju as his Mistress. This is an exposition of atrocities in religious practices across Africa as a whole, and Nigeria in particular. In African Traditional Religions, women rarely appear at the alter points of worship, except worships that are majorly exclusive for women or a woman. Therefore, women are not expected in traditional African religion to discuss issues associated with general worships, priesthood and communal divination. On the issue of Ifemelu in Americana, when her father heard her actions, he remind Ifemelu that she is against authority has sullied her school record. Guidance counselor and educational administrator should be part of religious affairs to guide religious behaviour and their accruing reactions irrespective of the sex of the originator of any action or reaction. As read in Chimamanda Adiche, Nigerian women and girls should be encouraged to change ugly situations around them. Feminism should be extended as seen in Americanah to raise young women to believe and respect themselves as human with latent abilities, but not to fix their values in already made male stereotype and chauvinistic perception men show in patriarchal African society.

On African health delivery and medicine, men are taken as the gender that dispense the most efficacious medicinal herbs, leaves, etc and even charms and amulets. Chief Sampson Nnabuike (Personal Communication, 10 June, 2019) states, that many Traditional Medicine men teach their sons their medical administrations and practices instead of teaching both sexes. Guidance counselors and education managers would help this ugly situation by providing scene where traditional medical practitioners will be thought on how to involve the female inclusively in their traditional medical professions, more than how it is presently. On politics, though Chimamanda does not stress on it much, but the Senegalese woman Aisha is able to met up with the administrative policies of America to have been able to own a saloon. In Nigeria, it seems women are not meant for political administration. Women are hardly seen as Governors, Speakers and presidents of House of Representatives, Senate respectively let alone president of Nigeria. The gender ratio in Nigeria political offices, assumption has being 30:70%. Women 30% opportunities and men 70%. Afigbo, (2008:2) bitterness thus:

It has become a commonplace to talk of the “invisibility” of women in African Society – pre – colonial and colonial. While it is patently incorrect to talk of Igbo women being politically invisible in the pre – colonial period, they were certainly invisible in the pre-colonial period, they were certainly invisible in the government and politics of colonial Igbo land at least, so the records available to historians would appear to suggest. There is no information whatever on the part, if any, played by Igbo women in the wars of conquest and resistance which went on in a desultory fashion from the last decades of the nineteenth century.

Afigbo presents the hidden nature of the Igbo women’s participation in politics from the time of colonialism to the end of the 20th century. This shows how withdrawn the Igbo women have been in matters associated with politics. This withdrawal by women is suspected to arise from the local people’s gender sensitivity. Guidance counseling and education management/administrators should build policies and guide learners within and outside academic settings to engage themselves in vast scope of skill and knowledge acquisition as far as they do not have negative effects, on their natural physiology in order to make ends meet in both families and society.

Recommendations:

It is recommended in this research as suggestions to control African/Nigerians thought against feminism as follow:

1. More writings against the local people's thought on the female gender should be encouraged more than ever before.
2. Education management/ administrators and guidance counselors should open up more aggressive campaign against traditional African/Nigerian peoples' perceptions and disregard to the female sex beyond the school settings.
3. Centers for gender affairs should be established in every autonomous community in Nigeria, and should employ experts in guidance counseling and education management in their local/community secretariats to plan teaching/lecture session therein.
4. Local media sources e.g. town criers, singers, public speakers, etc. should be sponsored to facilitate campaign on feminism.
5. Nigeria constitution should be addressed to balance gender equity or equality among her citizens.

Conclusion

Nigeria people's traditional practices do not equitably accommodate all genders. This practices are majorly influenced by the traditional people's religion and culture. The feminism ideology has grown so troublesome that it has risen to a national attention, in the sense that parents even deprive their daughters the opportunities to let their voices be heard even on issues affecting them.

In some families, the females are not allowed to choose the profession they want to specialize even when they have shown convincing capacities to study those courses. Chimamanda has used her literal work of *Americanah* to expose this negative ideology against the females. This research has found confidence in the careers of education management and guidance counselors as major stakeholders that will help to dismiss this negative thought among Nigeria traditional religious people and society.

References

- Adeusi, S, (2015). "Influence of guidance and counseling on student's motivation and school adjustment among Covenant University students Ogun State" Proceeding of EDULEARN 15 Conference 6th – 8th, July 2015, Spain, 4400 – 4406.
- Afigbo. A. E. (2008). "Igbo women, colonialism socio – economic change". (Ed.) E.I Otagburuagu and A. E Afigbo *New Bride, More Hopes: Igbo Women in Social – Economic Change*. Enugu: Global Publishers Nig Ltd.
- Aknda ,Lota (2014). Feminist discourses and the city: Buchi Emecheta's the Joy's of motherhood and Sefi Atta's Everything Good will come. *Nigeria Journal of Curriculum Studies* vol(10) 270-273.
- Amoah, S.A et al (2015). "The school counselor and students career choice in high school. The assessors Perspective in Ghanaian case. *Journal of Education and practice* Vol. 6 No. 23 pp 57 – 66.
- Cambridge Dictionary (2022). "Intersection" dictionary [cambridge.org](https://www.cambridge.org).pp 1 – 12, 10 August, 2022. Retrieved 13/8/2022.
- Doki,G.A (2015) "Towards the eradication of violence against woman in Nigeria; The theakre option". (Ed.) Angya *Prospective of Violence Against Woman in Nigeria*.
- Edison, S.S (2017). *The supervisor* Lagos: Exon Press Ltd.
- Egenti, U. P (2020). "The significance and possible challenges in the use of modern instructional technologies for guidance and counseling service delivery in public secondary schools in Anambra State, Nigeria". (Ed.) Ele C. *Sapientua Foundation Journal of Education, Science and Gender Studies* Vol. 2 No. 3 pp 1 – 12 September 2020.
- Ejike N.E and Okoye, M. C (2019). "Women, youth and children in war and conflict situation: Ada.
- OkereAgbasimalo's the forest dames" (Ed.) *UchennaNzewi Journal of Liberal Studies (Special Edition)* Vol. 17 No. 277-284 2, Oct, 2010.
- Ginny chang (2014): *Feminism in Americanah* Papaelele.wordpress.com. December 31, 2014.
- Iloanaya, C and Ajaegbo, A. (2021) "Philosophical implication of educational administration in the human person's society" *Igwbuike:An African Journal of Arts and Humanities*
- Julia, Wiklander (2016). Race, Hair, Feminism and Norms: A review of Americana by Chimamanda Ngozi Adiche. www.girlsglobe.org. Julia wiklander, January 5, 2016 .
- Kayode, I.B et al (2019). "Gender, political participation and representation in emergent democraciesin Africa: Perspectives

- from Nigeria and Kenya". (Ed.) UchennaNzewi Journal of Liberal Studies (Special Edition) Vol. 17 No. 304- 315 2, Oct, 2010.
- Nwosu. H and KAlu O.U (1982) "The study of African culture" (Ed.) O.U Kalu *Readings in African Humanities: African Cultural Development*. Enugu: Fourth Dimension Publishing Co. Ltd.
- Omorobbi, G.D (2021). "School supervision and education management in Nigeria" research gate, net. Retrieved 2/8/2021.
- Otiji, et al (2021). "Education management/supervision toward developing accounting and financialSkills among adult education students of African religious setting" (Ed) C.EleSapientia foundation *Journal of Education, Science and Gender studies*.Pp.309 - 318, vol3 No 3 Rivers State: Power of Focus Publications.
- Ouma,C.E.W. (2007). *Journeying out of silenced familial space in Chimamanda Ngozi Adichie's purplehibiscus*. N.A . Dissertation, University of the Wit water stand www.worldcat.org web 21st June, 2022 1-105.
- Shayla o'conor (2021). *Feminism and the theme of marriage in Chimamanda Ngozi Adiche's Americana*.human.libretext.org. august 15, 2021.
- Summer, D (2001). *Longman dictionary of contemporary English*. England: Pearson Education Limited.
- Ugwu, C.O.T (2014). "The demise of the African God/s: Fallah or reality. 84th inaugural of universityof Nigeria Nsukka, Deliverd on 14th August, 2014. Nsukka: University of Nigeria Press Ltd.

Interview:

1. Mr. Okechukwu Eze, Enugu State, Businessman, 3/8/2022
2. Mr. Chidi Okafor - Ugwu, Enugu State, Farmer/Traditionalist, 75years, 8/2/2008
3. Pharm. Emeka Samuel Uzongdu, Anambra State, 45years, 14/4/2019
4. Dr. Ofojebe C.C, Anambra State, Lecturer , 63years, 11/6/2021
5. Chief Sampson Nnabuikwe, Imo State, Civil Servant, 67years, 10/6/2019.

INFLUENCE OF FORMAL EDUCATION ON AFRICAN CULTURAL VALUES: AN ACCOUNT OF NIGERIAN SITUATION

OMOJOLA Immaculata Olu, (SSMA), PhD

Department of Business Administration and Management
Villanova Polytechnic, Imesi-Ile, Osun State
omojolassma@yahoo.co.uk

Executive Summary

This article attempts an objective assessment of the influence of Western education on African cultural values, with focus on Nigeria. It undertakes an exploratory tour of the colonial administration era in Nigeria, especially the latter's adoption of education, trade and religion as strong strategies to perpetuate its administration. The study examined the attendant socio-developmental effects, namely: the abandonment of the African cultural values, by tracing the remote causes of the subject-matter on the African continent and Nigeria in particular. The paper specifically focused on an examination of some of the cultural values of the Yoruba people of the southwestern Nigeria, such as: respect for the old and elderly, co-habitation, inter-personal relationship, good neighbourliness, collective responsibility, dressing, language, hospitality, chastity before marriage, seen to have been, among others, serially eroded for foreign ones, robbing the continent of its development. It also interrogated how some of these values could be recalled to serve as panacea for the country's present hydra-headed social, moral and ethical challenges to engender relative sustainable development. The study utilised both primary and secondary sources of data gathering and used simple descriptive analysis and inferential statistics to analyse them. The study, being explorative in nature, adopted the survey-type methodology and used the sustainable development theory as its theoretical framework to explore the rationale behind Western education influences on Africa's cultural values in the face of supposed development on the African continent amidst its cultural values' sustainability. The study findings revealed that the goals of Western education, inter-alia, are not achieving desired social balance. The article concluded that whereas education, religion among, other European influences, are

essentially major agents of socialisation and development, they however cannot achieve this outside of due consideration for the way of life of the people and values which promoted morality, integrity, ethical balance and even development.

Keywords: Education, Culture, Values, Colonialism, Trans-Atlantic Trade, Indirect-Rule Policy, Educated Elite

Introduction

A major negative effect of colonial rule in West Africa and other colonised African sub-regions was cultural imperialism. Anyaele (2003) submits that colonialism imposed foreign cultures on the people of West Africa arguably through the instrumentality of education, and compelled them to imbibe their own culture which was quite alien. Incidentally, African cultures were jettisoned. For instance, African names were changed, local languages abandoned, traditional culture was relegated to the background and foreign things were considered better than and superior to Africa's. Foreign languages, religions, names, education, dress and dressing, music, sports and even food, among others, replaced African ones. At a point, people began to change their native, indigenous names for foreign ones to the level that they instantly hated to be called by their native names. In short, it was a thing of pride to bear English names. This replacement of African cultural values with foreign ones was achieved through the instrumentality of education and religion both of which succeeded in brainwashing Africans into believing that their culture and values were inferior and as such should be done away with.

In African communities, there are proverbs, maxims used to inculcate social and moral values in order to regulate their inter-personal relationships, among others. Education was used to pursue other ambitions, which equally led to further relegation of Africans and their cultural values. These include religion, indirect rule administration and trade. Religion was used by the colonialists, through the missionaries, to pursue the desire to replace the African religion, which was largely considered fetish and pagan, with their Christian religion. It was conceived that there were lots of African black idolatrous practices that needed to be replaced with the light-bearing Christian religion. No doubt, Christianity actually illuminated the world of darkness, Africa inclusive; but the education that accompanied it succeeded in eroding

certain useful aspects of African cultural values. Meanwhile, it is important to infer here that religion was both Western (Christianity) and Eastern (Islam). In that regard, these different religious inclinations were inspired by two forms of education, namely: Western and Arabic educations.

Another aspect of the influence of Western education on the indigenous African culture was in the area of the implementation of the indirect-rule policy. This could not have been executed without Western education, notwithstanding that Africans trained in the process (African educated elite) were side-lined in the administration. Illiterate traditional rulers were preferred for use in the administration instead in the indirect rule administrative system. The end result of all these is their direct influence on the African cultural values, one way or another.

The point needs to be made and emphasized that this paper is neither holding brief, canvassing for a recognition of African black fetish and pagan practices nor advocating for an entire rejection of Western education and culture, as it would be both impossible and unthinkable. Rather, it attempts to point out certain good values contained in the African culture, as highlighted in the work, which have been abandoned due to the influence of Western education. The paper thus suggests the need for these values to be revived as their absence or lack of knowledge of them appeared to be partly responsible for the diverse social, moral and ethical challenges in the continent today. The paper seeks for the possibility of devising ways of recalling some of these African cultural values so as to help solve some of these social, ethical and moral challenges staring African countries, particularly Nigeria, in the face.

Literature Review

Certain concepts considered germane in this study are hereby clarified and then analysed for purposes of advancing empirical knowledge delivery and bracing up to the level considered acceptable in modern research. This is done with robust utilisation of relevant literatures on the title.

Culture

According to Awoniyi (2015), culture is a concept that is acknowledged universally, though its phenomenal relevance varied from society to society because what is acceptable in one society may likely not be

accepted in another. This becomes a rather complex issue in the Nigerian situation, with its multi-diversity. This view by *Awoniyi* derived perhaps from the fact that culture is an all-embracing concept as far as man is concerned. It encompasses every bit of his life and experience. This, perhaps, accounts for why the concept has myriads of definitions from different scholars, though revolving round a similar meaning. However, those of *Tylor (1958)* and *Malinowski (1931)* are adopted in this study as its working definitions. According to *Tylor (1958, cited in Awoniyi 2015)*, culture is conceived as a complex whole which includes knowledge, belief, art, moral, law, custom any other capabilities and habits acquired by man as a member of society. *Malinowski*, on his part, sees culture as a functioning, active, efficient, well-organised unity, which must be analysed into component institutions in relation to one another, and to the needs of human organism in relation to the environment, man-made as well as natural (*Malinowski, 1931 cited in Adegoke et al*).

Table1: Some Examples of Cultural Values from the Yoruba Nation of Southwestern Nigeria

S/No.	Values Fostered	Examples of Proverbs/ Maxims
1	Respect and honour for elders	<i>A i le bu owo fun agbaa ni o je ki aye o gun</i> (Failure to give regards to the elderly is the fundamental cause of societal abnormality.)
2	Regard and appreciation for one's family and benefactors	<i>A ki i fi owo osi juwe ile baba eni</i> (We should not point at our father's home with the left hand.)
3	Self-control and courtesy	<i>Falana gbo tire, tara eni la gbo</i> (Falana - a generic name, mind your business)
4	Virtues of forgiveness, harmony and peaceful co-existence	<i>Bi a ko ba gbagbe oro ana, a ko ni ri enikan abasere</i> (Unless we overlook the past misdeeds, we will not be able to relate.)
5	Diligence and industry	<i>Ise ni oogun ise</i> (Hard work is the cure for poverty.)
6	Truth and honesty	<i>Otito ki i sina iro nii fi ori gbogbe</i> (Truth does not make mistake; falsehood leads astray.)
7	Unity and co-operation	<i>Ajeji owo kan ko gberu de ori</i> (One

		hand cannot lift a heavy load to the head.)
--	--	---

Sources: Falade, D.E et al (2009). Proverbs as Traditional Means of Moral and Social Learning among the Yoruba of Nigeria. Ajayi, A. and Fabarebo, S.I (Eds.) Oral Traditions in Black and African Culture (CBAAC), 485-489. Adopted from Awoniyi Sunday (2015)

Traditional African Cultural Values in Modern Africa

Many of the cultural values and practices of traditional Africa discussed, however, can be considered positive features of the culture and can be accommodated in the scheme of African modernity, even if they must undergo some refinement and pruning in order to become fully harmonious with the spirit of modern culture and to function most satisfactorily within that culture (Gyekye, 2002:174). These are some of the traditional African values that are fully harmonious with the spirit of modern cultures and as well function most satisfactorily and bring about sustainable development in modern Africa.

Humanity and brotherhood: Traditional African cultures recognise the dignity and integrity of the human being as a creature of God. Our common brotherhood is intrinsically linked with our common humanity. There is only one universal family to which all human beings belong. This family is fragmented, however, into a multiplicity of peoples and cultures. The recognition of all human beings as brothers in the light of our common membership in one human species is a lofty ideal that is of great importance to the African people. A revival of this African value will no doubts help restore the people's right to life and perhaps proffer solution to the wanton killings going on all over the place in Nigeria and other African countries.

Communalism and individualism: The value that traditional African societies place on communalism is expressed in the sharing of a common social life, commitment to the social or common good of the community, appreciation of mutual obligations, caring for others, interdependence, and solidarity. At the same time, the claims of individuality are recognised. African ethic, however, urges the avoidance of extreme individualism, which is seen as potentially destructive of human values and of the whole meaning and essence of a human society. Attempts are, therefore, made to balance communalism and individualism so that they can co-exist. One's neighbours should relate with him, not as neighbours but brothers.

Morality: The morality espoused in both traditional and modern cultures, and in African societies is a social, non-individualistic morality. This kind of morality is held as enjoined by social life itself. There is a pre-occupation with human well-being in the African moral thought and practice. The African moral system puts the ethic of character and responsibility above that of individual right (*obirin so iwa nu oni oun o ni ori oko*). The interpretation is: A wife lacks character only for her to conclude that she is not fortunate to secure a good husband, though the latter is also given due recognition. Therefore, the importance of character as the engine of moral life in practice is stressed here.

The family: Marriage is considered as a valuable institution, for without it there would be no family, that is, the basic unit of social life. Without the family there would be none of the kinship ties that are essential to a comprehensive social life, with an intricate network of social relationships. It is rated by sociologists as a major agent of socialisation. Values associated with the family include: recognising the responsibility to share life with a wife or husband and children in the nuclear family and with members from an entire lineage in the extended family, recognising the need to have and to care for children, respecting parents, taking care of our parents in their old ages, and so on.

Economic ethics: Africans seek and put a high-value on wealth, both private and family (clan). The right to, and the importance of private property are recognised in the traditional African economic system, where private ownership exists side by side with public (command, state) ownership. Families (i.e. lineage, clans) operate independently of the chiefs, who, thus, do not control all the dynamics of the traditional economy.

Chiefship and politics: In the political thoughts and practice of the traditional African society, consultation and consensus are highly valued, for they are outstanding features of political decision-making. This practice allows for the involvement of all the people in the political process. The chief, who is the highest political authority, rules with the consent of and in accordance with the will of the people. In the actual exercise of power, the people, in effect, are the sources of authority, directly or indirectly, through their representatives on the chief's council. The political authority of the chief is based on a trusteeship

principle that ensures his accountability to the people. Freedom of expression and of political opinion is appreciated and practiced. Misrule by a chief is not tolerated and can lead to his being deposed.

Human rights: The most important values in which human rights are rooted are put into practices in the traditional African cultures. These include: individuality, personal responsibility, the dignity and integrity of every person, the intrinsic values of every person, consideration of every person as an end in himself or herself and worthy of respect, and equity of the moral worth of all people. Other rights that are acknowledged and protected include: the right to the use of lineage land, the right to food and protection from hunger, the right to a fair trial and the right to own private property. These rights are fundamental to the social structure, customs and ethics of the traditional African society and do not need to be vociferously demanded and belligerently fought for.

Knowledge and wisdom: In the traditional African culture, knowledge is highly valued, especially practical or empirical knowledge. This type of knowledge is based on observation and experience. Practical wisdom is most relevant in the reconstruction of the African society and the promotion of human well-being.

Aesthetics: Art in traditional African cultures has both functional and aesthetic dimension. Beauty is seen not only in works of art and in the human figure, but also in human conduct, in humanity itself and in a person's character. Among the 10 criteria of aesthetic value and judgment are appropriateness and fittingness. For instance, music, dancing and even clothing must be appropriate for the occasion.

Theoretical Framework

The sustainable development theory is adopted as theoretical framework in this study to explore the rationale behind education in the face of supposed development on the African continent amidst its cultural values' sustainability. Sustainable development is the idea that human societies must live and meet their needs without compromising the ability of future generations to meet their own needs. In specific terms, it is a way of organizing society so that it can exist in the long term. This long-term existence is by no means tied to the apron strings of such society's institutionalized way of life. Hence, realizing that it could not make a headway in its enterprise, the European colonialists

had to import its culture into its colonies to achieve what was termed administrative convenience.

Methodology

The study utilized both primary and secondary sources of data gathering. Primary data was in the form of questionnaire administration, conduct of in-depth personal interviews, and direct observation. The population used for the study was one thousand six hundred (1,600) respondents, drawn purposively from the relevant audiences, namely: traditional institutions, educational institutions, civil society organizations, public opinion polls, and centres for African studies. Thirty percent (30%) of this figure, four hundred and eighty (480), was the sample size and was the number of questionnaires administered to the respondents. In-depth personal interviews were carried out on twenty percent (20%) of the sample size, that is, ninety-six (96) persons/respondents, purposively selected for the purpose. The justification for this selection is exposure and wealth of knowledge on the subject of education, African cultural values, governance then and now, and sustainable development. The direct observation of the researcher, especially on the preponderance of moral and ethical misfits in both the leaders and the led of recent generations, added to the data obtained from questionnaire administration and in-depth personal interviews – all at the primary level. Secondary sources were in the form of books, relevant journal articles, periodicals, dailies, magazines, and internet sources. These literatures which were analysed and/or reviewed in the paper were vital data sources that assisted in giving the work a rich content.

The study, being explorative in nature, adopted the survey-type methodology and used the sustainable development theory as its theoretical framework to explore the rationale behind education in the face of supposed development on the African continent amidst its cultural values' sustainability.

Discussion on Findings

The study findings revealed that the goals of education have not been achieving the desired social balance because of the abandonment of the cultural values which used to be held in high esteem within the African sub-region. Perhaps one can submit here that the purpose of education was misconstrued and, therefore, abused in the African environment. However, two hundred and eighty-one (281) questionnaires were retrieved out of the 480 administered, representing 58.5%

(approximately 59%). However, information from in-depth personal interviews and direct observation sources complemented it, such that the result obtained at the end was representative enough.

