



GENDER, HUMAN RIGHTS AND EDUCATION IN AFRICA

Proceedings of the 2023 International
Conference of the Association
For the Promotion of African Studies (APAS) held at the
University of Nigeria Nsukka on 24th -27th May

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DEDICATION

To all APAS members whose hard work inspired
and contributed towards the success of this book

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PREFACE

The 2023 international conference of the Association for the Promotion of African Studies was held at the University of Nigeria Nsukka, with the theme: *Africa In The Global Community: Landmark Achievements, Setbacks And Future Developments*. The conference focused on the relationship between Africa and the global community. The conference aimed to retell the African story in a unique African manner. This is very important as the African continent has been presented and described in the global space, most times negatively and by non-Africans.

This APAS conference, therefore, told the story of Africa from within Africa and in rare African voices - to counter erroneous ideas and projections about Africa. At this conference, African progressive visionaries across the continent reflected critically and discussed theoretical and empirical perspectives on African landmark achievements, setbacks and future developments. The multidisciplinary conference facilitated conversations across a broad spectrum of disciplines, including pure science and technology, management, humanities, social sciences, and arts, among others. This multidisciplinary approach generated robust engagements and enabled the forging of ambitious but concrete paths that will catalyse Africa's prosperity.

The present work on *Gender, Human Rights And Education In Africa* is a collection of papers presented at the conference bordering on gender, human rights and education in Africa. Through this piece, the Conference shares the fruits of her research with the rest of the academic community.

Prof. Ikechukwu Anthony Kanu, OSA
President, Association for the Promotion of African Studies

WOMEN AND THE DEVELOPMENT OF COMMON GOOD: A TEXTUAL ANALYSIS OF FEMALE CHARACTERS IN SELECTED NIGERIAN NOVELS

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Abstract

*In the African traditional setting, women have been in the vanguards of family, community and national development. Women also play leading roles in the sustenance of peace and harmony and the promotion of the common good. In several situations of difficulty, such as embattled marriage, war, or in social-economic or political upheavals, the women are at their best playing very remarkable unifying roles. They most often volunteer and make sacrifices, even at