TABLE 2: AN EXAMINATION OF THE QUICK AND SERIAL EROSION OF THE AFRICAN CULTURAL VALUES

VARIABLES	STRONGLY AGREE		AGREE		DISAGREE		STRONGLY DISAGREE		NO RESPONSE	
	F	%	F	%	F	%	f	%	f	%
Africa has rich and enviable cultural values	214	76.2	51	18.1	6	2.1	-	-	10	3.6
The African cultural values were not products of modern (western) education	166	59.1	89	31.7	13	4.6	1	0.4	12	4.3
Western education was not intended at eroding the African heritage	161	57.3	95	33.8	8	2.8	1	0.4	16	5.7
Successive operators of leadership system in Africa traded the cultural values due to selfish ambitions	22	7.8	179	63.7	68	24.2	12	4.3	-	-
Governments in Africa have been careful in	14	5.0	85	30.2	171	60.9	1	0.4	10	3.6

preserving the cultural heritage.											
Traditional institutions did not set the stage for the erosion of African cultural heritage.	11	3.9	25	8.9	22 5	80.1	8	2.8	12	4.3	
The said erosion of cultural values is a thing of the mind., as some communities and traditions still hold them in high esteem	4	1.4	21 4	76.2	46	16.4	5	1.8	12	4.3	

Source: *FieldSurvey, 2022* NB:f = Frequency, % = Percentage

4.1 An Examination of the Quick and Serial Erosion of the African Cultural Values with its Attendant Socio-Developmental Effects

This section examined the quick and serial erosion of African cultural values with its attendant socio-developmental effects on society. This is with the aim of measuring the extent to which the African cultural values had been adversely affected by the foreign culture through the instrumentality of education.

TABLE 3: The Remote And Immediate Causes Of The Subject-Matter On The African Continent And Nigeria In Particular

VARIABLES	STRONGLY AGREE		AGREE		DISAGREE		STRONGLY DISAGREE		NO RESPONSE	
	f	%	F	%	F	%	f	%	F	%
The conspiracy of traditional rulers	201	71.5	64	22.8	1	0.4	-	-	15	5.3

with the Europeans										
The cultural diversity of most African states, especially Nigeria	47	16.7	19 7	70.1	32	11.4	2	0.7	3	1.1
Religious bigotry and differences	52	18.5	97	34.5	11 4	40.6	4	1.4	14	5.0
Itineracy of the custodians of African tradition and culture	25	8.9	91	32.4	14 0	49.8	7	2.5	18	6.4
The invasion of religion and education and trans-Saharan trade.	158	56.2	63	22.4	52	18.5	-	-	8	2.8
Inferiority complex of the average African	15	5.3	17 6	63.3	72	25.6	2	0.7	14	5.0
The believe in the average African that anything African is fake	14	5.0	17 7	63.0	74	26.3	5	1.8	11	3.9
The Africans who travel to European countries imported foreign cultures	6	2.1	82	29.2	16 8	59.8	10	3.6	15	5.3
The private school system compelling pupils and students to drop their indigenous languages for foreign ones.	7	2.5	39	13.9	94	33.5	12 9	45.9	12	4.3
Selfishness and greed among African leaders and political elites	10	3.6	28	10.0	44	15.7	19 9	70.8	-	-

Source: Field Survey, 2022. NB:f = Frequency, % = Percentage

1.2 Test of Hypothesis: This section deals with the analysis/interpretation of hypothesis of this study. The statistical

tool used in the analysis of the data is Spearman’s correlation coefficient. The level of significance used in the analysis is 5% (i.e. 0.05).

TABLE3: Correlation Analysis Between Education And African Cultural Values

Items	The system of education has brought about far-reaching positive influence on African cultural values.			
	Correlation co-efficient (r)	Df	p-value	N
African cultural values seem to have enjoyed the cooperation of relevant institutions and modern educational system.	+0.232	1	0.000	281

Source: Field Survey, 2022

4.3 An Examination of some Cultural Values of the Yoruba People of the Southwestern Nigeria

The table examined some of the cultural values of the Yoruba people of southwestern Nigeria which had helped to promote good neighbourliness, communality, respect for old age and the elderly, etc., in the area. The result of this exercise serves as an empirical revelation of the challenges militating against the propagation of these values among the present generation. As shown in the table, 207 (73.7 approximately 74%) agreed that these cultural values in the Yoruba tradition were still relevant, while a negligible figure of 1 respondent, representing 0,4%, disagreed with the standpoint.

TABLE 4: Examination Of Some Of The Cultural Values Of The Yoruba People Of The Southwestern Nigeria

VARIABLES	STRONGLY AGREE		AGREE		DISAGREE		STRONGLY DISAGREE		NO RESPONSE	
	F	%	F	%	F	%	F	%	F	%
These cultural values in the Yoruba	207	73.7	54	19.2	5	1.8	1	0.4	14	5.0

tradition are still relevant.										
The present generation of Yoruba youths are oblivious of these cultural values.	115	40.9	15 2	54.1	1	0.4	-	-	13	4.6
Our schools within the southwestern Nigeria no longer teach morals and culture.	89	31.7	17 6	62.6	-	-	-	-	16	5.7
These cultural values of the Yoruba in Nigeria are meant to regulate conducts.	79	28.1	17 8	63.3	2	0.7	3	1.1	19	6.8
Education is not complete without culture and tradition of the people.	8	2.8	11	3.9	15 5	55.2	87	31.0	20	7.1
Culture and tradition are all about fetish practices.	10	3.6	32	11.4	14 8	52.7	74	26.3	17	6.0
Inadequate teaching of cultural values is because of the make belief that African ways of life	28	10.0	22 3	79.4	11	3.9	3	1.1	16	5.7

are inferior.										
Parents have major roles to play to inculcate these values in their children.	62	22.1	18 5	65.8	8	2.8	10	3.6	16	5.7

NB:f = Frequency % = Percentage

4.4: Revival of African Cultural Values to Serve as Panacea for the Present Hydra-headed Social, Moral and Ethical Challenges in Africa
 Table 5 reveals the frequency and percentage distribution of respondents on each of the variables, as were organised using the Likert scale of measurements, such as: strongly agree (4), agree (3), disagree (2) and strongly disagree (1). Over 70% of the respondents maintained that Africans’ commitment to change could be achieved with a revival of its cultural values. This indicates that issues on African cultural values are redeemable, even as just a negligible few (2), representing 0.7%, strongly disagreed with the idea.

TABLE5:Revival Of African Cultural Values To Serve As Panacea For The Present Hydra-Headed Social, Moral And Ethical Challenges In Africa

VARIABLES	STRONGLY AGREE		AGREE		DISAGREE		STRONGLY DISAGREE		NO RESPONSE	
	F	%	F	%	f	%	F	%	F	%
Africans’ commitment to change could be achieved with a revival of its cultural values.	197	70.1	66	23.5	-	-	2	0.7	16	5.7
The relevance of education to civilization	89	31.7	17 6	62.6	1	0.4	1	0.4	14	5.0

and thus national development cannot be overemphasized.										
Corrosive corruption among other social maladies are the result of erosion of African cultural values.	169	60.1	84	29.9	13	4.6	3	1.1	12	4.3
Education policy should be reviewed to factor in these useful values.	17	6.0	37	13.2	16 2	57.7	45	16.0	20	7.1
With or without the influence of Western education, the cultural values are sacrosanct.	65	23.1	16 9	60.1	12	4.3	17	6.0	18	6.4

NB:f = Frequency, % = Percentage

5. Conclusion

The article concludes that whereas education is essentially a major agent of socialisation and development, it however cannot achieve this outside of due consideration of the way of life of the people and the values which, *inter-alia*, promote morality, integrity, ethical balance and even development. Meanwhile, the growth of human culture, its capacity to avoid decadence and dysfunctionality and to adapt itself to new situations and demands, and its capacity to constitute itself into a credible and visible framework for human fulfilment is due to the re-

interpretation and critical re-evaluation of a cultural tradition as it moves through history. This critical re-evaluation of a received cultural tradition will not only suggest refinement or appropriate amendment that ought to be made to it, but also direct the attention to the aspects of it that ought to be engaged from the cultural life and thought of a people.

6. Recommendations

- ❖ Education policy should be reviewed to factor in these useful values.
- ❖ Though the revival of essential African cultural values should be encouraged, there are nevertheless certain aspects of African tradition and culture that need refinement and thorough evaluation to fall in line with modern tradition.
- ❖ Africa's commitment to change can be achieved with a revival of its cultural values.
- ❖ Parents have major roles to play to inculcate these values in their children.
- ❖ Inadequate teaching of cultural values is because of the belief that African ways of life are inferior. Therefore, a sense of national pride should be factored in into our value system.
- ❖ The traditional institutions should desist from honouring people of shady character with traditional titles. In like manner, tertiary institutions should award honorary degrees only to those who truly deserve it as people of honour in the true sense of the word.
- ❖ Education is not complete without the culture and tradition of the people. Therefore, students should be made to major in courses that teach these cultural values at all levels.
- ❖ These cultural values of the Yoruba in Nigeria are meant to regulate conducts. Our schools within the southwestern Nigeria no longer teach morals and culture. Therefore, character development should be emphasised among youths.

References

- Abimbola W. (1973). The Literature of *Ifa* Cult. In Biobaku, S.O.(Ed.). Sources of Yoruba History. Oxford: Clarendon Press.
- Abimbola W. (1975). Sixteen Great Poems of *Ifa*: UNESCO.
- Abimbola W. (2006). Yoruba Culture: A Philosophical Account. Great Britain: Iroko Academic Publishers.
- Adegboye, M. B and Olagunju, A.O., (1996). Nigerian People and Cultures. In Adegoke Kasali Affez, Bello, O.O., Adegboye, M.B., Popoola, T.A. and Ogunsiji Opoola Ayo. General Studies for Higher Education. Modekeke, Osun State, Decency Printers and Stationery Ltd,
- Ajayi A. (2009). The Place of Ifa Literary Corpus in the Yoruba Cultural Education. In Adegboyega Ajayi and S. Idowu Fabarebo (Eds.). Oral Traditions in Black and African Culture. Lagos: Concept Publications Limited (Center for Black and African Arts and Civilisation (CBAAC).
- Ajayi A. and Fabarebo S. I (Eds.) (2009). Orals Traditions in Black and African Culture. Lagos: Concept Publications Limited (Centre for Black and African Arts and Civilization (CBAAC).
- Akinwale. A. Anthony. (2008). The Marginalisation of the Humanities in our Education System. *Ibadan Journal of Humanistic Studies, Nos 17 & 18*. Faculty of Arts, University of Ibadan, Ibadan, Nigeria.
- Awoniyi S. (2015). African Cultural Values: The Past, Present and Future *Journal of Sustainable Development in Africa (Volume 17, No.1, 2015) ISSN: 1520-5509* Clarion University of Pennsylvania, Clarion, Pennsylvania.
- Babawale, T. (2011). The Prospects and Challenges of Promoting Nigeria's Culture: The CBAAC Experience. Lagos: Human Development Initiatives.
- Dime, C.A., (1993). Service Through Tolerance: The Way of African Religion. In Odumuyiwa A and Opeloye M.O (Eds.). Religion and Politics in Nigeria. Nigerian Association for the Study of Religion.
- Falade, D.A., Akinola O.O.& Adejube,S. (2009). Proverbs as Traditional Means of Moral and Social; Learning among the Yoruba of Nigeria. Ajayi, A and Fabarebo S. I. (Eds.). Oral Traditions in Black and African Culture. Lagos: Concept Publications Limited.
- Gyekye K. (2002). African Cultural Values: An Introduction. Legion, Ghana: Sankofa Publishing Company.

- Ogungbemi S. (2007). *Philosophy and Development*. Ibadan: Hope Publications.
- Nabofa, M.Y. (1988). *Value in Studying African Traditional Religion*. In *General Introduction to the Study of Religion*. Ibadan: Paperback Publishing Limited.
- Dabfol M.Y., (1994). *Symbolism in African Traditional Religion*. Ibadan: Paperback Publishing Limited.
- Oloruntimilehin B. O., (2010). *Arts and Heritage as Catalysts for Development in Africa (11) CBAAC Annual Black History*. Lagos: Concept Publication Limited.
- Olupona, J.K., (2008). *Reconciling the Faiths: Strategies for Enhancing Religious Harmony for National Development*. Lagos: King Squire Media Print Ltd.
- Ukanah, P. O., (2011). *In God's Name: The Story of Nigeria's Religious War and Its Brutal Killings*. Ibadan: Divine Press.
- Malinowski, B. (1969), "Culture." In Sills, D. (ed) *International Encyclopedia of the Social Science*. New York: Macmillan and Free Press.
- Tylor Edward Burnett. (1958), "Origins of Culture", Vol. I, in Sills, L. David. (ed.) *International Encyclopedia of the Social Science, Vol. 3*, New York: Macmillan and Free Press.

UNDERSTANDING OF ETHICAL LEADERSHIP IN CHRISTIAN INSTITUTIONS OF HIGHER LEARNING IN NAIROBI, COUNTRY KENYA: A CASE OF CHRISTIAN INSTITUTIONS OF HIGHER LEARNING

Mũthoni Gichohi

Tangaza University College
muthoni.muigu@gmail.com

Executive Summary

Institutions of higher learning characterize the peak of authority in knowledge formation, recognition, validation and propagation. The core of a developing society is the resounding certainty that, to make meaningful progress, education unlocks the door to success. Education should be a tool that can be of used not only by a society to fortify it's values but also its traditions. Education is thus a process of ethical value transmission and renewal, a process where educators, instructors, mentors along with relevant stakeholders within a society cautiously provide leadership to the younger generation, initiating them into the ethical values of the society. However, this has not been the case in the contemporary times within our institutions of higher learning. In Kenya, cases of universities engaging or facing unethical allegations are gradually intensifying. The malpractice and mismanagement that is regularly reported in the Kenyan universities makes it difficult to associate them with institutions that should be fostering ethics and learning in the initial stages of forming young people. These institutions of higher learning have reported various forms of corruption that include; bribery, lobbying, extortion, influence peddling, cronyism, nepotism, parochialism, patronage, graft and embezzlement among other forms of moral or ethical distortions which seem to have negative effects on the ideal values that our universities should be inculcating and promoting. Thus, there seem to subsist a measure of disparity between what the institutions of higher learning should portray or stand for and what is presently the case. Although the university should be the epitome of disseminating knowledge to the younger generation which should ultimately lead to shaping their lives virtuously, it

seems that in some instances this is not the case. If this discrepancy is not tackled with exigency, it appears that the younger generation might likely embrace and validate vices such as; graft, embezzlement, nepotism and bribery among other vices, which they may have observed within the institutions of higher learning with vigor as they seem to have been dispensed through authoritative medium. In the long run, this practice might bequeath the society a ruined generation of future unethical leaders. It is in this context that the author shares a section of an ongoing research study that seeks to understand ethical leadership in Christian institutions of higher learning in Nairobi, Kenya. This paper is part of a qualitative research study that shall employ the phenomenological research strategy; while interview and focus group discussion shall be utilized.

Keywords: Nairobi, Kenya, Christian, Leadership, Higher Institutions

Introduction

Globally, the world has observed a institutional scandals both in Europe and in United States whose impact is felt throughout the world in the recent years (Martin et al., 2009). Scandals within the corporate world that have taken place in sizeable institutions such as World.com, Enron and BP Plc that was formerly British Oil Corporation has stirred a worldwide debate on matters that border corporate governance, business ethics, ethical accountability of leaders and ethical leadership as a whole. Since the twenty first century is more of a multinational corporation's avenue, thus the prime stage for the scandals shall be inevitably the world stage. Thus, it is paramount that we get interested in achieving an understanding of what it takes to lead ethically in different institutions of higher learning. In the research study of (Resick et al., 2011) indicates that Ireland, Europe among the managers, character took 79.3% and accountability 51.7% were the central themes regarding ethical leadership. According to the Irish leaders within institutions, the main focus is on the person is their character then other attributes that they must integrate is integrity, honesty and accountability.

Ethical demands suggest that the reason for ethics is so as it can mould or shape the character of good citizens and that the pursuit of happiness

should begin from the establishment of habits and virtues that enable people to live peacefully within the society. The institution of higher learning ethical training second group which is strategic demands has three general aspects which are; the worldwide nature of problems, this implies that the current challenges have a universal multi-disciplinary disposition; it is not only about the resources to be accumulated but the consciences involved. The intrinsic ends of professions, this means that professional training such as the institutions of higher learning offer must include ethical training. Thirdly, the demand of the current labour market, that means that if learning has to be effective it has to compel its people to develop the necessary attitudes and values such as respect, communication that is mutual, independence and critical trustworthiness. Thus, the 90% need to produce responsible citizen who are dedicated to common good, increase social capital and trust ensure that ethical training is necessary in the universities and institutions of higher education.

In a study done by (Resick et al., 2011) in Hong Kong respondents laid emphasis on character at about 54.8%, collective orientation and organizational and social at 51.6% and consideration and respect for others at 51.6% as the defining characteristics of ethical leaders. It illustrated how traditional Chinese values are deeply rooted in the Hong Kong society. The research that involves values in Hong Kong such as *Guanxi* (indigenous interpersonal connections) show that traditional Chinese values have a substantial influence on the management practices within institutions.

In (Ghanem, 2018) the leadership within an institution of higher learning is responsible of setting the right climate where there is high morale and trust, respect and interest towards one another which arise from the well being of the institution's stake holders such as the lecturers, students and staff. According to Starratt, R.J. (1991) ethical leadership within the institution of higher learning significantly affects the institutional image of the school. Ethical leadership 17% of the institutional image quality of service parameters, 58% of the principals' quality aspect, 33% of the financial aptness 43% of the working environment, 40% of the social responsibility and 51% of the institutional ethics sub-dimension. Therefore, it is noted that ethical leadership has an influence on the climatic ethics aspect almost to the whole of the sub components of the corporate or institutional image.

A research study carried out in Jimma University, in Ethiopia by

(Amsale et al., 2016) indicates a perception of ethical leadership in universities that was investigated in regard to ethical behaviours, ethical resolve and organizational context for ethical practices. 73% of the research respondents perceived ethical leadership as respect to laws, rules and policies. Amsale (2016) strongly suggests that institutions of higher learning should go beyond adhering ethics as law and be able to see the ethical and moral element of leadership.

A study conducted to examine a number of ethical leadership domains and their effects on employee retention in public universities in Uganda in (Katuramu¹ et al., 2016) agrees with previous studies that whenever an organization or an institute is deemed to have regard to ethical leadership domains such as; fairness, integrity, ethical guidance, role clarification, power sharing and people orientation, the institution experiences about 69% minimal intentions for employees to resign or leave work. Whenever there is longer employee retention there is at least 60% contribution towards the success of the organization because of the reduced costs of time and resources involved in hiring and orientation. It further enables effective succession planning, enables ingenuity, learning development, independence in production and growth in intellectual investment.

A study conducted in municipal high schools in Iringa, Tanzania by (Fussy, 2018) demonstrated that the principals in a number of schools put in place several approaches to institutionalize teacher ethics, that involved staff training, allocating weekly virtue practices, monitoring and counseling teachers individually and publishing ethics related notices on the school chart boards. Although this study is of a high school, this research work finds it difficult to ignore its point of view.

The allocation of weekly virtue practices and the conspicuous display of ethics related publications are forms of training that shall not only outlive the student's high environment but they may be influenced by these ethical practices past their higher learning phase into their holistic lives.

In another study that concerned the influence of leadership on competitiveness of public universities in Kenya by (Gakure R. W. et al., 2014) cites that whenever an institution of higher learning has an all inclusive leadership style that takes into consideration employees' views in their decision making processes it can be highly effective and crucial of all, can join the region in healthy competitiveness. That,

appropriate leadership style leads to innovation amongst students, educators and motivated stakeholders who in turn breed competitiveness of the Universities.

In a investigation conducted on the relationship between transformational leadership style and the performance of Chartered Universities in Nairobi and over 29 countries in Kenya through (Robin Mariita Aondo, 2020) reveal that there is a strong relationship at 65% between the leadership style that the leaders decide to use and the performance of chartered universities in Kenya. The university management board should be glad that one of the significant functions of leadership in an institution is to enable the facilitation of institutional strategy and goals by being able to bring forth the best or desirable employee behaviour. The university can either fail or succeed based on their leader's behaviour. Aondo, suggests that chartered universities in Kenya should look into organizing recurrent trainings on leadership in Kenya as a guide program to employees in management positions.

In a research study that was carried out in Strathmore University that was keen on developing responsible leaders that is the university at the service of the human person. Osiemo (2012) was concerned with the vast number of students that are channeled through the universities and a society that is expectant that the mere going through the university cannot in itself shape a person. She contends that much of this apathy and ignorance that is depicted by these students can be attributed to a failure to help them appreciate what the university ought to be and what they can gain from it throughout their time in the university. Universities should be in the first line in shaping the next generation of leaders. (Osiemo, 2012) emphasizes that leadership regards character, and the content of character is virtue.

Virtue can only be achieved by repetition of act that forms habits. Whenever, some argue that leaders are born, it is important to note that leaders must at least have and live virtues which on the other hand can only be attained through practice. Expecting people to be leaders after few years of having no sense or inadequate understanding of the term and its ideal application is presuming too much. She suggest that the cardinal virtues, are pegged on all the other virtues that we are to develop especially in youth as they present the ideals that are necessary for a solid foundation for leadership. These cardinal virtues are; prudence, temperance, fortitude and justice. These are ethical virtues that are related to human behaviour and comprise the foundational

components of a leader which everyone who aspires to leadership position should acquire and cultivate over time.

Literature Review:

Defining Ethical Leadership

A Chief Executive Officer (CEO) of a furniture company in America in (Caldwell Cam, Bischoff Sheri, 2002) indicates that the initial task of any ethical leader is to define reality. The leader to is able to comprehend the realities that influence their organization can provide adequate leadership and can design effective plan for the entire organization's success. The precision which leaders are able to correctly gauge or measure the reality, enables them to filter their assessments of what requires to be done and influences their course of action. According to the CEO when leaders are able to perceive reality with precision, respects the mutual commitment to they have with the key stakeholders by communicating this information. The view this American business executive is supported by that of J.C. Maxwell when he opines that one of the pitfall that can stop potential leaders is the desire to focus on vision to the detriment of facing reality. Great ethical leader are both visionary and realistic(J. C. Maxwell, 2008 p.36). The Law of the Scoreboard in J.C. Maxwell's book *The 17 Indisputable Laws of Teamwork*, he states that;

the team can make adjustments when it knows where it stands. That is, reality is the foundation for positive change. If you do not face reality, then you will not be able to make necessary changes.

In (Maxwell, 2008) B. Easum an American business executive states that, realistic leaders are objective enough to minimize illusions. They understand that self-deception can cost them their vision.

This leader's obligation can be described as a 'covenantal' relationship with intense ethical consequences. Studies in United States of American along with United Kingdom according to (Fulmer, 2004) reveal that a very strong sense of ethics can reap profitability. A huge amount of the profitability that an organization boasts of can be traced to the organization's reputations as an honest, ethical business associate. Institutions that have the custom of high business ethics and principles appeal to high level of human capital and have a lower rate of employee turnover according to Ethics Research Centre (ERC) in Washington DC, in America. Corporate performance has close links with a strong ethical commitment.

The ERC report shows that the excess value an organization gives its stakeholders over the net amount of their investments intensifies significantly when the code of ethics is clearly stated by the institution. At least 87% of organizations that had a clearly stated ethical code, there is an increase in the average market value which is at least two and half times larger than the institutions that do not consider mentioning their codes of ethics or conduct.

In a research that was carried out among different international executives in both Western-based private sectors and Eastern-based private sectors on their perceptions of ethical and unethical leadership. (Eisenbeiß & Brodbeck, 2014) covered at least eight globe cultural cluster with four clusters which were; Western region (Germanic Europe, Nordic Europe, Anglo Europe and Latin Europe) and four Eastern region clusters which were; (Southern Asia, Eastern Europe, Africa and Arab). These clusters comprised countries such as Belgium, Italy, Sri Lanka, Ethiopia, India and Namibia among other countries. This study distinguished between core categories of ethical leadership that had an over 40% frequent mention across these cultures. These ethical leadership elements were seen to be relevant from both a compliance-oriented and a value-oriented perspective.

Ethical leadership was defined in terms of personal conduct, at least 49% described individuals with strong integrity, honest at 60% and who are just at 32%. Value-oriented perspectives were concerned deeply about responsibility and sustainability at 63% and servant leadership at 45% and open-mindedness at 40% (p.350). In decision making orientation, the leaders who were ethical were perceived to have their own moral direction or compass at 55%, who were able to communicate their reasons and decisions. At least 32% saw ethical leaders to be adherent to laws, rules and regulations of the institutions they governed. In the management style, at least 60% saw ethical leaders to have impeccable people orientation and to lead others through their own examples at least 46%. Ethical leaders were perceived to have charisma, inspiring as managers and have an attractive vision for the future at 40%. Leaning more on compliance-oriented approach, ethical leaders were seen to engage in transactional management behaviour by setting objectives, controlling, rewarding followers and monitoring at 30%.

Oriental philosophy in (Kim et al., 2015) tries to divide the process of learning or being educated and fulfilling the learning goal, in Korea, *Su-Gi-Chi-In* that translates to self-cultivation and then the aspect of governing people. This process has four levels, where in the process of great learning the main goal or end result of leadership is *Su-Gi-Chi-In* and the process of development of *Su-Gi-Chi-In* which is further separate into four aspects which are *Sushin* which involve cultivating one's morality, *Jega* which means to manage one's family, *Chikook* which implies governing a country, *Pyungchunha* which means ruling over the entire country while maintaining peace and stability. This can be termed as a clear expression of true leadership, where the influence of a leader is equipped with moral values go beyond the leader him or herself to his family, community, country or state to the entire world. A leader, on the grounds of their personal nurturing and contemplation, should be able to gather influence into the institution and society, with the peace and tranquility of the entire society as their bigger agenda.

In a study conducted in Free State, South Africa on the concept of good governance and ethical and effective leadership as absolutes for effective and efficient South African higher education setting, (Tondi, 2019) finds out that governance is an exercise of ethical and effective leadership by the governing body towards the achievement of the following aspects: ethical culture, good performance, effective control and legitimacy. Thus, it is clear that the higher education institutional governance is basically about overseeing the direction of the higher education institution as set by legislation and establishing systems of control that are critical in ensuring that there is apt accountability and delivery on the mandate which is to provide higher education that is responsive to the requirements or needs of the community, such as partnership, balancing the interests of varied stakeholders and cooperation. Higher education institution entails the institutions or structures that have been entrusted with the responsibility to articulate various duties responsibly, ethically, effectively and efficiently.

The Nobel Peace Laureate Maathai, ethical leadership's definition was clearly rooted in Afrocentric education that ethical leadership involves those leaders who are against corruption, those whose own lives become their living messages and who humble themselves and sacrifice for the common good. Gichure (2006) refers to the case of East and Central Africa in her study of teaching business ethics in Africa, thus, suggests that an intelligible African business ethics should be founded from the African anthropological presuppositions and the implicated

core ethical values. That, if African focused business ethics is to be taught in Africa, it should consider including elements of African traditional worldview and teaching model that takes into account African humanism. Through this focus, it is hoped to instill some form of ethical thought process which is much needed in the contemporary Africa, so that African can continue making significant strides within the world business ethics.

In a research that involved deanship, leadership dilemmas and management challenges in university education in Kenya, (Simala, 2014) understands effective leadership and management makes the difference in the operation of universities today. Through inspiring the faculty, staff and student to perform their roles optimally the university is poised to become successful. The university management and leadership require a specific set of knowledge and skill. In the absence of these set of knowledge, the deans and leaders of these universities face serious challenges working in universities that are today operating in intricate environs. Knowledge and competence is required as vital elements that can harness effective management of learning, reformation of various educational policies, institutional strategy making, faculty or department and university development, change management and other key issues that concern the governance and administration of academic processes.

In a study that encompassed selected corporate institutions in Nairobi county, regarding leadership practices (Minja, 2017) about 21% of middle level managers opted to practice transformational styles of leadership in their organizations. The transformational leadership theory focuses on both the organization results as well as its people. Developing and transforming people is significant and its at the core of the institution's agenda. This theory is in tandem with Burn's (1978) suggestion that for there to exist an effective leadership it is important to consider basic wants, needs and desires of the followers as well as ensuring a vigorous bottom-line. These two aspects must seem to gel.

Transformational Leadership Theory Review

Leonardo da Vinci likened the person who loves practice that is carried out without theory to a sailor who boards a ship without a compass and a rudder and has no clue where to cast. Thus, in order for the upcoming leaders comprehend fully the importance or relevance of today's leadership evolution, it is crucial that one is conversant with past theories so that their leadership is grounded (Arenas et al., 2017).

In (Li & Liu, 2020) a research study that involved an integrated model of principal transformational leadership and teacher leadership related to teacher self-efficacy and student academic performance, suggests that among many leadership models, transformational leadership has gathered relentless interests in educational research.

Although incepted in the 1970s transformational leadership is used to describe two basic leadership styles. (Burns, 1978) suggests that as opposed to transactional leadership the transforming kind of leader searches for the potential that motives followers, appears to quench higher needs and connects with the whole person of the follower (p.4). This particular model of leadership points out four elements that include idealized influence, inspirational motivation, intellectual stimulation and individualized consideration.

The transformational leadership framework has further been reviewed lately by Leithwood's and Jantzi (2006) for the purpose of educational research. In (Leithwood, K.A. & Jantzi, 2006) new model takes into consideration at least seven aspects for a transformational leader in the educational setting which is: identifying a vision and cultivating the common agenda; setting optimal performance expectations; providing support that is personal, offering stimulation that assist the intellect, setting and representing best practices, creating a school culture that is fruitful and crafting structures or basis for promote collaboration and participation. It is important that in an educational context that the leader, normally the principal to communicate and establish the school vision. In (Li & Liu, 2020) transformational leaders are able to inspire all teachers through empowering and proving the necessary support to academic fraternity while on the other hand being able to set high standards of performance by the entire members of staff. This kind of leader is also able to wield idealized influence so that if it is the principal the entire school community emulates, admires and trusts. Lastly, in order to establish a transformational culture, there the school culture changes and is able to design the school structure for the best practice, through being cognizant of personal needs, backgrounds, epistemic abilities and other relevant abilities, so as to develop staff and charge the entire individual and organizational potential. There is evidence that supports transformational leadership as one that positively relates to the teaching staff commitment, satisfaction, the efficacy of the teacher and student's involvement.

The transformational leadership research in China was initially carried out in the business field where the researcher's concern was transformational leadership in the Chinese background, the effect of transformational leadership on employee attitudes, behaviours, and organizational output. Ling Li (2020) recognized moral modeling as a distinctive dimension in China that can continued being used by transformational leaders. An additional study that took place in Hong Kong that was utilized by Leithwood's model and found transformational leadership is certainly to teachers' dedication to change.

A study regarding transformational learning through a woman's outdoor leadership course that was conducted in Newcastle, United Kingdom by (O'Brien & Allin, 2021) furthered the transformational leadership thought to state how transformational learning is rooted on theories of adult learning. O'Brien (2021) cites that the main approach to transformational learning is grounded on cognitive and development psychology, which lays focus on the process of ensuring there, is meaning in experiences and suggests that the human state is well comprehended as a constant effort to negotiate disputed meanings. Furthermore, that the beliefs, values and assumption we ascribe to as adults are appropriated and assimilated, usually unconsciously, through the circumstances and cultures we are accustomed to. Through living our lives (O'Brien & Allin, 2021) affirms that through negotiating throughout life we adopt particular frames of orientation, that usually aids us in interpreting the world. These frames of orientations is utilized to understand and decode experiences that are deemed to happen to us as well as guiding our expectations, point of views, thoughts and feelings. It is clear that as this particular frame can assist in the interpretation of the world we live in; it can also pose as a limiting element to what we perceive and our potential. Transformation learning that can be assumed in transformational leadership can change how we look at the world in what can be called perspective transformation. This happens whenever there is assessing and re-assessing our justified assumptions and views, by means of insight that is gained through critical discourse and other people's experience.

The Challenges Facing Ethical Leadership in Organizations

Ethical leadership challenge is an ever-present issue not only for the executives but also the academics fields. In (Fulmer, 2004) in the recent past in America and Wall Street investor trust has been compromised

due to reports on sports judging, media story fabrications, political leaders being challenged both in court rooms and the courts of public opinion and not limited to church leaders implicated is covering up crimes by their subordinates. The Fulmer studies' challenges or gaps might at the narrower sense cover institutions that seem unrelated to this study's focus institutions which is the higher learning institutions. However, the broader study shall analytically attempt to illustrate how institutions of higher learning, through training the youth, who in turn progress into leaders who assume diverse positions of leadership, influence various spheres of the world's economy. Foundations of ethical leadership in the establishment of organizations are a crucial element that Fulmer (2004) highlights its constituents as; media, politics, law courts and sports among other institutions, shall not only require ethical leadership but their proper training in the Christian universities which should be initiated at an earlier stage.

In studies conducted in both United States of American (US) and United Kingdom (UK) indicate that a strong sense of being ethical as an institution can be profitable in the long run. The financial performance of an organization that states its commitment to ethics is much preferable than that of organizations that do not. Corporate performance is closely related to a strong ethical commitment. These reports indicated that the excess value that an organization gives its shareholders over the total amount of their investments goes higher considerably whenever the ethics code is clearly stated by the organization. This report indicate that out of the 87 institutions where the ethics code was clearly stated, the average market value added (MVA) increased and was at least 2.5 times larger than the average organization that failed to mention their code of ethics or conduct. In (p.309) a UK based institution, the Institute of Business Ethics (IBE) conquered with this opinion because they realized similar results from a sample of 350 firms who were categorized as 'ethical' companies. These businesses had their codes of ethics or conduct was able to realize an above-average performance when measured against similar institutions without the codes of ethics. It was noted that violation of ethics is a key issue facing the United States. Corporate scandals are a big contributor to the current atmosphere of investor anger and mistrust, as soon as the stakeholders do not identify with organizations in terms of their values; the institutions are limited in their profit maximization. When a country is threatened by insecurity, its people risk their own lives and obligated to protect the country, there must be a mutual effort to protect the country's resources. Otherwise, greedy, unethical behaviour and

general corruption seem intolerable. The challenges of ethical leadership seem to be as a result of business leaders' imbalance. In (p.309-310) some executive forum participants suggested that high ethical conduct is not a reason to excuse sub-standard produce or services.

In Germany according to a survey featured by (Palazzo, 2002) the palatable German business culture is presently in the centre of a value shift regarding business ethics. Although over 70% of the respondents felt that they felt a growing need for business ethics, they often disregarded the idea of implementing professional business ethics programs. Instead they preferred what they term traditional entrepreneurial ethos and rejected to examine clearly the normative foundations of this ethos. The increase of corruption, white collar crime and corporate crime in corporation in Germany, imply that the relational value basis of German business culture is taking a shift and the effectiveness of what they had as traditional informal control systems is slowly fading away. The regular business ethos in Germany is not only going down, it is no longer capable of handling and surviving the intricacies and the dynamics of the world economy. Institutions in Germany are changing and becoming heterogeneous, organizations are no longer involved in relying on traditional ethical standards and values. Subsequent to the ethical culture of German organizations and their *modus operandi* that has since changed according to Palazzo, this study in retrospect is keen to observe this notion when it is dealing with the culture of a Christian institutions of higher learning in the present time.

In a book review carried out by Caribbean university scholars in Jamaica by Mweemba (2020) on the ethical dilemma of the contemporary organizational leadership referring to *Meeting the Ethical Challenges of Leadership: Casting Light or Shadow* book by Craig F. Johnson. Indicate that the world has been globalized in every sphere of life. Ethical issues arise due to differences in value systems that may be as a result of cultural orientation. Thus, there arise the dark side and the light side that surface from globalization, which may bring about difficulty in making moral choices in cross-cultural environment. The challenges mentioned are; power, privilege, inconsistencies, mismanaged communication, misplaced and broken loyalties and responsibilities as the global shadow that are cast by leaders in the globalized world. In (Hibajene Mweemba & Mauzard, 2020 p.101) highlights the way in which the community requires to address

attitudinal obstacles and the need to identify strategies for decision making in cross-cultural spheres in orders to attain ethical leadership. These aspects pose as challenges within the contemporary times and require to be addressed if we are to attain a moral common ground with people of diverse cultures. In view of the gap or challenges that Mweemba brings forth that interfere with ethical leadership within institutions such as; power, inconsistencies, privilege, misplaced and broken loyalties, mismanaged communication and responsibilities. The ongoing research work is conscious of these ethical leadership interferences and examine how (if) they are being addressed in the Christian institutions of higher learning.

In a study that made an effort to investigate the influence of ethical leadership in shaping the organization's individual-type ethical climate in the efforts of reducing the rate of turnover of the employees in Malaysia. (Affnaan Saleh et al., 2022) reveals the importance of individual-type ethical environment which can be factors such as; friendship, self-interest and individual morality as a go-between between relationship of ethical leadership and employees' turnover intention plays a major role in business ethics. This is a challenge because at least 50% of respondent in this study considers the individual-type ethical environment as crucial, yet many managers seem not to recognize this aspect in this study. Saleh (2022) ascertains that ethical leadership has crucial influence on employees' turnover intention. This means that the triumph of an organization depends on the managers or its leaders, their actions impact on the followers. It further indicated a significant relation between the moderating level of emotional exhaustion and employees' turnover intention. The research indicated that whenever there is low ethical leadership it in turn poses as a challenge to the employees as they experience high emotional exhaustion leading to their withdrawal from these intuitions. This shows that ethical leadership has a vital role in promoting an apt ethical climate which in turn makes the employees comfortable reducing their emotional strain and well as their wish to leave the organization. Consequent, to Saleh's view point some central elements of individual-type ethical environment are factors such as friendship, self-interest and individual morality. The ongoing study is keen in finding out the emotional aspect of the individual being addressed at the Christian university level.

In a paper conducted by Opara (2014) concerning leadership ethics and the challenges of employees performance in Nigerian public sector,

indicates challenges in ethical leadership is brought about by the post independence political economy of Nigeria that can be identified by bureaucratic and political corruption, mismanagement of the national treasury, deterioration of labour force, clientelism, political instability and violence and high level of poverty among other challenges. (Opara, 2014) points out that good leadership must be rooted in ethical practice that acts as a motivation to the employees or followers. There is the challenge that the research work identified within the public sector that; communication as transmission of information and understanding between the followers and leaders of an organization. It should be mutual. The paper recognizes commitment as a sense of identification, participation and allegiance expressed by the followers towards the organization. The ability of the organization's members to adhere to commitment should be acknowledged and considered. The failure to recognize commitment from its members poses a challenge to the institutions. Continuation is identified as a plan that supports or strengthens the habit or behaviour that is demonstrated or displayed is correct. In order to retain high employee performance, the practice of good ethical leadership has to be continuous and consistent. Within the Nigeria public sector to avoid ethical leadership challenges these three aspects communication, commitment and continuation should be a tradition. This paper takes note of the approach that Opara (2014) uses in the approach of ethical leadership, that of, ethical practices that operate as motivation to employees and followers such as communication as transmission of information and understanding. The continuing research paper looks forward to identify the utilization of this approach at the learning level of students within the Christian universities.

In the research work concerning the challenges of patriarchy that involves women with disabilities in leadership, in Zimbabwe through the works of Majiet (2015). A key challenge toward ethical leadership is associated to the position of women who live with disabilities and their position as women first and the reluctance to gender and mainstreaming and sensitivity to exclusionary practices related to disabilities that are frequent within the disabled people's organization (DPO) (Majiet & Africa, 2015). This is as a result of lack of political will on the part of the persons who live with disabilities and a less-concerned attitude on the part of women leaders. This research study strives to bridge the research gap that Majiet (2005) bring forth, that concerns the target population of not only women but also women who

live with disabilities in leadership. Through advocating strategies that are inclusive.

According to Ntahomvukiye (2017) a varied number of empirical research works in different countries have described what should be expected from the school leaders. In the analytical research study on leadership and demonstrated competencies among school head teachers in Rwanda by (Ntahomvukiye et al., 2017) indicates that at least 61% of the head teacher demonstrated that their competencies on creating strategic direction for the school. Strategic direction can pose as a challenge in the event leaders disregard its value. In this research paper, it is noted that leadership ability is associated with development standards that are specific regarding the knowledge and skill that is necessary for the school leaders to accomplish relevant mandates within the school institutions. If this aspect of impacting leaders with the necessary knowledge and skill is overlooked there arises a challenge to ethical leadership in the school administration. The study state the core challenge facing schools in Rwanda is advancing student accomplishment and reducing the success gap. In order to realize this improvement, there is reliance upon the school leadership depends upon the elements that ensure considerable difference towards the progress the student make in school. Effective school leadership does not only ensure boosting academic achievement for all the students but also improving the effectiveness of the teaching staff. Whenever there is disparity in looking into the effectiveness of the teaching staff there arises challenges in delivering apt and ethical leadership in schools. The research work that is carried out by Ntahomvukiye (2017) which involves school administration at the tertiary level and a key approach gap that this research points to, lack of strategic direction as school leaders. Although this research work might consider the Ntahomvukiye study of minimal consequences as regards universities, it concerns the danger that is posed by students' performance success gap increasing and the teaching staff becoming ineffective. Albeit the study not being of a university stature, the quantity and quality of the students received in universities is affected. Thus, the current research work is keen to observe the Christian universities' leadership policies, which can affect ethical leadership such as the strategic direction.

In a research study that was used to predict the moral identity of Ugandan public procurement staff using situational factors such as organizational politics, style of leadership and social interactions. Thus, (Ntayi, 2013) reveals that the leaders' use of negative reinforcements,

persuades the procurement officers to sacrifice their moral identity in favour of their superiors' preference contributions to ethical leadership challenges. This kind of deviant behaviours that pose as challenge grows and blossoms in the face of extreme concentration of powers in leaders of procurement and disposing entities (PDEs) with inadequate wisdom or knowledge and authority over public procurement matters. At least 60% of the respondents were of the opinion that the intensity of unchecked power within the procurement and disposing entities in Uganda create a state of delusion for the leaders that contribute to the challenge of ethical leadership because it results to the manipulation of the procurement policies and regulations according to their favour. This unethical behaviour grows and poses a challenge to moral leadership because it is breed within the followers. Ntayi's study influences this work of research, to explore the perception of Christian university students on university leaders, how they are looked at or perceived as figures of authority in relation to their university leadership responsibilities.

In a study that involved developing ethical and democratic citizens in the post-colonial context concerning citizenship education in Kenya (Wainaina et al., 2011) exposes several ethical challenges within the education sphere in Kenya. Challenge posed by educational and social inequalities that are associated with the legacy of the British colonial education system in order to build a new ethnically and racially unified nation. The challenge established by the tension that exists between liberal democracy and cultural and local educational practices associate with collectivism and the contest created by unresolved conflict between economic and social goals of development. These challenges had earlier on been pointed out by Jomo Kenyatta (1965) in his book *Facing Mount Kenya*, indicating that the Agikuyu system of education was supposed to reveal to the Europeans educationalists how the character or mannerisms of the human person are instilled and formed within the family circle and then within the local group, then within the whole tribal organization through a course of initiation ceremonies. This explanation was able to give a synopsis of the process of character formation in the routine life of the Agikuyu people within varied age-groups. Kenyatta argued that the education system in countries such as Japan or Germany have assisted the world to comprehend or understand these countries. Their education system has revealed their leading thoughts, extent of values that have contributed in impacting the younger generation and the virtues that are instilled and aspirations that are fostered. Thus, when the Europeans came they should have

enquired about the African's scheme of education, how it worked on developing children, who is in control of it and what is the process and mechanism in order to establish an effective educational system that is steered by ethical leader for posterity. The articulation of this research challenge Kenyatta (1965), enables the ongoing research work develop an urge to explore the level of the Christian universities' respondents understanding of their backgrounds or contexts within their social, political and psychosocial milieu in relation to ethical leadership within the Christian universities.

An investigation into ethics among contractors in Nairobi, Kenya by Kimani (2019) reveals some notable challenges of ethics management or leadership as its application in isolation and in a reactive mode to an issue that has the potential of threatening the reputation of the organization. Secondly, ethical failure in institutions is attributed to failed organizational culture and failure of the leaders to encourage ethical practices among the followers. It is further affirmed in (Kimani, 2019) that the value system that is practiced by the institution that is providing employment, usually affect the ethical conduct of the employees. At least 64% of respondents agree that construction companies experience lack of clear ethical codes, outdated codes of conducts in the organizations ethical systems were noted as affecting ethics management. Wide spread corruption, high level competition and high costs of managing ethics systems were noted as affecting proper implementation of ethics management procedures. The study by Kimani (2019) indicates a possibility that the organizational culture can contaminate employees especially when negative. This research work fears that in the event that the study populations of the Christian institutions of higher learning imbibe a polarized ethical culture, it shall not only threaten this study population but the society as a whole. Thus, the continuing study shall endeavour to bridge the failed organization culture by seeking to understand the entire institution's environment or culture. Therefore, there is a need to hasten this research study in order to find out the gaps that a number of institutions of higher learning in Nairobi may encounter in their realization of ethical leadership.

The Concept of Ethical Leadership Framework

To initiate a broader outlook on ethical leadership, it is necessary to establish its link to virtue knowledge. Havard (2015) looks into a medieval analysis that the Stoic ethics attempted to realize. The Stoics were generally concerned with the sort of knowledge that would lead

one towards ethical living and assist us become better people, this was the sort of knowledge and ethics that Socrates advanced (Havard, 2015 p.94). Thus, whenever a leader is ethical they are not only an asset to the institution but to the entire humanity.

Through Bernard Lonergan in (Marroum, 2004) we learn that whenever we encounter opposing moral principles (a phenomenon that may not be uncommon in institutional leadership) what we do is that, we try to determine at least our shared ethical principles. We try to resolve this position by describing how we arrived at them. However, most of our principles are affected by our cultural inherited values, dynamism of feelings, inner symbolic worlds, operation of bias, abandonment of true value in favour of what is fulfilling and dedication to love rather than hate and vice versa. Owing to these elements in this analysis there is an impression that conversations stop at mutually tolerant respect, even when we are certain that the other person might not be right, as may happen in the cases of ethical dilemmas within organizations.

Lonergan insists there has to exist a method in ethics that can assist uncover sources of error, given that these errors seem to have had an influence on our everyday ethics, and may have a negative effect on ethical leadership within institutions. Since, even culturally inherited notions may have been acquired from individuals who might have been biased, just as organizational leaders may inherit negative organizational cultures in some cases.

Lonergan in (Bernard Lonergan, 1967) observes that the victory of the empirical methods affirms that the human mind is able to reach optimal knowledge by rising from data, through proposition to verification. So as to ascertain humans as the architects of obtaining meaning and value, he is able to generalize the idea of data to include the data of consciousness as well as the data for the sense. Through this composition of data, it is possible to rise from a proposition into confirmation of what the human person is dealing with, from that which gives meaning to that which is valuable. Thus, comes up with a 'generalized empirical method' (GEM). This method assists in not only institutionalizing ethical leadership in organization as a principle but also being able to attaché value to ethical leadership through consciousness.

In (Bernard Lonergan, 1972) contends that the GEM is a critical realism. This implies that it is important that we first experience data through

our senses before we claim we know the object. It is however, not enough to claim to know the object, we must engage in asking the relevant questions, and lastly we are able to make the necessary judgment as to whether our notion is correct, when we compare our notion with reality. In guaranteeing ethical leadership within institution of higher learning, the notion of consciousness in utilization of the GEM method may possibly assist leaders in making true judgments of facts and of value. This is because the generalized empirical method has its roots in consciousness that is the foundation of meanings and values that comprise of personality, social orders and historical developments.

In (Bernard Lonergan, 1972) asserts that it is important to find out what happens whenever we are able to reach knowledge, able to assess options and make decisions. He states that whoever is able to reach this crest is able to reach precise knowledge of how one reaches knowledge and values, how these enquiries are directed by internal criteria and how one arrives at objectivity. This notion might assist institutions whenever leaders are confounded by diverse organizational ethical impasses.

The Cognitional Theory

Although this paper presents a section of how the cognitional theory shall work, the larger scope of this ongoing research work is optimistic through its discussions after findings, it shall further this theory and it's connection to the Lonerganian epistemic theory to enable its reader appreciate how transformational leadership theory can articulated through the aid of the Lonerganian epistemology that ultimately leads to virtue. The general empirical method (GEM) suggests a number of questions for anyone who is in search of methods to any subject matter. In (Bernard Lonergan, 1967) supposes that this theory is concerned with the question of 'what do I do when I know?' It is comprised of what takes place in our judgment of fact and value.

GEM assist us acknowledge we are able to know in two different manners which are common sense and theoretical. In both these knowledge forms we are able to experience insight that is normally an act of understanding. In the mode of common sense we are able to gasp how objects are related to us because we are usually concerned about the practicability of matters, our interpersonal connections and our societal roles. In the theoretical mode, we are able to understand how things are related to each other because we are normally interested with

understanding matters. In an organization scenario a leader might be concerned with how office information and technology systems are working and how they are interconnected within different departments so that he or she is able to increase institutional productive while maintaining ethics. Thus, GEM is able to define morality as the common sense evaluation and behaviour that the human person engages in on a daily basis, ethics on the other hand is described as the theoretical framework that assist morality to acquire a form.

In (Marroum, 2004) we find out that, GEM encompasses the moral aspect through tackling how we are able to know values that are able to lead us into moral decisions. The GEM model of identifying an optimal decision has four levels which are; experience of data, understanding the data, judgment that one's understanding is right and the decision to act on the forth coming knowledge. The GEM model can assist a transformational leader not only lay emphasis on their ethical integrity and honesty for both the leader and the follower but also a leader who is able to *self-transcend*. This implies that we are able to acquire the set principals of operations that enable us transcend the normal individualist self and be able to deal with the world beyond us through our wonder and care.

The GEM model according to (Bernard Lonergan, 1967) may possible add value to transformational leadership through dissecting the critical roles that each level plays. At the level of experience our interest is usually on the physical nature of objects such as, biological, aesthetic, intellectual, sexual and dramatic among other objects. On the level of understanding our intellect is able to engage answers to various questions such as why, what and how, that are able to deduce half-baked truths from notions. On the level of judgment our reason is able to test if the way we have grasped or understood makes sense of the experience we have gone through. On the level of decision, our conscience is able to make value judgment and it ensures that it troubles us until we are able to conform to our actions to this level of judgment. This level of heightened consciousness that an ethical leader is required to attain, might be achieved if we may consider incorporating the transformational leadership style with the process that the Lonerganian Cognitive Theory offers towards value.

Conclusion

This paper reviews literature that is related to understanding the concept of ethical leadership in varied institutions of higher learning among other private and public institutions. The paper has established an understanding in various ethical leadership contexts. The paper suggests the transformational leadership model in the governance of institutions of higher learning. It has further demonstrated various definitions that can be used to articulate ethical leadership phenomenon in a range of institutions. This paper highlights various ethical leadership challenges within institutions such as; mistrust in leadership, failure to enact and follow codes of ethics, corporate scandals, insecurity, corruption, lack of professional business ethics programs, differing in value systems, mismanagement of communication and lack of employee motivation among other challenges. Lastly, it has reviewed the concept and phenomenon of ethical leadership framework and suggested a method that is the cognitive theory that can be used to advance transformational leadership style as a means of achieving the most desirable or optimal results in the continuing research study that is being carried out in Nairobi, Kenya that concerns ethical leadership in Christian based institutions of higher learning.

References

- Affnaan SALEH, T., Mehmood, W., Khan, J., & Ullah JAN, F. (2022). The Impact of Ethical Leadership on Employees Turnover Intention: An Empirical Study of the Banking Sector in Malaysia. *Journal of Asian Finance*, 9(2), 261-0272. <https://doi.org/10.13106/jafeb.2022.vol9.no2.0261>
- Amsale, F., Bekele, M., & Tafesse, M. (2016). Ethical leadership: perceptions of instructors and academic leaders of western cluster public universities of Ethiopia. *Ethiopian Journal of Education and Sciences*, 12(1), 21-38-38.
- Arenas, F. J., Connelly, D., & Williams, M. D. (2017). Air University Press Report Part Title: The Full Range Leadership Model Report Title: Developing Your Full Range of Leadership Report Subtitle: Leveraging a Transformational Approach. *Air University Press*, 11-36.
- Bernard Lonergan. (1967). *Cognitive Structure*. In *Collection*. Palm.
- Bernard Lonergan. (1972). *Method in Theology*. Herder & Herder.
- Burns, J. M. (1978). *Leadership*. Harper Row Publishers.
- Caldwell Cam, Bischoff Sheri, K. R. (2002). The Four Umpires: A Paradigm for Ethical Leadership. *Journal of Business Ethics*, 36, 153-163.
- Eisenbeiß, S. A., & Brodbeck, F. (2014). Ethical and Unethical Leadership: A Cross-Cultural and Cross-Sectoral Analysis. *Journal of Business Ethics*, 122(2), 343-359. <https://doi.org/10.1007/s10551-013-1740-0>
- Fulmer, R. M. (2004). The challenge of ethical leadership. *Organizational Dynamics*, 33(3), 307-317. <https://doi.org/10.1016/j.orgdyn.2004.06.007>
- Fussy, D. S. (2018). The Institutionalisation of Teacher Ethics in Tanzania's Secondary Schools: A School Heads' Perspective. *Pakistan Journal of Education*, 35(2). <https://doi.org/10.30971/pje.v35i2.542>
- Gakure R. W., P., Gichuhi, D. M., & A. G. Waititu, D. (2014). Influence of organizational leadership on competitiveness of Public Universities in Kenya. *IOSR Journal of Humanities and Social Science*, 19(1), 13-19. <https://doi.org/10.9790/0837-19141319>
- Ghanem, B. M. (2018). Ethical leadership in education and its relation to education management ethics. *European Journal of Education Studies*, 4(6), 243-256. <https://doi.org/10.5281/zenodo.1245865>
- Havard, L. (2015). *Knowledge and Virtue in Early Stoicism: Studies in the History of Philosophy of Mind*. Springer.

- <https://doi.org/10.1007/978-94-007-2153-1>
- Hibajene Mweemba, A., & Mauzard, N. (2020). The Ethical Dilemma of 21st Century Organizational Leadership: A Four-Chapter Critical Review of the book "Meeting the Ethical Challenges of Leadership: Casting Light or Shadow." *East African Journal of Education and Social Sciences*, 1(3), 97-104. <https://doi.org/10.46606/eajess2020v01i03.0047>
- Katuramu¹, A. O., Byarugaba², F., & Wilson³, M. (2016). Ethical Leadership and Academic Staff Retention in Public Universities in Uganda. *American Journal of Educational Research and Reflection Original Research Article*, 1(2), 30. www.ASRAresearch.org
- Kim, D. M., Ko, J. W., & Kim, S. J. (2015). Exploring the ethical aspects of leadership: From a Korean perspective. *Asian Philosophy*, 25(2), 113-131. <https://doi.org/10.1080/09552367.2015.1013732>
- Kimani, M. (2019). *An Investigation Into Ethics Management Amongst Contractors In Kenya-A Case Study Of Nairobi County*. <http://erepository.uonbi.ac.ke/handle/11295/106688>
- Leithwood, K.A. & Jantizi, D. (2006). Transformational School Leadership for Large-Scale Reform: Effects on Students, Teacher and the Classroom Practices. *School Effectiveness and School Improvement*, 12(2), 201-228.
- Li, L., & Liu, Y. (2020). An integrated model of principal transformational leadership and teacher leadership that is related to teacher self-efficacy and student academic performance. *Asia Pacific Journal of Education*, 00(00), 1-18. <https://doi.org/10.1080/02188791.2020.1806036>
- Majiet, S., & Africa, A. (2015). Women with disabilities in leadership: The challenges of patriarchy. *Agenda*, 29(2), 101-111. <https://doi.org/10.1080/10130950.2015.1055879>
- Marroum, R.-M. (2004). The Role of Insight in Science Education: An Introduction to the Cognitional Theory of Bernard Lonergan. *Science & Education*, 13(6), 519-540. <https://doi.org/10.1023/b:sced.0000042840.44743.09>
- Martin, G. S., Resick, C. J., Keating, M. A., & Dickson, M. W. (2009). Ethical leadership across cultures: a comparative analysis of German and US perspectives. *Business Ethics: A European Review*, 18(2), 127-144. <https://doi.org/10.1111/j.1467-8608.2009.01553.x>
- Maxwell, J. C. (2008). *Leadership Gold: Lessons Learned from a Lifetime of Leading*.
- Minja, D. (2017). Rethinking Ethical Leadership in Kenya: Adopting A New Paradigm. *Journal of Values-Based Leadership*, 10(1). <https://doi.org/10.22543/0733.101.1175>

- Ntahomvukiye, C., Otara, A., Tusiime, M., Sengarama, R., & Karasira, C. (2017). Closing the gap: analytical study on leadership and demonstrated competencies among primary school head teachers in Rwanda. *Rwandan Journal of Education*, 4(1), 22–33.
- Ntayi, J. M. (2013). Leadership Styles, Workplace Politics and Moral Identity of Ugandan Public Procurement Staff. *International Journal of Public Administration*, 36(1), 35–44. <https://doi.org/10.1080/01900692.2012.713288>
- O'Brien, K., & Allin, L. (2021). Transformational learning through a women's outdoor leadership course. *Journal of Adventure Education and Outdoor Learning*, 22(2), 191–202. <https://doi.org/10.1080/14729679.2021.1925565>
- Opara, O. U. (2014). Leadership Ethics and the Challenges of Employees' Performance in the Nigerian Public Sector. *International Journal of Development and Management Review (INJODEMAR)*, 9(1), 14–23.
- Osiemo, L. B. (2012). Developing Responsible Leaders: The University at the Service of the Person. *Journal of Business Ethics*, 108(2), 131–143. <https://doi.org/10.1007/s10551-011-1087-3>
- Palazzo, B. (2002). U.S. American and German Business Ethics: An Intercultural Comparison. *Journal of Business Ethics*.
- Resick, C. J., Martin, G. S., Keating, M. A., Dickson, M. W., Kwan, H. K., & Peng, C. (2011). What Ethical Leadership Means to Me: Asian, American, and European Perspectives. *Journal of Business Ethics*, 101(3), 435–457. <https://doi.org/10.1007/s10551-010-0730-8>
- Robin Mariita Aondo, T. N. & W. O. (2020). The Relationship between Transformational Leadership Style and Performance of Chartered Universities in Kenya Robin Mariita Aondo , Dr . Thomas Ngui & Dr . Washington Okeyo The Relationship between Transformational Leadership Style and Performance of Char. *Journal of Human Resource & Leadership*, 4(4), 59–75.
- Simala, K. I. (2014). Deanship, Leadership Dilemmas and Management Challenges Facing the Social Sciences 1 in Public University Education in Kenya. *Jhea/Resa*, 12(1), 1–26.
- Tondi, T. P. E. (2019). The concept of good governance and the King IV principle 1 of ethical and effective leadership as absolutes for effective and efficient South African higher education setting. *Life Centre for Psychological Studies/Service*, 12649–12662. <http://web.p.ebscohost.com.tangaza.remotexs.co/ehost/pdfviewer/pdfviewer?vid=13&sid=540e54c3-5aa4-45d0-8fbc-c1b83d0168cb%40redis>
- Wainaina, P. K., Arnot, M., & Chege, F. (2011). Developing ethical and

democratic citizens in a post-colonial context: Citizenship education in Kenya. *Educational Research*, 53(2), 179-192.
<https://doi.org/10.1080/00131881.2011.572366>

**MAINSTREAMING AFRICAN ETHICS IN RESEARCH AND
SCHOLARSHIP IN PRIVATE HIGHER LEARNING
INSTITUTIONS IN KENYA FOR SUSTAINABLE LEADERSHIP**

Elizabeth Onoja

Tangaza University College

eonoja569@gmail.com

&

Carolyn S. Mudeje Buya

Pwani University

&

Jeketule Soko

Tangaza University College

Executive Summary

The role of African Ethics in sustainable leadership in the 21st Century can never be overemphasized. African cultures value that children succeed in life through genuine hard work. To that effect, there have been efforts to pass the values on to their children through initiation ceremonies and other fora. While these efforts are supposed to reinforce these values, the reality is that these values are watered down in contemporary African societies. Corruption is the order of the day. These vices have also penetrated learning institutions whereby instead of working hard to achieve good grades, some students end up buying certificates and manipulating academic results. This study seeks to establish the extent to which sustainable leadership in the 21st century can be realized through mainstreaming African ethics in research and scholarship in private higher learning institutions in Kenya. It argues that key features of ethics and integrity that are embedded in African culture can be consciously integrated into higher learning institutions for the graduates to mirror the desired ideals for sustainable leadership in the world of work and society in general. This paper is derived from a literature review of ongoing research in which a qualitative approach will be used to gather data from a Private Higher learning Institution in Langata Ward, Nairobi, Kenya on the subject at hand.

Keywords: African ethics, mainstreaming, research and scholarship, Private higher learning institutions, sustainable leadership.

Introduction

Sustainable leadership is an asset that serves both present and future generations, and collaboration and commitment is required for its realization. The need for sustainability is a cry that cuts across different sectors of the society and in terms of leadership, once sustainability is attained to a credible degree; every other thing takes shape for everything rises and falls on leadership (Maxwell, 2010).

Given the growth of higher learning institutions and high student enrolment rates, a call for improvement of quality continues to be an important issue in the global higher education policy. Boeren (2019) noted that in January 2016, a new plan was inaugurated which includes the seventeen Sustainable Development Goals (SDGs) that target all countries globally, among which ensuring quality education for all was emphasized. Furthermore, the aforementioned author indicated that generally education acts as a strong engine in ensuring cohesiveness and equality in society. Indeed, Kenya's economic blueprint Vision 2030 identifies higher education as the highway through which its goal of being a middle-income and industrialist country will be realized (GoK, 2007). The attainment of such development agenda and SDG 4 (quality education) requires the collaboration of key players like individuals, institutions of education, relevant stakeholders as well as government bodies. There is a powerful correlation between quality education and other SGDs as it provides the ground for positive and reasonable thinking in engaging and realizing other goals.

Mainstreaming ethics and integrity in research and scholarship is one of the means by which quality higher education can be realized. However, there is a notable continuous challenge towards that achievement, especially currently where seemingly everything goes due to the element of greed and selfishness. Globally, a notable scourge that inhibits human capital formation mostly in developing countries is corruption and fraud in institutions of higher learning (Kirya, 2019). The act of condoning unethical practices within institutions of learning, and most of the time, led by those who should be role models – lecturers and parents who collaborate with learners to buy results, in a way communicates that it is the right thing to do as many youths are negatively impacted by this unethical practice. This in effect endangers

sustainable leadership because these same young people are potential future leaders who due to the lack of sound formation would definitely lack the competence it takes to lead others in the right direction. In addition, it has a negative impact on adult learners given the component of lifelong learning as well as passing on the same to younger generations.

Pillay & Qhobela (2019) asserted that with the fast growing world and increased number of researchers and academics, there is not only pressure for more publications but also the challenge of upholding ethics and integrity in research. Van Dalen (2021) also stressed on the principle of publish or perish and the resulting effects from such pressure. With the continued pressure to pass exams and/or publish for postgraduate students, elements of corruption such as buying of certificates and manipulation of academic results remain a growing concern to be addressed in higher learning institutions due to their enormous implications on sustainable leadership in contemporary society. In a bid to address the above challenge, the paper draws a possible solution from the rich heritage of African ethics that hinges on “ethics of care” and “common good” that takes into consideration formation of ethically conscious individuals for both present and future generations.

Societies have ways of passing on their cultures and values from generation to generation. Societies should uphold and insist on ethical values during the process. Stressing on the need to uphold and pass on ethical values, in a bid to curtail negative events that risks societal welfare due to unethical human activities, Musek (2015) noted that reinforcing and integrating values and ethics into human behaviors is seen as a global and planetary task which is an essential mission and project of the society. Similarly, Argandoña (1991) affirmed that societal ethics and values which guide the actions and behaviors of humans, form the basis for building economic systems. African culture upholds the practice and wishes of better placement of younger generations in relation to older ones and this is indicated by Awoniyi (2015) who affirmed that in Africa, cultural heritage is inherited from past generations, added to or improved and passed on to future generations. Predominantly, African parents wish that their children attain success in all spheres of life through genuine hard work. While these efforts are supposed to reinforce these values, the reality is that these values are watered down in contemporary African societies.

Corruption is the order of the day in that it is an insidious plague with a lot of destructive effects that cuts across societies (Argandoña, 2007). Such vices have also penetrated learning institutions whereby instead of working hard to achieve good grades, some students end up buying certificates and manipulating academic results (Akaranga & Ongong, 2013). Other forms of malpractices include bringing foreign materials into the exam hall, assistance from educational stakeholders such as parents, teachers and security agents, collusion and impersonation (Situma & Wasike, 2020). Sadly, though is that even those that are termed to be role models such as teachers, and parents collude with students to commit these academic malpractices.

The aforementioned vices can also be transferred to the employment sector. Such vices could be a result of competition for employable opportunities. It is sad to note that corruption has penetrated all key sectors of society. While there have been efforts to arrest academic malpractices with policies and punishments in universities, there has been little success (Keter, 2021). Therefore, this study explores the experiences and strategies used in addressing academic malpractices in institutions of higher learning.

Experience of Universities regarding Academic Malpractices

According to Adow et al. (2015), examination malpractice is seen as any display of unfair behavior aimed at fetching more scores for an examinee than the actual marks he or she would earn from honest efforts and natural ability. Furthermore, they argued that examination malpractice glaringly alters examination marks, thereby disabling meaningful interpretation that would have been useful for accountability in public affairs as well as decision processes. Examination malpractice is a phenomenon that is taking deep roots within universities and this is possible through a collaboration of different stakeholders either by direct or indirect persuasion (Peter et al., 2021). Ojwan (2019) indicated that in the 21st century, examination malpractice remains a big global challenge in the education sector. Thus, peer approval or disapproval plays a significant role in determining examination malpractices or not. Referring to Kohlberg's theory of moral development, which is concerned with thinking processes in an individual's mind, Peter et al. (2021) indicated that there are moral dilemmas that come with the idea in the mind of individual students and social persuasion to take part in examination malpractice. Looking at the findings from the study carried out in two Kenyan universities by the above authors, 22.2% of the respondents indicated

that role models who went unpunished after wrong doings motivated students to take part in examination malpractice, 30.5% noted peer pressure as a key factor, 28.9% indicated social approval and then 22.9% noted weak examination rules and regulations in the universities.

Unveiling students' views on examination malpractice in Kenyan basic education, Ojwan (2019) affirmed that students' engagement in writing answers on body parts as well as taking unauthorized materials into examination hall are ways in which cheating occurs in examinations. The aforementioned author found out from 43.4% of the respondents that lack of preparation and too much emphasis on grades as noted by 25.4% are key causes of malpractice. Also, the aspect of examination officials, school administration as well as police officers colluding came out strongly and noted by 50.4% of the respondents, and other most prevalent ways of malpractice are: profit-making through leakage of examination questions as noted by 18.8% as well as students copying from their fellow students' paper as indicated by 11.7%. Sadly enough, 10.3% of respondents from the study noted that pressure from parents, schools and peers contribute to examination malpractices. Similarly, Adow et al. (2015) engaged in a study that focuses on the role of different examination stakeholders regarding their contributions to examination malpractice, i.e. parents, students, invigilators, supervisors, and examination officers just to mention a few.

Ruto et al. (2011) echoed the same issues while looking at factors influencing malpractices in undergraduate examinations in Kenyan universities. Referring to the subsector of higher education, Kirya (2019) indicated that there is engagement in granting academic degrees and unearned credentials to politicians, their relatives and friends. Citing examples, the aforementioned author noted that Grace Mugabe was awarded PhD in 2014, the alleged award of degree in education to Janet Museveni without fulfilling teaching practice as a requirement as well as not going through the required procedures for admission. Similarly, the above mentioned author affirmed that in Kenya, unethical university officials graduated unqualified students from non-existing programs and in 2017, Commission for University Education (CUE) requested several universities to cancel illicitly conferred degrees.

The list of ills is indeed enormous and a cause for great concern because of the many players involved, for example, Kirya (2019) indicated that there is the aspect of unethical practice in licensing and accreditation of universities without required staff or facilities, collusion between

parents, administrators, university officials to fraudulently increase scores as in the case of William Rick Singer between 2011 to 2018 and the same was noted in India in 2015 where over 2,000 students were unlawfully granted admission to medical schools. The offenders further sold exam questions, facilitated the increase of grades, and made provision for impersonation to take an examination. Very sad is the created climate of sexual harassment which stereotype females as sexual objects and this has been used to exploit students in a bid to get them sorted with either missing marks or examination results. Ogunji (2011) also indicated sex for marks and leakage of examination among others as ways in which teachers engage in exam malpractice in Nigeria but also around the globe.

Mauti, Rotich & Seret (2021) contend that malpractice among university students is both frequent and sophisticated, ranging from America to Europe and to Africa. They argue that according to lecturers, examination malpractice is a result of a failure of leadership in establishing integrity standards and practices within the institution. The aforementioned authors engaged in a study of 8 Kenyan universities in Kisii County and found out that majority of the participants (73.3%) believe they can pass exams without getting involved in malpractice but also 62.2% believe that it is normal to engage in examination malpractice for example, copying in test or assignment and unfortunately, 68.9% hold that this practice is encouraged by administrators mandated to provide oversight. From the study, the following were considered factors influencing examination malpractices in universities: peer influence (74.2%), pressure to obtain good grades (74.2%), academic overload (72.0%), lecturers' inability to communicate content effectively (72.0%), use of technology (70.2%) and procrastination (70.2%) among others. Mugala et al. (2022) also had similar causes in their study as triggers of academic misconduct. Students also engage in exam malpractice by employing the approach of impersonation, sitting in groups or colonizing a section of the exam hall to get answers from colleagues, use of mobile phones and misappropriation of other students' scripts (Ogunji, 2011).

Stressing the need for African countries to review educational systems and consider including moral teachings, D'orsi(2022) noted the following practices that undermine students' educational opportunities: academic fraud which he terms as "soft marking", copying from others, exam malpractice as well as impersonation. Particularly, he indicated that academic misconduct mostly takes the form of examination

malpractice and plagiarism in Ethiopia. Equally, the study carried out in selected universities in Zambia by Mugala et al. (2022), showed a high prevalence of academic dishonesty with particular reference to plagiarism and exam cheating regardless of different mitigation strategies. Hence, calling universities to monitor and address issues of falsification of academic records, getting sexually transmitted grades, buying grades with money or gifts, and intimidating and assaulting examiners and invigilators.

Wilkinson (2009) carried out a study that assessed and compared the perceptions of staff and students regarding plagiarism and cheating, he indicated that 49% of staff and 39% of students perceived copying some paragraphs without citing the source as a prevalent form of cheating on academic papers. Staff believed that students do not understand the guiding rules while students hold that expectations of better grades as well as too many assessment tasks were motivators for them to cheat and the disparity in perception can be a contributing factor in terms of the messages being passed across concerning the severity of academic cheating.

Unethical examination management practices are crucial in sustaining cheating in examinations as they threaten the security of the process and make regulations unproductive (Ogunji, 2011). The author further noted that teachers, administrators, students as well as parents all form part of examination management. However, teachers and administrators are at the heart of the whole process of management. Lack of integrity on the part of examination managers create a fertile ground for exam malpractices which has negative impacts, for example by engaging in activities for monetary gains, some teachers encourage examination malpractice.

Strategies used to address examination malpractices in universities

Given the fact that higher education contributes to global development, Kirya (2019) argued that consistency in policies is necessary at both national and international levels. Van der Walt (2003) posits that traditional African morality is concerned with obeying set standards and the will of the community in the spirit of caring for the well-being of humans, hence working towards attaining the common good of all. In African ethics, the following are upheld and promoted for the welfare of the community as a whole: respect, generosity, solidarity, charity, loyalty, honesty, truthfulness, justice and hospitality among others (Van der Walt, 2003).

Supporting the aforementioned argument, Awoniyi (2015) indicated that there are set moral and societal values among the African people which are meant to guide relationships among individuals as well as the community in general, and the standards promote social cohesion in the community and prevent people from being rebellious, hence interrupting societal welfare. With the above assertion, the common good should be a key focal point in educating for the benefit of the larger society. Akaranga & Makau (2016) noted that research ethics has got established standards that guide the conduct of researchers as well as professionals. This requires the protection of dignity by researchers as well as proper publication of writings. Again, African values like honesty, mindfulness, and not taking credit for other people's work are very key in promoting ethics in research and scholarship.

Discussing the origin of research ethics, the above authors noted that the aim of adopting research ethics is grounded in the arena of biomedical research which sprang from the idea of using humans in research as far back as the 18th century. They indicated that the need to establish appropriate behaviors in dealing with humans was really taken into account in 1946 when a tribunal in America began criminal proceedings against twenty-three German physicians and administrators who consciously got involved in participating in war crimes and other inhumane crimes.

Discouraging the practice of plagiarism in African university education, John & Maxel (2013) maintain that the African tradition in general, frowns at dishonesty of any kind. They noted that academic dishonesty of any kind is seen as plagiarism and in a bid to promote academic integrity, most higher education institutions punish such offense. The establishment of policies with regard to academic integrity helps in regulating plagiarism for students in terms of assignments, course works, research proposals, dissertations and any piece of writing (John & Maxel, 2013). However, the challenge of plagiarism has continuously been witnessed in students' academic writing in East Africa and this is a troubling reality for universities.

These negative impact of plagiarism inhibits the attainment of quality education that produces quality candidates who are people of integrity in themselves and who are required to promote innovation because the present challenges facing the world today, need creative minds with good morals for society's betterment (John & Maxel, 2013). The aforementioned authors argued that the intention for all these efforts is

to help build and form people of good morals and high academic stature in order to capture the job market as well as enhance the institution's image. The present society has a lot to borrow from African ethics as it promotes hard work. It pays to be hard working and the results are sustainable from one generation to another.

Ojwan (2019) noted the following strategies used by universities in addressing examination malpractice: adequate preparation of students for examination, effective invigilation as well as supervision, installation of CCTV cameras, and employment of strict disciplinary measures against those who violate the rules. Stressing the need for effective procedures and policies in managing examinations in universities, Ruto et al. (2011) recommended employers make provisions for off-days or study leave for their staff who may be upgrading through different courses, as a way of curbing examination malpractice.

Mainstreaming ethics is concerned with establishing moral values using appropriate support systems within an organization in order to ensure the sustainability of the same (Ochola et al., 2012). In the same light, (Mukhwana et al., 2016) assert that it is the mandate of the Commission for University Education to regulate, coordinate and ensure quality in the education offered by universities in Kenya. The commission mainstreams quality by ensuring maintenance of standards, and relevance of education, training as well as research within universities, hence encouraging continuous enhancement as far as quality is concerned in the management of universities.

Velliaris & Breen (2016), in their three-stage framework for increasing academic integrity, argue that plagiarism has been a long-standing problem in higher education and even worse now with technology and with easy access to the same. This three-stage framework is a transparent but also useful tool for dealing with student plagiarism and academic misconduct. The three-stage framework as presented by the aforementioned authors include: electronic plagiarism detector check, discipline-specific lecturer check, and academic integrity officer check. These are geared towards preserving the academic credibility and reputation of the institution which also requires a unified effort of all parties involved. The framework is a meaningful one in that its contribution to Australia and to the global community is invaluable when it comes to academic integrity. Thus, constant effort is being made to ensure that there is consistency in applying guidelines on

academic conduct. The study carried out in Zambia by Mugala et al. (2022) noted that the following were predominantly used as strategies to curb academic corruption: suspension, dismissal as well as expulsion, however, the experience of academic misconduct continued to increase and the following recommendations were made: compulsory use of plagiarism detection software, Turnitin and also Plagiarism Detect to address the most prevalent form of academic dishonesty. Following the alarming situation of the prevalence of examination malpractices, Ogunji (2011) stressed the importance of examination managers strictly abiding by the ethical code of conduct in exams.

Mainstreaming of ethics and integrity in research and scholarship needs sound leadership systems that provide an enabling environment for the practice of ethics. Ike & Mbae (2021) argue that it is high time for East African universities to reflect on the benefits that come with ethical leadership practices with regard to job satisfaction and performance, job security, academic performance as well as management of universities. Grigoropoulos (2019) echoes the same following the assertion that it is the responsibility of both organizational and educational leadership to ensure practices like establishing the foundations of resourceful as well as ethical business performance. These are key aspects of ethical leadership that should be taken seriously in the actual running of the various activities within the university environment. In mainstreaming ethics and integrity in the context of higher education, it is believed that faculty members have key roles to play and should be fully committed to modeling the right behaviors in teaching, research as well as community engagement. Bishop (2013) posit that it is not enough to point out unethical incidents because it does little in terms of correcting the situation or preventing future occurrence. Hence ethics ought to act as more than just a guide, ought to be preventive, determine the right course of action, teach and serve as a qualitative standard.

Nurturing responsible stewardship in research and scholarship for Sustainable Leadership

Sustainable leadership is dependent on the kind of graduates higher learning institutions produce. If integrity and responsible stewardship are nurtured in higher learning institutions, then sustainable leadership can be realized. Academic malpractices are evidence of erosion of African value of education for responsible stewardship. In Africa, the community is seen as a system that promotes the common good in order to favor the members, hence nurturing responsibility and virtue (Ogunyemi & Obiorah, 2020). This system according to the

mentioned authors, call members of the community to be responsible in managing resources both as personal as well as organizational goals for the common good, and it resonates with the global effort of setting up responsible and sustainable economies as well as societies and can be translated into management practices.

Ogunyemi & Obiorah (2020) further argue that making the move to be responsible as far as stewardship is concerned, comes from individuals but also systems within the society help to enhance and nurture it. Hence, responsible stewardship can be seen as the sensible use of resources and opportunities for the common good. The call to be selfless herein, is a rich tool provided by the African worldview of responsible stewardship in that, with the mind of considering others both within the present as well as future generations in the use of resources, one is helped to contribute to efforts geared towards sustainability. If this is taken up by all, what a beautiful society will be experienced in no distant time.

The value of genuine hard work as encouraged in traditional African philosophies and which is key in sustainable leadership, is being relegated in the contemporary African society whereby money seems to do almost everything including buying certificates and manipulating academic results. This hampers academic integrity in all ramifications because learning institutions are the backbone of development and sustainable societies. Mosweunyane (2013) argued that informal educational training in precolonial Africa was provided to enable individuals to be competent to serve their societies selflessly and this indigenous knowledge and skills was passed on orally from one generation to the next. Again, the family level was indeed a significant structure in knowledge sharing and acquisition (Mosweunyane, 2013). Similarly, Van der Walt (2003) noted that morality in the spirit of sharing was seen as the strength of the society in traditional Africa, hence the community was characterized by an individual's duties towards other people. There is a lot to borrow from African culture that contributes enormously to sustainable leadership which in turn results in a sustainable society at large.

Results of academic performance and excellence are encouraged in academic pursuit as well as academic integrity, but concretizing this achievement in real life, through competency-based approach is another point altogether and there lies the gap and emphasis of the argument presented in this paper. Mangena (2016) argue that Common Moral

Position (CMP) is a moral requirement of *hunhu/ubuntu* ethics given the fact that once implanted in people's minds, gives them a good moral standing in terms of knowing, doing and differentiating right from wrong and these morals are passed on by elders from one generation to the next. The aforementioned author indicated that the CMP is communocratic in nature because of its dialogical and spiritual components in the establishment processes. The CMP is a strong assertion that in a way describes the idea of a possible solution to addressing academic integrity, presented in this paper.

Codes and policies are predominantly in place, and seminars and workshops are given on the same, yet the problem of academic misconduct continues to be a growing concern. Unless individuals are committed to change, things will continue to get sour. One may ask, how can people be committed to bringing about the desired change? I think CMP answers the question to an extent and reinforcing this, as indicated in the scriptures, Jesus said that time is coming when true worshippers do not need to go to Jerusalem to worship God but will do that in spirit and in truth. The law will be written in their minds and hearts. Unless we tell ourselves the truth and consciously live out stipulated values and principles, things will continue to get worse. Also, things getting sour can be counteracted by implanting those values and principles in our minds so that they become part and parcel of us.

In view of the foregoing, this research is of the opinion that standing firm for what we believe makes the difference and to an extent, it addresses the question – why is it so difficult to maintain consistency in the effort to bring about change within the society and be real people of integrity? Human nature is so complex, and this complexity is a worry in that it in a way opposes the desire to be consistent in committing to integrity in research and scholarship as a matter of discussion in this study. In the search to respond to this and deducing from this paper, an answer that comes closest as a sustainable solution is imbibing the guiding principles in such a way that no law is needed to remind one of what is expected. If we are able to embrace *truth*, then we would have solved 90% of the problem of academic misconduct which has a far-reaching negative impact on society.

It is opined that truth places individuals in a position of being morally grounded in right actions and gives the ability to recognize and realize one's mistake in the event of a wrong doing, but also the flexibility to swiftly atone and make possible amends. Among the many solutions to

academic misconduct, one can dare to anchor the realization of academic integrity on *truth – being true* as a key component. Knowing the truth is one thing but *being* it brings in a totally new dimension into the conversation.

Talking about standing firm for what one believes in this research, a question can be asked, do people really believe in stipulated principles/standards in the context of ethics and integrity in research and scholarship? It is puzzling when people complain of the kind of leadership in the society today and yet, when given an opportunity to serve in a leadership capacity, worse execution of mandate is experienced from the same people who expressed dissatisfaction of corrupt and inhumane system of rulership. This research recognizes the fact that effort has been put in, in terms of passing on positive aspects of African culture from one generation to the next but that effort is still challenged by a new culture of individualism and carelessness that risks sustainable leadership and development.

This research is of the view that truth helps one to go deep within to self-examine and assess in a bid to differentiate and establish right from wrong, and then by probably turning the table around, following the golden rule approach in the event of misconduct that concerns a second party, one is able to be more humane both to oneself and others in handling academic integrity issues. This is accompanied by genuine flexibility to swiftly atone and transcend the complexity of human nature that breaches consistency in upholding integrity and by so doing reinforce the whole aspect of lifelong learning in that we fall at different times, but the ability to rise and forge ahead makes the difference. The paper recommends that with such a genuine effort to uphold truth and so promote ethics and integrity in research and scholarship, ethics will be seen as personified within the society and what a great stride will that be for a sustainable society.

Conclusion

This study sought to establish the extent to which sustainable leadership in the 21st century can be realized through mainstreaming African ethics in research and scholarship in private higher learning institutions in Kenya. Some of the malpractices experienced were taking an exam on behalf of others and copying from others. Several strategies to address the malpractices were discussed and included policies and instilling value systems among the learners. True commitment of individuals as well as organizations in embracing the beauty of African ethics, is a key determinant factor in attaining success in mainstreaming

ethics in research and scholarship in private higher learning institutions in Kenya for the common good. By common good, African ethics take into consideration the ethos and wellbeing of both present and future generations, thereby bringing out the element of sustainability and ensuring values formation of future leaders. Thus, anchoring on truth as a key component in realizing academic integrity by being it, and upholding care for the common good as promoted by African ethics, is one way of ensuring the successful mainstreaming of ethics in research and scholarship in contemporary African society for sustainable leadership.

References

- Adow, I. M., Alio, A. A., & Thinguri, R. (2015). An assessment of the management of KCSE examination and its influence on irregularities among students: A case of secondary schools in Mandera County, Kenya. *Journal of Education and Practice*, 6(28), 15–22.
- Akaranga, S. I., & Ongong, J. J. (2013). The Phenomenon of Examination Malpractice : An Example of Nairobi and Kenyatta Universities. *Journal of Education and Practice*, 4(18), 87–97.
- Akaranga, S. I., & Makau, B. K. (2016). Ethical Consideration and their Application to a Research. *Journal of Educational Policy and Entrepreneurial Research*, 3, 1–9.
- Argandoña, A. (1991). *Values, Institutions and Ethics*. 3(215), 13.
- Argandoña, A. (2007). The united nations convention against corruption and its impact on international companies. *Journal of Business Ethics*, 74(4), 481–496. <https://doi.org/10.1007/s10551-007-9524-z>
- Awoniyi, S. (2015). *Journal of Sustainable Development in Africa (Volume 14, No.4, 2012)*. 14(4), 172–182.
- Bishop, W. H. (2013). The Role of Ethics in 21st Century Organizations. *Journal of Business Ethics*, 118(3), 635–637. <https://doi.org/10.1007/s10551-013-1618-1>
- Boeren, E. (2019). Understanding Sustainable Development Goal (SDG) 4 on “quality education” from micro, meso and macro perspectives. *International Review of Education*, 65(2), 277–294. <https://doi.org/10.1007/s11159-019-09772-7>
- D'orsi, C. (2022). *Corruption and Merit in the African Higher Education System : Legal , Policy and Sociological Reflections*.
- GoK. (2007). *Kenya Vision 2030, A Globally Competitive and Prosperous Kenya*. Government Printers, Nairobi.
- Grigoropoulos, J. E. (2019). The Role of Ethics in 21st Century Organization. *International Journal of Progressive Education*, 15(2), 167–175. <https://doi.org/10.29329/ijpe.2019.189.12>
- Ike O. & Mbae J. (2021). *Mainstreaming Ethics in Higher Education The Teacher: Between Knowledge Transmission and Human Formation Vol. 2*.
- John, O., & Maxel, M. (2013). *Plagiarism : the Cancer of East African University Education*. 4(17), 137–144.
- Keter, S. J. (2021). Policy Related Strategies to Curb Examination Malpractices among Undergraduate Students in Kenyan Universities. *Journal of Advances in Education and Philosophy*, 5(1), 1–15. <https://doi.org/10.36348/jaep.2021.v05i01.001>
- Kirya, B. M. (2019). *Corruption in universities : Paths to integrity in the higher education subsector*.

- Mauti, J., Rotich, J., & Seret, I. (2021). *An International Peer Reviewed Journal*. 7(3), 27–37.
- Mangena, F. (2016). African Ethics through Ubuntu: A Postmodern Exposition. *Journal of Pan African Studies*, 9(2), 66–81.
- Mauta Peter, K., Muiru, A., & Kenei, R. (2021). Influence of Students' Social Persuasion on Examination Malpractices among Students in Universities in Kiambu County, Kenya. *American Journal of Educational Research*, 9(12), 695–700. <https://doi.org/10.12691/education-9-12-1>
- Maxwell, J. C. (2010). *Maxwell 2in1 (Developing the Leader w/in You/Developing Leaders Around You)*. Thomas Nelson.
- Mosweunyane, D. (2013). The African Educational Evolution: From Traditional Training to Formal Education. *Higher Education Studies*, 3(4), 50–59. <https://doi.org/10.5539/hes.v3n4p50>
- Mugala, A., Masaiti, G., & Mwila, K. (2022). Unpacking Academic Corruption in Zambia's Higher Education: Forms, Causes and Mitigation Measures. *Creative Education*, 13(01), 55–74. <https://doi.org/10.4236/ce.2022.131004>
- Mukhwana, E., Kande, A., Oure, S., Kande, A., Njue, R., Too, J., & Some, D. K. (2016). *Quality : The Agenda IN KENYA Written By : (Issue September)*.
- Musek, J. (2015). *Toward the Ethical Society*. October. <https://doi.org/10.13140/RG.2.2.36656.99840>
- Ochola, P., Aduda, K., Nyandeje, J., & Ogoye, J. (2012). *Mainstreaming Ethics & Integrity Workbook*.
- Ogunji, J. A. (2011). Examination Management And Examination Malpractice: The Nexus. *Journal of International Education Research (JIER)*, 7(4), 53–64. <https://doi.org/10.19030/jier.v7i4.6048>
- Ogunyemi, Kemi & Obiorah, O. (2020). *Responsible managers for the common good: African (Igbo and Yoruba) perspectives on responsible management* (pp. 332–344).
- Ojwan, M. A. (2019). *European Journal of Education Studies STUDENTS ' PERSPECTIVES ON EXAMINATION CHEATING*. 436–451. <https://doi.org/10.5281/zenodo.3526618>
- Pillay, D., & Qhobela, M. (2019). Research ethics and integrity challenges require innovative approaches. *South African Journal of Science*, 115(11–12), 2019–2021. <https://doi.org/10.17159/sajs.2019/7485>
- Ruto, D. K., Kipkoech, L. C., & Rambaei, D. K. (2011). Student Factors Influencing Cheating in Undergraduate Examinations in Universities in Kenya. *Problems of Management in the 21st Century*, 2(1), 173–181. <https://doi.org/10.33225/11.02.173>

- Situma, J., & Wasike, M. (2020). The Challenge of Examination Malpractices in Institutions of Higher Learning in Kenya. *International Journal of Academic Research in Business and Social Sciences*, 10(9), 699-710. <https://doi.org/10.6007/ijarbss/v10-i9/7859>
- Van Dalen, H. P. (2021). How the publish-or-perish principle divides a science: the case of economists. *Scientometrics*, 126(2), 1675-1694. <https://doi.org/10.1007/s11192-020-03786-x>
- Van der Walt, B. J. (2003). Morality in Africa: Yesterday and today The reasons for the contemporary crisis. *In Die Skriflig/In Luce Verbi*, 37(1), 51-71. <https://doi.org/10.4102/ids.v37i1.458>
- Velliari, D. M., & Breen, P. (2016). An institutional three-stage framework: Elevating academic writing and integrity standards of international pathway students. *Journal of International Students*, 6(2), 565-587. <https://doi.org/10.32674/jis.v6i2.371>
- Wilkinson, J. (2009). Staff and Student Perceptions of Plagiarism and Cheating. *International Journal of Teaching and Learning in Higher Education*, 20(2), 98-105.

**ARTIFICIAL INTELLIGENCE AND SOCIO-ECONOMIC
DEVELOPMENT IN AFRICA**

Ejikemeuwa J. O. NDUBISI, PhD

Department of Philosophy and Religious Studies
Tansian University, Umunya
Anambra State
ejikon4u@yahoo.com

&

Ikechukwu Anthony KANU, PhD

Department of Philosophy and Religious Studies
Tansian University, Umunya
Anambra State
ikee_mario@yahoo.com

Executive Summary

There is a high potential for artificial intelligence (AI) to become the enabling technology of the new socio-economic paradigm in Africa. Many have viewed Artificial Intelligence as a way forward in production and economic development as it can accelerate the process and improve the performance through which things are being processed. AI can generally enhance making conclusions by breaking down enormous amounts of a dataset which can give rise to the invention of new markets and industries, products and services and by that improving consumer interest that will spawn new income flow. No doubt, Africa possesses what it takes to promote the growth of its economic development by directing Artificial Intelligence in a way that will enrich her economy. The present study aims at the further exploration of the possibility for artificial intelligence to become the enabling technology of the socio-economic revolution in Africa. This paper burdens itself with the impact of artificial intelligence on the socio-economic development in Africa. It observes that artificial intelligence contributes enormously to socio-economic growth and development of any society and as such recommends proper application of AI in African countries in order to engender the needed economic development and liberation. The paper adopts the philosophical methods of analysis and dialectics.

Keywords: Artificial Intelligence, Economic Development, Africa, Growth, Technology

Introduction

Artificial intelligence (AI) is transforming the world, society and work. With the increased proliferation of artificial intelligence systems in the developed world, AI is seen as the main driver of the Fourth Industrial Revolution (4IR). It is projected that AI will generate a market that is worth over \$35 billion by 2025, and double annual economic growth rates in economies around the world while promising a future where humans and robots will work in tandem to resolve some of the world's most difficult problems.¹ In Africa, the adoption of these revolutionary technologies has been sluggish, a trend that is attributed to a myriad of challenges including insufficient knowledge, infrastructure, and research capacities.² That said, significant steps have been across the continent to integrate AI and machine intelligence into different sectors such as healthcare and finance. However, this implementation remains subpar compared to the rest of the world. Researchers contend that Africa can unlock a full range of opportunities if its governments can fully leverage the capabilities and economic benefits offered by AI.³

This study is an attempt at bridging the knowledge gap hindering the adoption of AI in Africa as a whole by examining the economic impacts of AI technologies.

Artificial Intelligence: A Conceptual Clarification

Artificial Intelligence is a constellation of technologies that enable machines to act with higher levels of intelligence and emulate human capabilities to sense, comprehend and act. These human capabilities are augmented by the ability to learn from experience and adapt over time. In other words, AI enables machines to sense their environment, think and in some cases, learn to take action in response to the environment and the circumstances underpinning it. AI systems are finding ever-wider application across enterprises as they grow in sophistication. AI is still maturing as a technology. Today's AI systems still have a

¹ Accenture & Gordon Institute of Business Science (GIBS), "Artificial intelligence: Is South Africa ready?", | Accenture 22 / 22, 2017.

² Y. Travalay and K. Muvunyi, "*The future is intelligent: Harnessing the potential of artificial intelligence in Africa*", *Brookings.edu*, 2020. [Online]. Available: <https://www.brookings.edu/blog/africa-in-focus/2020/01/13/the-future-is-intelligent-harnessing-the-potential-of-artificial-intelligence-in-africa/>. [Accessed: 09- Dec- 2020].

³S. Russell and P. Norvig, *Artificial intelligence: A Modern Approach*. Harlow: Pearson, 2016.

relatively rudimentary ability to understand human expression, tone, emotion and the subtleties of human interaction. Most of the progress to date have been in teaching computers to perform narrow tasks, to play a game, to recognize an image, or to predict traffic. There is still a long way to go before computers can really act as humans. While AI development has a long history of excitement followed by long disappointment, today we are experiencing an unprecedented period of technological innovation across various sectors that is driving the growth of AI. The two critical factors driving this growth are the increase of digitized data in the global economy and the unlimited access to computing power, and lower costs for data storage now available over the cloud.⁴The data explosion is at the heart of AI. Massive amounts of data from increasingly pervasive sensors, social networks, and mobile devices are unlocking new opportunities. By 2025, global data traffic will grow to 163 zettabytes (that is a trillion gigabytes). This exponential growth is constantly feeding AI improvements: "Data is to AI what food is to humans."⁵

Artificial intelligence can be defined as the ability of a digital computer or computer controlled robot to perform tasks commonly associated with intelligent beings.⁶ The term, AI, is frequently applied to the project of developing systems endowed with the intellectual processes characteristics of humans, such as the ability to reason, discover meaning, generalizes, or learn from the past experience. Since the development of artificial intelligence in 1940s, it has been demonstrated that computers can be programmed to carry out very complex tasks as for example, discovering proofs for mathematical theorems or playing chess with great proficiency. Still, despite continuing advances in computer processing speed and memory capacity, there are as yet no programs that can march human flexibility over wider domains or in tasks requiring much everyday knowledge. On the other hand, some programs have attained the performance levels of human experts and professionals in performing certain specific tasks, so that artificial intelligence in this limited sense is found in applications as diverse as medical diagnosis, computer search engines and voice or handwriting recognition.⁷

⁴ Ibid.

⁵ Data Age 2025: *The evolution of Data to life- critical whitepaper by international Data corporation, 2017 in India's National strategy for artificial intelligence*, Discussion paper, June 2018, p. 14.

⁶ See, E. J. O. Ndubisi, "The Problem of Human Mine and Artificial Intelligence: An Evaluation", *Tansian University Journal of Arts, Management and Social Sciences*, Vol. 7, No. 1, 2020, Pp. 34 – 40

⁷ WWW. Internet source, "Meaning of artificial intelligence", Britannica. Com/technology.

Artificial Intelligence (AI) is one of the most promising technologies for growth today. According to recent data released by the consulting firm **Gartner** organizations AI implementations have grown from 4 to 14% between 2018 and 2019. In fact, the same consultancy firm includes Artificial Intelligence in its technology trends for the year 2020. Specifically, AI focused on improving IT security. AI is a key technology in Industry 4.0 because of all the advantages it brings to companies and all those who want to start a digital transformation process would have to adopt it in their processes.

The concept of Artificial Intelligence has been around for a long time. In fact, John McCarthy created the term Artificial Intelligence in 1950 and Alan Turing already started talking about this reality that same year in an article entitled “Computing Machinery and Intelligence”. Since then this discipline of computer science has evolved a lot. For Massachusetts Institute of Technology professor, Patrick H. Winston, AI are “constraint enabled algorithms exposed by representations that support looping models that link thought, perception and action. Other authors, such as Data Robot CEO Jeremy Achin, define artificial intelligence as a computer system that is used for machines to perform work that requires human intelligence. For the head of Tech Target’s technological encyclopedia, Margaret Rose, it is a system that simulates different human processes such as learning, reasoning and self-correction. As we can see, the three definitions of AI refer to machines or computer systems that think. They emit reasoning emulating human intelligence to perform tasks that only people can do. However, other sources go further and define AI as a computer system used to solve complex problems that are beyond the capacity of the human brain.

In this sense, AI harnesses the power of machines to solve complex problems that the human mind cannot reach. AI works through algorithms that act from programming rules and its subset Machine Learning (ML) and the different ML techniques such as Deep Learning (DL).

Machine Learning (ML):It is a branch of Artificial Intelligence and one of the most common that is responsible for developing techniques for the algorithms that have been developed to learn and improve over time. It involves a large amount of code and complex mathematical formulas to enable machines to find the solution to a given problem. This aspect of AI is one of the most developed for commercial

or business purposes at present, as it is used to process large amounts of data quickly and deposit them in a manner that is understandable to humans. A clear example of this is data from production plants where the connected elements feed a constant flow of data on machine status, production, functionality, temperature, etc. to a central core. This enormous amount of data derived from the production process must be analyzed in order to achieve continuous improvement and appropriate decision making, however the volume of this data means that humans must spend a great deal of time (days) on analysis and traceability. This is when Machine Learning comes into play, allowing data to be analyzed as it is incorporated into the production process and identifying patterns or anomalies in operation more quickly and accurately. In this way, warnings or alerts can be triggered for decision making. However, the ML is a relatively broad category. The development of these artificial intelligence nodes has given rise to what is now known as Deep Learning (DL).

Deep Learning (DL)

This is an even more specific version of Machine Learning (ML) that refers to a set of algorithms (or neural networks) that are designed for machine learning and participate in non-linear reasoning. In this technique the algorithms are grouped into artificial neural networks that are intended to act like the human neural networks present in the brain. It is a technique that allows you to learn in a deep way without a specific code for it. Deep Learning is fundamental to perform much more advanced functions allowing the analysis of a wide range of factors at the same time. For example, Deep Learning is used to contextualize the information received by the sensors used in autonomous cars: the distance of objects, the speed at which they move, predictions based on the movement they are making, etc. They use this information to decide how and when to change lanes, among other things.

We are still at a stage where the DL is still in a very early stage of development of its full potential. We see that it is increasingly used in business by converting data into much more detailed and scalable sets.

AI is already used in many commercial and production applications, including automation, language processing and production data analysis. This allows that at a general level, companies are optimizing both their manufacturing processes, operations and improving their internal efficiency. AI works through different

computer programming rules that allow a machine to behave like a human and solve problems. The interest of companies in implementing AI techniques in their processes lies in the advantages it brings.

AI as A New Factor Of Production

AI has the capabilities to enrich the workforce in the following areas:

Intelligent automation of the workforce

Intelligent automation means the ability to automate complex tasks in the physical world that previously required human abilities to navigate obstacles and solve problems. For example, warehouse retrieval has transformed from a labour-intensive task to an advanced automated system thanks to intelligent robots that feature advanced sensing capabilities. Whereas traditional automation technology is task specific, AI-powered intelligent automation is able to solve problems across industries. Further, intelligent automation allows for self-learning machines/software recognize gaps in their own knowledge and take steps to close them. Whereas traditional automation capital degrades over time, intelligent automation assets constantly improve.

Augment both labour and physical capital

AI can provide enormous value not just in substituting for human labour, but in complementing both labour and physical capital in ways that enhance productivity. By automating repetitive tasks, employees can instead focus on high value-add and more advanced cognitive functions of their jobs. For example, instead of spending time compiling data and crunching numbers, administrators, accountants and loan officers can instead focus on communication, relationships, and better assessing risk by leveraging higher quality data. AI also enhance the value of existing capital goods by enabling businesses to design ways to use them more efficiently, for example by reducing downtime in manufacturing.

Drive innovation.

By allowing creators and innovators to focus on where they add value, AI frees them to solve complex problems and scale their creative efforts. This results in new, more innovative products that diffuse throughout the economy, enhance growth, and improve outcomes for consumers. AI will have a significant impact by enabling faster and more profound progress in almost any field where (human) intelligence has a role to play. Businesses or organizations can use it to engage with customers, transform product development, optimize operations, and empower

employees. But even more importantly, AI can help society overcome some of its most daunting challenges.

AI And Socio-Economic Development

AI has contributed immensely towards socio-economic development. These are very evident below:

AI and Education: Microsoft, in collaboration with the school district of Tacoma, WA, developed a solution that captures recent data from the district's student information system, containing student grades, attendance, health records and other data. These comprehensive data snapshots allow teachers and principals to predict dropout probability and enable them to provide additional learning assistance early enough to turn at-risk students around. Thanks to this solution, the district has already helped to improve graduation rates from 55 to 78percent.

AI and Oil and Gas: Hitachi has developed an IOT solution to enable more effective and sustainable drilling and transmission operations. The solution allows operators and service providers to remotely monitor and manage natural gas compressor skids to detect compressor shutdowns, maintain operational efficiencies, predict failures and provide multi-compressor analysis. Designed to monitor, analyze, and report on key performance indicators (KPIs) based on compressor runtimes, performance, reliability and costs, the Hitachi IOT solution integrates the entire natural gas production service provider ecosystem. Equally important, it helps companies optimize asset utilization, getting the most from their investment.

AI and the Automotive Industry: NVIDIA has developed DRIVE, an AI platform that enables automakers, truck makers, tier 1 suppliers and startups to accelerate production of automated and autonomous vehicles. The platform combines deep learning, sensor fusion, and surround vision to change the driving experience. It is capable of understanding in real-time what is happening around the vehicle, precisely locating itself on an HD map, and planning a safe path forward. Autonomous mining vehicles improve by 10% at Rio Tinto and Anglo-Australian mining company.⁸

⁸ <http://www.economist.com/business/2017/12/07/rio-tinto-puts-its-faith-in-driverless-trucks-trains-and-drilling-rigs>.

FUTURE OF AI IN AFRICA

In Africa, AI can help with some of the region's most pervasive problems. From reducing poverty and improving education, to delivering healthcare and eradicating diseases, addressing sustainability challenges and from meeting the growing demand for food from fast growing population to advancing inclusion in societies.⁹ In addition, AI is fundamentally reshaping how work is done, allowing for a more efficient allocation of resources leading to increased productivity and in case of the government, improving the delivery of services to citizens. AI will also generate new, high-value jobs requiring technical skills, such as network engineers in the banking sector or web programmers in the retail industry. Demand for data scientists, robotics experts and AI engineers will increase significantly. Further, AI unlocks the value of data, enhances cognitive process, and improves predictive capabilities. This would allow government in the region to drive better policy and decision making.¹⁰

AI is also used synonymously with “automation” and “robots” or even “machines”, referred to as the automation of activities associated with human thinking such as decision-making, problem-solving and learning. In a broader view, AI can be conceptualized as a growing resource of interactive, autonomous, self-learning agency, which enables computational artifacts to perform tasks that otherwise would require human intelligence to be executed successfully. AI is further divided into two key areas including machine learning and deep learning. Machine learning is a subcategory of AI in which machines learn how to complete a certain task without being explicitly programmed to do so.¹¹ Deep learning, on the other hand, denotes a subset of machine learning in which the tasks are broken down and distributed onto machine learning algorithms that are organized in consecutive layers.¹²

Widespread adoption of artificial intelligence in Africa is expected to generate economic impacts regardless of whether AI applications are

⁹ Microsoft, Opt. Cit. p. 13.

¹⁰ Hila Mehr, *Artificial intelligence for citizen services and government*, Harvard Kennedy school, ASH Centre for Democratic Governance and Innovation, 2017.

¹¹J. Gillham et al., "*The macroeconomic impact of artificial intelligence*", PricewaterhouseCoopers, London, UK, 2018.

¹²D. Poole and A. Mackworth, *Artificial Intelligence*. Cambridge: Cambridge University Press, 2017.

deployed as substitutes, complements or extensions of existing tasks.¹³ The economic impacts of AI arise from the basic nature of AI, whereby it is digital in nature and therefore non-rivalrous, similar to other digital products and services, that is, digital services can be used by more than one person without affecting each other.¹⁴ Furthermore, the objective of AI is to provide individual solutions to economic problems by allowing for much finer price discrimination in markets rather than merely enhancing product and service diversification.¹⁵

The application of AI also helps to reduce matching frictions and subsequently creates increased opportunities for market exchange and interconnection.¹⁶ Also, the very nature of AI systems embodies technological advancement, which for Africa, means advancement of the skill-based economic progress. The economic implication of AI has been established by various researchers across the globe. Granted, the majority of these studies have been conducted in the developed world, the identified implications are relevant for the future of African economic growth. In a study conducted by Accenture involving 12 countries, in the developed world, it was established that the application of AI systems could more than double the world economic growth rates by 2035.¹⁷ The study identified three main ways in which AI can drive economic growth. In the first instance, AI is projected to drive an increase in labour productivity by approximately 40% because of state of the art technologies that facilitate efficiency in workforce associated time management.¹⁸ Notably, within the African context, AI is set to drive an increase in productivity, particularly because, the majority of the countries, lack of finance, and other barriers have prevented the implementation and diffusion of existing technologies. In the second instance, the study notes that AI will result in the emergence of a new virtual workforce or 'intelligent automation' with superior problem solving and self-learning capabilities. In the third instance, AI will drive economic growth through the diffusion of innovation within

¹³ A. Agrawal, J. Gans, and A. Goldfarb, "What to Expect from Artificial Intelligence," *Sloan Management Review*, 2017. <https://sloanreview.mit.edu/article/what-to-expect-from-artificial-intelligence/> [Accessed: 09- Dec- 2020].

¹⁴A. Korinek, D.X. Ng, and J. Hopkins, *Digitization and the Macro-Economics of Superstars*. Working paper, Johns Hopkins University and University of Virginia, 2018.

¹⁵A. Ponce Del Castillo, *Artificial intelligence: A game changer for the world of work, Foresight Brief No. 5*. Brussels: European Trade Union Institute, 2018.

¹⁶J. Berg, M. Furrer, E. Harmon, U. Rani, and M. S. Silberman, *Digital labour platforms and the future of work: Towards decent work in the online world*. Geneva: International Labour Office, 2018.

¹⁷P. Daugherty, and M. Purdy, "Why Artificial Intelligence is the Future of Growth," *Accenture Canada*, 2016. [Online] Available: <https://www.accenture.com>, media/PDF.

¹⁸ Ibid.

various sectors, ultimately creating new revenue streams. According to the study, the next wave of the digital revolution will be anchored in data generated through the Internet of Things, which will be superior to data generated from the current 'Internet of People.'¹⁹ The result is increased standardization, widespread automation and enhanced product and service personalization. AI was linked to short-term productivity gains as a result of increased automation of routine tasks especially in capital-intensive sectors including transport and manufacturing. Productivity will also be augmented because companies will supplement and assist their workforce to improve their performance and efficiency in their tasks using AI applications. For instance, training a machine to receive phone calls and provide 24-hour uninterrupted customer care support. This level of investment can also assist employees in focusing on high-on-demand tasks while delegating the robot to successfully carry out the said operation to concentrate on the high-cognitive functions of their job. This reduces the rate of human interference and the challenges attached to it and creates a demand for more skilled labour. Furthermore, it diminishes the cost associated with repetitive tasks. This means that the workforce has more time and opportunity to focus on further innovation and higher value-added activities. Similarly, a 2017 study commissioned by Facebook and published by the Analysis Group states that AI will impact jobs and productivity both indirectly and directly.²⁰ According to the study, the direct impacts of AI on economic growth will originate from increased revenues and employment in organizations or sectors that develop and manufacture AI technologies and applications. Indirect impacts will originate from the proliferation of AI technologies into other sectors which will apply AI to improve the efficiency of their work processes and increase information access.

Within Africa, AI is expected to have specific impacts on economic growth. One way that AI could drive economic growth is by improving both physical and economic security. For many years, the greatest problem facing Africa, in particular, is acts of terrorism and insurgency which have undermined economic and physical development infrastructure. Insecurity has become a stumbling block to private and public investments impacting the attractiveness of the region to potential investors and their attendant contribution to economic growth. Studies by Microsoft have demonstrated that artificial

¹⁹ Ibid.

²⁰ <http://www.economist.com/business/2017/12/07/rio-tinto-puts-its-faith-in-driverless-trucks-trains-and-drilling-rigs>.

intelligence can be used to detect malicious inputs and subsequently mitigate the impact of these malicious acts on development and economic growth-oriented infrastructures. AI applications can be used to predict and isolate vulnerabilities in important systems such as financial and energy systems thereby guaranteeing the safety and effective use of investments. Notably, enhancing the security capabilities of the regional projects a healthy investment environment to the rest of the world, thus opening it up for more opportunities from investors. Second, the main contributors to economic growth in Africa are the oil and gas sectors. The integration of AI into drilling and transmission techniques is set to improve the efficiency and sustainability of these systems, subsequently increasing production. The use of AI in these systems allows operators and service providers to remotely manage and control compressor skids including the identification and prediction of system lags, failures, and shutdowns and enhance maintenance of operational efficiencies. This will ultimately increase the efficiency of the oil and gas industry and enhance security in this industry which will attract more foreign direct investment into these projects. Also, AI offers numerous opportunities in other sectors such as microfinance and small and medium entrepreneurship. AI enables businesses to use resources more efficiently (through automated planning, scheduling, optimized workflows, optimized supply chains, optimized logistical pathways) and enables entirely new business models to be developed, often built around AI's powerful ability to interrogate large data sets. This is of particular benefit to small and medium entrepreneurs in Nigeria and Africa who can leverage the capabilities provided by AI to improve their production and operational processes, translating into greater opportunities for small entrepreneurs to develop new businesses. Likewise, AI systems have the potential of driving economic growth by facilitating the growth of the micro-finance sector in Africa. Dubbed, Fintech, many tech-entrepreneurs are capitalizing on AI-driven financial systems such as prescriptive analytics and credit technology to increase the integration of traditionally un-serviced or underserved consumers into the banking systems. The integration of AI into micro-credit systems will eliminate the challenges faced by these systems such as the risk associated with potential clients lacking a traditional credit 'footprint' through prescriptive analytics. AI can also optimize operations for micro-credit firms while improving their fraud detection and creditworthiness determination capabilities. AI will allow micro-lending institutions to expand the depth and breadth of their due diligence and automate the credit decision making process with greater

speed and accuracy. A good example of this is observed in Kudi.ai, a Nigerian AI application that uses natural language processing and other AI-based technology to provide mobile banking and conversational payment services to users who are unfamiliar or unable to interact with traditional browser-based online banking systems, but can interact with a familiar text-based messaging system. These advancement opportunities also inject dynamism into local economies by reducing transaction costs associated with a lack of information.

Another major problem affecting Nigeria and the rest of Africa relates to health and wellbeing. Africa has continually been dogged by major diseases including malaria, yellow fever, Ebola and cancer among others. The integration of AI applications into the health sector offers great promise in improving diagnostics and creating an intelligent, transparent and predictive supply chain. AI will ensure that health workers have information at their fingertips to support healthcare decision-making and patient care planning, subsequently boosting their efficiency and service delivery. This in turn reduces the loss of productivity among patients who often go for weeks without proper treatment and diagnoses. Also, increased efficiency of healthcare workers and medical supply chains translates into cost efficiencies in the expenditure allocated to the healthcare sector. Notably, Start-ups in Ghana and Nigeria are addressing doctor shortages and the lack of medical access for rural Africans. They have begun to use AI to empower doctors and leverage growing mobile phone ownership as a vehicle for collecting data, improving administrative efficiency, and to expand treatment coverage.

AI has the potential of improving education in Nigeria and Africa as a whole. Data collected through these systems can improve grading systems, develop student-oriented learning platforms, improve the teaching experience and drive superior research into the problems affecting Africa as a continent. The outcome of this is a workforce with superior skills and knowledge capable of competing at the global level.

AI and Growth in Key Sectors

AI is set to fuel new economic growth. According to a recent study on the long-term economic impact of AI around the world, AI has the potential to double a country's GDP growth rate by 2035.²¹ The ability to harness even a fraction of this benefit would be a powerful tool for development and poverty reduction. This impact will be particularly

²¹ Accenture report, why artificial intelligence is the future of growth.

strong in a few core sectors that are key for Africa, including agriculture, healthcare, public services, and financial services.

Agriculture: Agriculture is critical to Sub-Saharan Africa's growth; the sector employs over 65 percent of the continent's labour force, and accounts for 32 percent of gross domestic product (GDP). The World Bank estimates that African food markets will be worth USD 1 trillion by 2030 up from the current USD 300 billion. Demand for food is projected to at least double by 2050, driven by population growth, rising incomes, rapid urbanization, changes in national diets, and more open intra-regional trade policies, all of which are helping create new opportunities for Africa's farmers. It is estimated that a 1 percent increase in crop productivity reduces the number of poor people by 0.72 percent in Africa.²² However, the sector is burdened with important limitations: Degradation of land; Reduction in soil fertility; Increased dependence on inorganic fertilizers; Dropping water tables; Emerging pest resistance; and Increased vulnerability and unpredictability of global climate, its weak supply chain, low productivity, and vulnerability to climate heighten the risks of food scarcity and agricultural distress. Moreover, technology adoption has been slow and resource usage is inefficient. The sector would welcome and benefit from innovation. AI, along with machine learning, satellite imagery, and advanced analytics has the potential to improve productivity and efficiency at all of the stages of the agricultural value chain. These technologies can empower small-holder farmers to increase their income through higher crop yield and greater price control. For example, drone technology can be used to plant and fertilize seeds at a speed beyond human abilities. AI-powered analytics of crop data can also help identify diseases, enable soil health monitoring without the need of laboratory testing infrastructure, and facilitate the creation of virtual cooperatives to aggregate crop yields and broker better prices with suppliers. Artificial intelligence agricultural start-ups in South Africa include, Aerobatics, My Smart Farm, Drone Clouds. The adoption of AI will bring sporadic positive changes in agriculture and that will be the most important area in Nigeria and Africa. AI will bring more understanding to the farming business and reveal a new route in how farmers make a decision that will enhance harvest and hasten innovation in Africa. This is seen in Nigeria where an AI-based system is used to assist farmers to sell their produce and buy services via a bot

²² Colin Thirtle, Lin and Jenifer Piesse, "The Impact of Research-Led Agricultural Productivity Growth on Poverty Reduction in Africa, Asia and Latin America," *World Development* (Vol 31 Issue 12), 2003.

platform that relies on SMS and other channels such as USSD, and Slack.²³ In recent years, researchers have focused on developing expert systems to assist, for instance, small-hold farmers to get better information on what, when, and how to seed to improve the agricultural yield. Specifically, in certain semi-arid regions in Africa, accurate advice on meteorological conditions alongside proper farming and irrigation techniques has been shown to yield substantial potential for productivity gains through water savings and more appropriate seeds.²⁴ AI is also being used to improve crop production by helping farmers to access key information about crop diseases. For example, in Uganda, Micro crops is a diagnostic tool for diagnosing viral crop diseases in cassava plants.²⁵ Sick plants are flagged in real-time, which allow farmers to take action and stop the spread of the disease.²⁶ AI is also being integrated into livestock production to drive genomic precision in livestock production models and the creation of intelligent breeding programs. The agricultural sector remains the leading economic growth driver in Africa and therefore, such productivity increases will potentially shift, by a large margin, the development potential and income opportunities of countries such as Nigeria.²⁷

Health Care

Health systems in Africa face several structural challenges. National medical systems often suffer from shortages of qualified healthcare professionals or supplies, resulting in divergent outcomes for patients depending on the facility and service that they need. In addition to accessibility barriers and rural and urban disparities, lack of awareness on health issues can be a barrier to seeking care, to receiving more effective treatments, and to more effective public health policies. Even when facilities and staff are available, affordability can put needed services out of reach of patients. AI can help plug these gaps and enhance outcomes, and large corporations and startups alike are developing AI-focused healthcare solutions for these challenges. There are rich use cases for AI in the healthcare field:

²³M. Rimmer, “*Artificial Intelligence in Developing Countries.*” 2016. Available: <https://> [Accessed 9 December 2020].

²⁴World Wide Web Foundation, "Artificial Intelligence: The Road Ahead in Low and Middle-Income Countries", *Web foundation.* 2017: https://webfoundation.org/docs/2017/07/AI_Report_WF.pdf. [Accessed: 09- Dec- 2020].

²⁵ Ibid.

²⁶ Ibid

²⁷ Ibid.

- **Empower and supplement staff:** AI solutions can help scarce personnel and facilities do more with less by speeding initial processing, triage, diagnoses, and post-care follow up, thereby stretching their limited time to serve more patients and increasing accessibility.
- **Improve public health policy:** AI technology can be used to better understand patterns in the spread of disease, as well as design more effective public health measures in response.
- **Improve healthcare delivery:** AI-based healthcare solutions can help to make healthcare services more proactive. Instead of “sick” care that reacts to serious problems, advanced data analytics can help practitioners identify potential problems early and tailor better preventive care in response. Earlier interventions – before a health problem becomes a health crisis – mean that health-care delivery can be cheaper, easier for the patient, and result in better health outcomes.
- **Better diagnostics and detection:** By analyzing patterns in health and testing data, such as machine vision analysis of x-rays, AI can be a critical assistance that makes faster and more accurate diagnoses. It enables health workers to interpret findings and to identify specific problems and interventions amid complex scenarios with different variables interacting at one time.
- **Improve access:** AI tools, such as online conversation agents and machine vision, can extend access to millions of people and remotely diagnose various health conditions using images from the cameras of everyday smartphones.

Challenges Of Artificial Intelligence On Socio-Economic Development In Africa

Artificial intelligence (AI) is doing a lot of good and will continue to provide many benefits for our modern world, but along with the good, there will inevitably be negative consequences. The sooner we begin to contemplate what those might be, the better equipped we will be to mitigate and manage the dangers. There are some certain challenges which hinders artificial intelligence from contributing enormously to our economic development in Africa. Some of them are articulated below:

Bias of AI Algorithms: AI algorithms can show biased results when written by developers with biased minds. Since there isn't any transparency about how the decision-making processes run in the background, the real users cannot be sure about its fairness. So, this can

result in algorithms that yield biased results. Since AI algorithms are built by humans, they can have built in bias by those who either intentionally or inadvertently introduce them into the algorithm. If AI algorithms are built with a bias or the data in the training sets they are given to learn from is biased, they will produce results that are biased. This reality could lead to unintended consequences like the ones we have seen with discriminatory recruiting algorithms and Microsoft's Twitter Chabot that became racist. As companies build AI algorithms, they need to be developed and trained responsibly.

Lack of Privacy: Most companies love data and they like to keep it. The privacy of citizens is constantly put at risk when companies collect consumer data without taking any prior permission and this is made easy with the use of AI. Facial recognition algorithms are widely used across the world to support the functionality of different applications and products. Such products are collecting and selling huge amounts of customer data without consent.

No Transparency: Artificial Intelligence involves complex programming of products that cannot be explained to the common people. Moreover, algorithms of most of the AI-based products or applications are kept secret to avoid security breaches and similar threats. Due to these reasons, there is no transparency about the internal algorithms of AI products making it difficult for customers to trust such products.

Poor Governance and Accountability: When an AI system or product does something unethical, it is challenging to assign blame or accountability. Earlier governance functions had to deal with static processes, but AI and data processes are iterative. Thus we need a governance process that can similarly adapt and change.

The Cost of Data Annotation: A major chunk of artificial intelligence is based on the fact that tech companies train their computers using labeled data. Data Annotation/labeling requires a large human force and big tech giants like Google/Facebook hire a massive workforce who spend hours labeling the data. The irony here is that tech companies are trying to make smarter systems but they require substantial manual labor.

Massive Training Datasets: The current AI-based applications not only require labeled data but also massive data. If you think about the

biggest players in AI, which are, Amazon, Google, Facebook, etc they are leading because they have access to so much data. Not all companies have access to massive data.

Quality of Data: There are many aspects to data quality, including consistency, integrity, accuracy, and completeness. Modern systems need to become aware of the quality of data I/O. They must instantly identify potential issues and avoid exposing dirty, inaccurate, or incomplete data to connected production components/ clients. This implies that, even if there is a sudden problematic situation resulting in poor-data quality entries, the system will be able to handle the quality issue and proactively notify the right users. Depending on how critical the issues are, it might also deny serving data to its clients – or serve data while raising the alert/ flagging the potential issues.

A Shift in Human Experience: If AI takes over menial tasks and allows humans to significantly reduce the amount of time they need to spend at a job, the extra freedom might seem like a utopia at first glance. However, in order to feel their life has a purpose, humans will need to channel their newfound freedom into new activities that give them the same social and mental benefits that their job used to provide. This might be easier for some people and communities than others. There will likely be economic considerations as well when machines take over responsibilities that humans used to get paid to do. The economic benefits of increased efficiencies are pretty clear on the profit-loss statements of businesses, but the overall benefits to society and the human condition are a bit opaquer.

Global Regulations: While our world is a much smaller place than ever before because of technology, this also means that AI technology that requires new laws and regulations will need to be determined among various governments to allow safe and effective global interactions. Since we are no longer isolated from one another, the actions and decisions regarding artificial intelligence in one country could adversely affect others very easily. We are seeing this already playing out, where Europe has adopted a robust regulatory approach to ensure consent and transparency, while the US and particularly China allows its companies to apply AI much more liberally.

Accelerated Hacking: Artificial intelligence increases the speed of what can be accomplished and in many cases, it exceeds our ability as humans to follow along. With automation, nefarious acts such as

phishing, delivery of viruses to software and taking advantage of AI systems because of the way they see the world, might be difficult for humans to uncover until there is a real quagmire to deal with.

AI Terrorism: Similarly, there may be new AI-enabled form of terrorism to deal with: From the expansion of autonomous drones and the introduction of robotic swarms to remote attacks or the delivery of disease through Nano robots. Our law enforcement and defense organizations will need to adjust to the potential threat these present. It will take time and extensive human reasoning to determine the best way to prepare for a future with even more artificial intelligence applications to ensure that even though there is potential for adverse impacts with its further adoption, it is minimized as much as possible. As is the case with any disruptive event, these aren't easy situations to solve, but as long as we still have humans involved in determining solutions, we will be able to take advantage of the many benefits of artificial intelligence while reducing and mitigating the negative impacts.

Concluding Reflections

From certain perspectives, it can be argued that there is a high level of diversity of AI deployment on the African continent. As revealed in this article, one aspect of diversity is in the types of problems that are being addressed by AI. From financial inclusion to combatting cultural and linguistic marginalization, AI innovations are aimed at many different aspects of African society, economy, and government. Another form of diversity is in the people implementing AI solutions, and in this regard, the relatively high level of participation by women in African entrepreneurship is encouraging. Diversity of location is also noteworthy – while AI is clearly developing in countries that are well known as technology hubs (e.g., Kenya, Nigeria, and South Africa), there are also significant AI-focused activities in countries that are less frequently recognized for cutting-edge digital adoption (e.g., Uganda and Ethiopia). In contrast, government policy is an area where there is less diversity, as the vast majority of African countries lack a dedicated AI policy instrument. AI has the potential to be as impactful in Africa as it is in other regions of the world, but as explained herein, the unique context will influence the depth and breadth of that impact. The labour force in Africa is very different from the labour forces in, for example, Europe and the United States, and, accordingly, the impact of AI on labour will likely also be quite different. Artificial intelligence has contributed enormously to the development of our economy. From the

discuss above, we affirmed that for there to be effective and efficient working of our different sectors of economy, there is need to develop, maximize and utilize our artificial intelligence in a prudent manner.

Works Cited

- Accenture & Gordon Institute of Business Science (GIBS), "Artificial intelligence: Is South Africa ready?", | Accenture 22 / 22, 2017.
- Agrawal, A., J. Gans, and A. Goldfarb, "What to Expect from Artificial Intelligence," *Sloan Management Review*, 2017. <https://sloanreview.mit.edu/article/what-to-expect-from-artificial-intelligence/> [Accessed: 09- Dec- 2021].
- Berg, J., M. Furrer, E. Harmon, U. Rani, and M. S. Silberman, *Digital labour platforms and the future of work: Towards decent work in the online world*. Geneva: International Labour Office, 2018.
- Buchanan, B.G. *A Very Brief History Of Artificial Intelligence*. AI Mag. 26, (2005).
- Colin Thirtle, Lin and Jenifer Piesse, "The Impact of Research-Led Agricultural Productivity Growth on Poverty Reduction in Africa, Asia and Latin America," *World Development* (Vol 31 Issue 12), 2003.
- Data Age 2025: *The evolution of Data to life- critical whitepaper by international Data corporation, 2017 in India's National strategy for artificial intelligence*, Discussion paper, June 2018
- Daugherty, P. and M. Purdy, "Why Artificial Intelligence is the Future of Growth," *Accenture Canada*, 2016. [Online] Available: [https://www.accenture.com](https://www.accenture.com/media/PDF), media/PDF.
- Furman, J. R. *Seaman: Artificial intelligence and the economy innovation policy economic*. 19, (2019), 161-191
- Gillham, J. et al., "The macroeconomic impact of artificial intelligence", Price water house Coopers, London, UK, 2018.
- Korinek, A., D.X. Ng, and J. Hopkins, *Digitization and the Macroeconomics of Superstars*. Working paper, Johns Hopkins University and University of Virginia, 2018.
- "Meaning of artificial intelligence", *Britannica. Com/technology*.
- Mehr Hila, *Artificial intelligence for citizen services and government*, Harvard Kennedy school, ASH Centre for Democratic Governance and Innovation, 2017.
- Ponce Del Castillo, A., *Artificial intelligence: A game changer for the world of work*, *Foresight Brief No. 5*. Brussels: European Trade Union Institute, 2018.
- Poole, D. and A. Mackworth, *Artificial Intelligence*. Cambridge: Cambridge University Press, 2017.
- Ransbotham, S. D. Kiron, P. Gerbert, M. Reeves; *Reshaping business with artificial intelligence*, *MIT Sloan Manage. Rev.* 59, 1 (2017).
- Russell, S. and P. Norvig, *Artificial intelligence: A Modern Approach*. Harlow: Pearson, 2016.

- Travaly, Y. and K. Muvunyi, "*The future is intelligent: Harnessing the potential of artificial intelligence in Africa*", *Brookings.edu*, 2020. [Online]. Available: <https://www.brookings.edu/blog/africa-in-focus/2020/01/13/the-future-is-intelligent-harnessing-the-potential-of-artificial-intelligence-in-africa/>. [Accessed: 09- Dec- 2021].
- World Wide Web Foundation, "Artificial Intelligence: The Road Ahead in Low and Middle-Income Countries", *Web foundation*. 2017: https://webfoundation.org/docs/2017/07/AI_Report_WF.pdf. [Accessed: 09- Dec- 2021].

**AFROCENTRICITY AS A BASIS FOR RESTORATION OF
AFRICAN IDENTITY AND AGENCY. A CALL TO
AUTHENTIC EDUCATION IN AFRICA**

Wairimu Beatrice Churu, PhD.

bchuru@tangaza.ac.ke

&

Wachira Nancy

nancychiwa@gmail.com

Executive Summary

Based on data collected recently from African youth aged 18 to 25 years, the paper decries their superficial knowledge, understanding and appreciation of African spirituality and culture. Devoid of a systematic grip on the values, grounded in relationships, that are at the basis of African meaningful living, African youth, families and communities in general suffer severe cultural deracination and its consequent psycho-spiritual fragmentation--the makings of a crisis of identity. Their ongoing search for depth and meaning is compromised by this identity crisis. How can the situation be redressed? The paper highlights some emergent trends of pathways for restoration that Africans have undertaken, including some facilitated through social media. These increasingly cross-border initiatives have potential for growth and for networking into mainstreamed African consciousness. Their particular novelty is that they demonstrate the value and urgency of Afrocentricity as an approach to take Africanity to depth. In line with these trends, the paper proposes that educational interventions in the formal and non-formal spheres need to embrace Afrocentricity as a cardinal pillar. According to its proponent, Molefi Kete Asante (2020, 2017, 2003) the Afrocentricity theory demands that Africans appropriate their realities, their history and ultimately their destiny from an Afrocentric perspective. This builds up a rooted Africanity, the only authentic foundation for the restoration to full-stature agency of African peoples in diverse fields of their own and world affairs. Afrocentricity is indisputably the ground zero for authentic education in Africa. It is a condition sine-qua-non for sustainable personal, communal and societal

integration and growth. In order to embrace the centrality of relationships and their spiritual significance, African individuals, families, communities and even ventures need to cultivate the authority born of an Afrocentric consciousness.

Keywords: African Education; Afrocentricity; African Spirituality; Cultural deracination; African youth; Africanity.

Introduction

The concept of Afrocentricity denotes its etymological meaning with a special emphasis on the African person and African communities wherever they may be in the world. It is the conviction and way of proceeding in all matters of life, by putting the African notion, experience and ideas at the centre of the process of decision-making. Being centred in African interests, Afrocentricity considers that the greatest and most authentic possibility of delivering in its favour is assuming Africa points of departure. As Molefi Kete Asante has so clearly put it, it is the only way to ensure the welfare of African peoples across the world - their ability to define their identity, history, anthropology, theology and especially epistemology. MK Asante further underscores that Afrocentricity has a minimum of three main projects, namely, the restoration of the psychological location of Africans and people of the African diaspora, refocusing their sense of agency and defending elements of African culture (Asante 2005). Afrocentricity decries the loss of African identity by Africans all over the world, a ripple effect of those extreme experiences of alienation of black peoples in slavery and colonialism. Because of the extremity and persistence of these experiences, many African people have lost a sense of their centre, and seek to define and appropriate themselves in the world as an appendix of the Western world. The latter, in addition, has set itself up as a hegemonic reference of meaning and legitimacy, down-grading especially indigenous cultures around the world, with African people being among those taking the worst impact of this imperialist onslaught. African people and their realities are misunderstood and misrepresented when viewed from standpoints that put them at the periphery of other people's history, economics, education and all other concerns.

In this anti-African perspective, Africans consider themselves to be advanced only in so far as they ape the ways of other, especially Eurocentric, cultures. Through a five-centuries long and continuing

onslaught on other peoples of the world, the Eurocentric dominant cultural hegemony has pitched camp in other parts of the world posing as the model. Buy-in to these notions leaves African people emaciated of their sources of life, and damned to keep playing chase after other people's ways, never measuring up. It is an unfortunate way to live in the world, always unsure of one's foundations and awaiting the beck and call of others to dictate the direction one is to go. Such is the state of African peoples unless and until they awaken to their identity and history.

A Swahili proverb goes, *mwacha mila ni mtumwa* (one who abandons culture is a slave). Degruy-Leary (2017) denounces the generational trauma caused upon black people as a result of slavery. According to Seraki (2022), Africans went through a gruesome process of transformation in all facets of their lives ranging from emotional, mental, social, spiritually, and even intellectual capabilities through the experiences of colonialism and slavery. White supremacy propagates the idea that the whites are superior to people of colour, which from an African perspective is but a fallacy (Asante, 2003). African identity has been lowered to the bottom. Africans have come to believe that they cannot think for themselves, that their actions and feelings as Africans are not valid, and so they have to conform to the western ideology. This has led to great disorientation and dislocation of the African persona. the idea that Africans will be one with the white is ill placed. Ture (n.d) regrets that trying to integrate and merge Africans with their enemies will never solve the African problem. Liberation of Africa will be done by Africans themselves. This liberation can be achieved by restoring an African-centred perspective among the African people. This is the concern of Afrocentric consciousness and Afrocentric education.

The values and practices of Africans, though largely undermined today, are the very strings that hold Africans together as a people. Research statistics indicate that 60% of the African population is made up of people below 25 years of age. According to the United Nations (n.d), youths are people aged between 15 and 24years of age. This is indicative that the future of Africa lies in the hands of the youths who are the majority. Unfortunately, these same young people have little if any appreciation of their cultural heritage. Traditional African society knew young people to be hardworking and united. They would wake up to the fields where they could till the land the whole day and go home with a wage which helped to maintain their families. However, with the onset of education and modernization, young people flee to the cities as soon as they are done with basic education. The city has no

fields to till, thus they spend their days on the byways or on couches browsing the social media. This has led to increased dependency and joblessness (Wachege & Rugendo, 2017). Borrowing the western culture alienates the Africans making them slaves of a fake identity (Asante, 2021).

Without being Afrocentric, education continues to expose African youth to predictable paths of self-rejection and enslavement to others. It is for this reason that a clear position in favour of African ways and African-centred perspectives on all reality is imperative, urgent and deserving of the resilience that it will take to shift the foundations back in place. This then is the call of Afrocentricity. It is an approach by African peoples to their history, knowledge and purpose from their own perspective. Afrocentricity occurs “when Africans view themselves as centred and central in their own history, they see themselves as agents, actors, and participants rather than as marginal and on the periphery of political or economic experience” (Chawane, 2016, 78). As a Pan-African idea, it seeks to restore and relocate the African person to their original African identity economically, philosophically, socially and politically. Although the idea of Afrocentricity was initiated by Molefi Kete Asante, an African-American, the idea of African-centred thought existed among contemporary African-centred anthropologists and psychologists. Perceiving that African youths have lost their bearing on culture and mannerisms, the proposers of Afrocentricity as a social justice theory envisioned that in years to come, Africans can look at themselves proudly through their own eyes.

The paper proceeds by first exposing the findings of a field research on the positioning of African youth vis-a-vis African culture, followed by a reflection on the said findings against an adaptation of Hofstede’s cultural onion model. Alternative approaches to African cultural and historical heritage in favour of Afrocentricity are then explored and their common characteristics drawn. Finally, some proposals for implementing Afrocentricity in education are put forward.

African youth today: their positioning vis-à-vis African culture

An empirical study was done through a group of 39 university students from a class that was studying African culture. Each was requested to collect data from 10 young people ranging between 18 and 25 years of age. The catchment area for these youth was not defined. It was to be African youth within the reach of the students. Most collected the data from their neighbourhoods but a few also used online connections,

especially those that wanted to get the views of young people from their home countries or regions who were not within their immediate physical reach. Accordingly, the 320 questionnaires from which the data we report here is collected are mainly from Nairobi, including but not limited to university students. The participants were 140 male and 179 female. Of the 320, 269 were Kenyan and the other 51 distributed between various other African countries.

The data collection tool sought to gather mainly quantitative data, with two questions gathering qualitative data. The qualitative data was about what the youth like and what they do not like about African culture. Frequently mentioned among things they like are African foods, Traditional dances and festivities and African dress. Others that made the list of what they like included respect for elders, respect for God, communal games like bull-fighting and human dignity. Among the things they do not like and feel should be expunged from African life are female genital mutilation, polygamy, wife-inheritance, myths and taboos, witchcraft, and incantations.

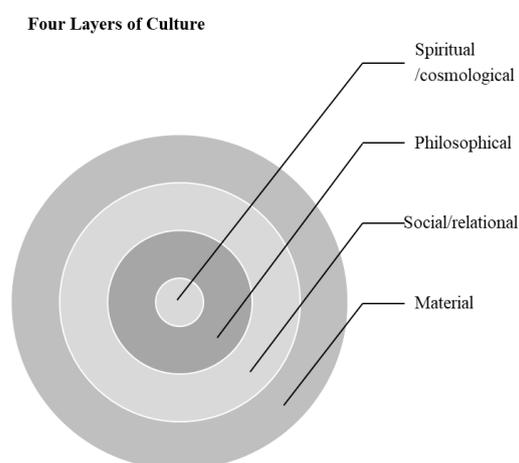
While 82% of the participants expressed being interested in learning their African culture more deeply, only 62% declared believing that their culture is useful, while 25% considered it to be not useful; 14% were not sure of its usefulness. Within the 82% interested to learn the culture are therefore a considerable percentage who are not quite sure that it is of any use. The doubt cast on the sense of usefulness of African culture is made clearer by the 80% who believe that African culture has in fact been overtaken by technology.

Critical appreciation of African youth positions on their African culture

It was fascinating to recognise from the findings the great appreciation of their own culture that African youth have. This bears witness to a resurgence of African cultural practices and values among African communities. The research was carried out in a predominantly Christian section of Kenya. Given the sustained attack that the African culture has borne from colonialism and faulty perceptions of the African culture that predicate it to be fundamentally anti-Christian, it is of significance that there is still reasonable appreciation of African culture among young people and a desire, albeit somewhat uncertain, to sustain and draw value from it.

A study of the lists of elements the youth value and those they do not appreciate from African culture shows the level at which the young people's knowledge of African culture is at. Using an adaptation of

Hofstede's cultural onion (Hofstede & Hofstede, 2012) as laid out below, it becomes clear that the youth's knowledge of their culture is at the material and at deepest, social levels only. Food, dress, dance and games are evidently at material level and in some cases the social dimensions. Little of philosophical significance is evident. The spiritual and cosmological dimensions are barely articulated. Given that many of the respondents were university students who study many other subjects at deeper (philosophical) levels, it becomes clear how the appreciation of African culture is left out of their educational and development journey. It should not surprise the reader then that the youth think that African culture is overtaken by technological advancement.



Ignorance of a deeper level of African cultural meanings yields a sense of inferiority in the African youth and the communities from which they come. These find themselves unable to account for many of the practices of their people, and resort to the answers provided by dominant cultural voices - that those are primitive peoples with largely irrelevant cultural practices. The fact that many African youth consider African culture to be incompatible with technology reflects disconnect with African history given that African antiquity was a time of significant technological advancement (Ahmed, 2020; Bangura 2020); but it also reflects a disaffection with own culture producing a negative assessment of its relevance to life in modern society (Diouf & Prais, 2013). These are disturbing positions to hold vis-a-vis one's own roots and foundations. It renders the youth, and indeed the communities from which they emanate, vulnerable to abuse by agents of displacement. The impact of this abuse manifests in the tendency of African people to move from one foreign fashion to another, becoming the marketplace of all foreign goods with little appreciation of what

Africans themselves produce.

It is not within the scope of this paper to enter into the assessment of specific cultural beliefs and practices. What interests us is the inability of African people to account for their stances from an African perspective; this inability leaves them in alienation from their meanings. While every culture needs to be self-interrogating and self-renewing, Africans can be rendered unable to renew their culture if they do not first have a deeper appreciation of its meanings. Rendered ignorant of their history and cultural wealth, African people become unable to appreciate African epistemologies.

In addition, such alienation exposes the African person to suffering spiritual self-negation since this is rooted in belonging proudly to the African community of life. This is their natural gateway to the cosmological community of life. Thus, colonised in their mentality, it is not surprising that the African world continues to submit to academic colonialism, often propagated from within the continent. With the emergent Afro-pessimism, a fitting environment for economic exploitation of the peoples and other resources of the continent is secured. A sorry state of affairs is set in motion and maintained. How can such a situation be reversed in a sustainable, not just cosmetic, manner?

Common trends in emergent Afrocentric consciousness

The experience of enslavement of African Americans and its attendant alienation may have made the urgency of the need for the restoration of African consciousness more imminent for such voices as Marcus Garvey and W. E. B. Dubois. Even the resistances to colonialism in Africa were guided by prophetic African leaders who had a sense of the spiritual-cosmological significance of historical developments that were ongoing. Thus, the voices of Mekatilili wa Menza (Nyamweru, 2015), Kinjeketile (Solanke, 2013) and others in East Africa alongside cultural commentators such as the novelists of colonial Africa led by Chinua Achebe (1958), Okot p'Bitek (1966) and Ngugi wa Thiong'o (1964, 1965) all drew attention to the spiritual and philosophical rupture that was playing out within the drama that was colonialism and its antiques. The great Cheikh Anta Diop, a physicist and historian from Senegal contributed greatly to the beginnings of African restoration by reconnecting present day Africa with her antiquity in ancient Kemet. Given the racist academic traditions of the dominant western academic hegemony, his scholarship has been the subject of much controversy, with many Western scholars doubting the African origins of

civilization, to which he gives testimony (Diop, 1974) alongside the scientific proof of the presence of melanin the mummified bodies of pharaohs, proving that Kemet was a Black African civilization (Clarke, 1989). In the years since his untimely demise, there has been increasing evidence to support Diop's initial findings. One of his seminal contributions was to link Kemet to the rest of the continent of Africa; his studies which have had post-humous confirmation through linguistics (Sharman, 2013).

What is most interesting today however, is the emergence of an African search for re-routing. Conversations of an African renaissance have found a rich cultural tradition even in music such as that by Bob Marley, that invites Africans to return to their deeper heritage. These streams of consciousness cannot now be ignored by scholarship. One cannot, for example, ignore the influence of Dr. Mumbi Seraki spiritual show with at least 115, 000 followers on YouTube. There is a hunger for African meanings being felt and met. Immense contributions have been wrought by the spirit of Afrocentricity.

Efforts to preserve African Heritage have been seen all over the world and especially the USA. This comes from the recognition that African culture is rich and fit for the African people even in the current age and era. Africans in America preserve their heritage by observing cultural festivals in which they practise and showcase their culture through artefacts, songs, dances, food, drumming, and dressing. Trinidad and Tobago cities can be termed as homes of African heritage. Many places in these cities hold features that tell the stories of African resilience and resistance. Most African countries today also hold festivals and honour cultural days in which they come together to remind themselves of their roots; institutions also exist across the world which open doors for children and youth to learn and appreciate their African culture. In search from Africa Heritage International (2020), Africa Heritage Academy UK is one of the highly recognized heritage institutions which was inspired by the Tenstrings Music Institute in Nigeria. The institution offers customised lessons which African students can relate to and enjoy. It also tolerates and offers freedom for students to express themselves in an African way. For example, the students can wear colourful artistic hairstyles, exercise hand and verbal expressions, among other things that were rather misinterpreted in mixed-race schools.

Propagators of Afrocentricity and African-centred worldview support that for Africans across borders to recover their lost glory, there is need to come together and promote the original African values which include

unity, hard work and cooperation. This is being achieved through emerging initiatives steered by Africans for Africans. The Earth Centre, for example, is a movement that was started to promote and preserve the KEM culture (The Earth Centre, n.d.). The movement recognizes Africa as the cradle of all civilizations. However, African civilization is different from European modernization. African civilization calls for preservation of African beliefs and practices from one generation to another. The KEM community is one of the communities around the world who have jealously guarded their culture to this day. The NABA bloodline for example, is still esteemed as the mediator between humans and Divinity. They are still known as the shrine keepers, and the noblest of all tribes of the Kem community. The Nabas have been initiating their legacy and beliefs from one generation to another through father to son and mother to daughter by observation and word of mouth to date. The Earth Centre promotes this by offering a platform for Africans to exercise their genius to come up with solutions for African problems both locally and in diaspora. It also fosters an understanding of African history from an African perspective through original methods of research and knowledge sources.

Kwanzaa is an annual celebration in America celebrated by African-Americans between December 26th and January 1. In this seven-days holiday, African-Americans get to celebrate the seven principles of African Heritage coined by Kwanzaa founder, also known as *Nguzo Saba* (Mayes, 2009). Kwanzaa was founded in 1966 after the Watts riots of 1965 by Maulana Karenga (Richardson, 2022). The holiday would offer the black people an opportunity to celebrate themselves, honour their culture, and break from the dominant Christmas holiday whose significance Karenga despised. According to Karenga, this cultural revolution would bring about a restoration of African identity, direction and purpose (Mayes, 2009). He was inspired by first fruits festivals celebrated by the Zulu in South Africa. In Swahili, First Fruits means *Matunda ya Kwanza* from which he derived the name *Kwanza*. An extra 'a' was added to make seven letters, significant to the seven days of celebration. Each day of the seven was marked by a special greeting derived from the seven principles of Pan-Africanism. One would ask, "*Habari Gani?*" (what's the news), and the other would respond with the principle of that day, for instance, "*Umoja*" (Unity) (Anderson, 2009). The principles - *Umoja, Kujichagulia, Ujima, Ujamaa, Nia, Kuumba, and Imani* signified a special objective of Pan-Africanism and were distributed throughout the seven days respectively. Kwanzaa celebrations were also honoured through other practices such as wearing of special clothes such as Kaftan for women, presentation of

fresh fruits to symbolise 'first fruits', decoration of households with artefacts, and other cultural exhibitions. African literary works such as poems, songs, African dances were also exhibited in *Kwanzaa* celebrations (Anderson, 2009).

Afrocentricity International was founded by MK Asante with the goal, according to him (2021) of restoring and relocating the African worldview in African history. He argues that Africans have been marginalised and put at the periphery of Europe such that they view themselves as objects of European control rather than subjects of their own narrative. Asante argues that the Greek dogma that gives Europe precedence in the formation of world rationalism is inaccurate and unseasoned. This construction undermines the achievements of the Africans suggesting that only the Europeans have the ability to think rationally. Afrocentricity International seeks to achieve for all Africans across the globe freedom from oppression and suppression by the white supremacy. The movement promotes cultural, economic and educational development by creating a consciousness in the African people of their capabilities to create their own solutions and live on their own terms (Mazama, 2014).

Signature trends in all these and similar initiatives of African restoration include:

- Increasingly cross-border networking into mainstreamed African consciousness.
- Recognition of the similar plight of the Black/African peoples of the world across the seas.
- The call to Afrocentricity - an African and Historical consciousness which demonstrates the value and urgency of Afrocentricity
- Reference to Kemet as the classical heart of Africa - the golden age of African culture.

These trends are encouraging and invite us to a mainstreaming of Afrocentricity in all ventures, beginning with spirituality and permeating especially education.

Potential of Afrocentricity in Education

Education is first and foremost a project in humanisation, enabling individuals to become most able to be agents of the work of advancement of the cosmic community that is their heritage and mission. This work and preparation for it through education are interactive communication processes. Humanisation is a social and also spiritual process in which the culture of the subject has to be relevant

and operative. Mindful of this mammoth task of education, and aware that it is possible to sabotage it by unrooting the subject and encapsulating them in a space and context where they are disabled to be agents, becoming objects of the processes of their lives, the clarion call for the restoration of the rootedness of African education in the Afrocentric standpoint is urgent. Global current movements of return to indigenous knowledge systems corroborate this need. In this section we discuss a few, certainly far from exhaustive, but hopefully indicative, relevant steps that can fruitfully be taken in making education in Africa Afrocentric at the family, institutional and other social settings.

Afrocentric imagery for education and socialisation

Education is full of the use of imagery be it visual, narrative or other. In the African context, it is critical that the images of what is good, what is model achievement, behaviour and all things desirable, be deliberately African. This fits into the concern of psychological location which is a central project in Afrocentricity (Asante, 2017a). It can also restore and validate African beauty, and put it before the African child as theirs to reclaim, relish and develop.

African History from Afrocentric standpoints

Another help towards this restoration would be to restore a pride in African history, beginning in family histories and ethnic-national histories. African children can then have pride in their African names and create a sense of belonging with the greatness that is in their own family and people. Alongside this is the return to a reading of African history from African perspectives. This can restore a sense of responsibility for African concerns and of power to transform African reality for the better, standing as they do on the shoulders of great African giants. Along with this therefore, must be the teaching of African history from antiquity, from the perspective of the African people, not as an appendix of European expeditions. The radical shift entailed here is critical for a proper sense of ourselves as a people.

Restoration and development of African Languages

Language has been acknowledged as a gateway to the cultural wisdom and depth of a people. The claim that the use of African languages puts African children at a disadvantage in world affairs should be counteracted with the understanding that ignorance of their own makes them vulnerable to limited choices, all of which have been created in answer to other people's questions, not theirs. The economic

repercussions of such developments ought to be obvious to all; yet these are not the only deficits that come with the loss of African languages. The reclaiming of the learning, use and development of African languages is highly recommended.

Celebration of African unity in diversity

It is critical to reclaim the resources of our multiple ethnic identities. Imperialist and isolationist interests have rendered many African countries more aware of ethnicities as a liability instead of the great resources that they are. The exploitation of African differences for the rendering Africa fable should be discontinued. African people need to open up to their common heritage and fate. The same must be said of the mistaken notion that the diaspora Africans are no longer part of African heritage. Fortunately, it is the African-American diaspora that has emerged from the ashes of extreme exploitation by imperialism to rediscover their great history on the continent. Shaded under the guise of independence, African countries and African people remain innocent of the extreme losses they continue to incur by alienating their own centre and giving allegiance to other peoples and civilizations as their point of reference. It is time to return to our roots and bring the contribution of Africa to the table of recovery of civilizations. Africans cannot do that while still looking to other people for permission to be themselves. Accordingly, African children are owed a return to their heritage and to the 'heartbeat' of their meaning, namely their cultures in their varieties.

Restoration of the education and ritual life of African peoples.

As a people who live in a ritual cosmos, African people need to restore the norm of ritualising life. In particular, the proper rites for initiation and promotion to various ranks in society need to be appropriated to modern life without adulterating the symbolic depth of meaning this carry. By returning to ritual life, African youth are better accompanied in the journey of personal and social development, individually and communally, and empowered to embrace the responsibilities of different ranks in the community. The rites of African life embody social and emotional education that is critical for psychosocial adaptation of young people, and can be mined as resources for integral socialisation.

African resources and needs to inform the aims of Education in Africa

Much as Africa is part of the global village, it is still a valid point of departure for the aims of education because it is part of the global

village. Since colonialism, the education of the African youth has been tailored to meet the needs of the Eurocentric economies. In the name of global appropriation, African youth have their education deracinated from their identity. This 'fragilizes' African youth and renders them prone to modern forms of intellectual enslavement. To become able to participate in the world economy on their own terms, African youth need an African-rooted education; it is this that can increase their agility. African perceptions of God rooted in the African deities and African anthropology will be the pathways to a fitting understanding of and engagement with their aspirations. It is this kind of rootedness that can uproot the slave mentality that has taken grip on Africans world over.

Afrocentricity and methodological implications across disciplines

Finally, it bears mentioning that higher education in Africa needs to put Afrocentric concerns at the centre of teaching and learning, research and publication enterprises. The concern to preserve and document the knowledge of the common peoples should be put in a foremost position; these have persevered the attack on their ways of apprehending challenges and opportunities by dominant yet less suited approaches. Academia owes them the support of documentation in support of transmission and mainstreaming. A case in point is the farming methods of African peoples in their various terrains and climatic zones, together with the preservation of seeds which have kept famine at bay for centuries, in spite of the advancing desert conditions. Today, seed colonialism from dominant economies with killer multinational companies threaten to overwhelm local seeds and local methods of farming altogether. African academia and political institutions must bear the responsibility for upholding and protecting traditional knowledge. The challenge is that most of those holding powerful positions in these fields are products of the colonising systems. Yet African ways must increasingly become mainstreamed for Africa to stand in her full stature in the family of nations, peoples and civilizations.

Conclusion

In this paper we have diagnosed the culturally deracinated sense of their own selves that is the lot of most Africans youth, a symptom of similar self-experience at societal level. Most African people today have a sense of dislocation and the youth may manifest this more. Africans' self-understanding which is rooted in their belonging to family and

community, marked by their traditions, values and sense of belonging, is the core of their strength and resourcefulness. The Afrocentric perspective on themselves, their communities, their material and social resources, their epistemology and cosmo-spirituality is the gateway to their self-determination and agency. Recovery of the ability to access the depths of African spirituality and culture is a path to integration. There are indicators that this is in process and opportunity to leverage it for through education for positive and joyful outcomes for Africa and Africans. All efforts in the pursuit of truth and freedom, peace and prosperity in Africa must support the honour of these Afrocentric endeavours if they are to be authentic, effective and sustainable.

References

- Achebe, C. (1958). *Things fall apart*. William Heinemann.
- Africa Heritage International. (2020, September 12). *Africa Heritage Academy UK*. Retrieved July 4, 2022, from <https://africaheritage.org/academy/>
- Ahmed, A. T., El Gohary, F., Tzanakakis, V. A., & Angelakis, A. N. (2020). Egyptian and Greek water cultures and hydro-technologies in ancient times. *Sustainability*, 12(22), 9760.
- Anderson, S. (2009). *Kwanzaa*. ABDO Publishing Company.
- Asante, M. K. (2003). *Afrocentricity. The theory of social change*. (Revised and expanded). African American Images.
- Asante, M. (2016, June 6). *Christian Scholars' Conference 2018 Plenary* [Video]. YouTube. <https://www.youtube.com/watch?v=Bg6QjKEtsrU>
- Asante, M. K. (2017). The philosophy of Afrocentricity. In *The Palgrave handbook of African philosophy* (pp. 231-244). Palgrave Macmillan, New York.
- Asante, M. K. (2017a). Afrocentricity: Notes on a disciplinary position. In *Afrocentric traditions* (pp. 1-14). Routledge.
- Asante, M. K. (2020). Africology, Afrocentricity, and what remains to be done. *The Black Scholar*, 50(3), 48-57.
- Asante, M. (2021, February 24). *Dr. Molefi Kete Asante: Afrocentricity, Knowledge and Power* [Video]. YouTube. <https://www.youtube.com/watch?v=pTv7yjB6ztU>
- Bangura, A. K. (2020). Seshu nu per ānkh: The Ancient Kemetian Genesis of Digital Communication. In *Digital Communications at Crossroads in Africa* (pp. 1-21). Palgrave Pivot, Cham.
- Chawane, Midas. (2016). The development of Afrocentricity: a historical survey. *Yesterday and Today*, (16), 78-99. <https://dx.doi.org/10.17159/2223-0386/2016/n16a5>
- Clarke, J. H. (1989). The Historical Legacy of Cheikh Anta Diop: His Contributions To A New Concept of African History. *Présence Africaine*, (149/150), 110-120
- Degrugy-Leary, J. (2017). Post-traumatic slave syndrome: America's legacy of enduring injury. *Portland, OR: Joy DeGruy Publications Inc.*
- Diop, C. A. (1974). *The African origin of civilization. Myth or reality?* Lawrence Hill.
- Diouf, M., & Prais, J. (2013). 9. "Casting the Badge of Inferiority Beneath Black Peoples' Feet". In *Global intellectual history* (pp. 205-227). Columbia University Press.

- Hofstede, G., & Hofstede, G. J. (2012). Culture. *Mode of access*: <http://www.geerthofstede.nl/culture.aspx>, 9, 14-27.
- Mayes, K. A. (2009). *Kwanzaa: Black power and the making of the African-American holiday tradition*. Routledge.
- Mazama, A. P. (2014, December 30). *Mission*. Afrocentricity International. Retrieved July 4, 2022, from <https://dyabukam.com/index.php/en/afrocentricity-en/mission>
- Ngugi wa Thiong'o, (1964). *Weep not child*. Heinemann.
- Ngugi wa Thiong'o, (1965). *The river between*. Heinemann.
- Nyamweru, C. (2015). Mekatilili, Giriama hero. *Kenya Past and Present*, 42, 20-28.
- Okot p'Bitek, (1966). *Song of Lawino*. East African Publishers
- Richardson, T. (2022). Kuumba: Kwanzaa and the Strategic Importance of African Creativity. *Academia Letters*. <https://doi.org/10.20935/AL4559>
- Seraki, M. (2022, June 30). *The Age of Emotion is Over! We're Moving into the Age of Logic, Mental Power is Everything Now!* [Video]. YouTube. <https://www.youtube.com/watch?v=MLsCadnIldM>
- Sharman, F. (2013). *Linguistic ties between ancient Egyptian and Bantu: Uncovering symbiotic affinities and relationships in vocabulary*. Universal-Publishers.
- Solanke, S. O. (2013). Deploying Myths Through Facts and Fictions in the Struggle for Tanzanians 'National Soul in Ebrahim N. Hussein's Kinjeketile. *Journal for Local History, Cultural Heritage and Folk Studies Vol, 4*.
- The Earth Center. (n.d.). *The Earth Center*. Retrieved July 4, 2022, from <https://www.theearthcenter.org/>
- Ture, K. (n.d.). *African Consciousness - Organization Of Pan African Unity*. Pan Africanism or Perish. Retrieved July 4, 2022, from <http://www.oopau.org/13.html>
- Wachege, P. N., & Rūgendo, F. G. (2017). Effects of modernization on youths' morality: A case of Karūri Catholic Parish, Kenya. *International Journal of Academic Research in Business and Social Sciences*, 7(12), 691-711.

ABOUT THE BOOK

The present piece on *Dialogue on Education, Science and Development in Africa: Proceedings of the 2022 International Conference of the Association for the Promotion of African Studies*, is a collection of papers delivered at the 2022 International Conference of the Association for the Promotion of African Studies at Tangaza University College, Nairobi, Kenya. The chapters contributed by African scholars of various academic backgrounds borders on education, science and development in Africa. It is a monumental, learned, lucid, patient and comprehensive piece that questions the yawning gap of development in the areas of education and science in Africa, especially as it relates to the culture of the African people and the rest of the globe. The present piece can be described as a collection of papers by African productive scholars. These are academics whose productivity is marked by happy versatility, rich variety, unfailing originality, consistent incisiveness, high voltage reasoning, limpidity of style and unwavering logic.



A Publication Of the
Association for the
Promotion of African Studies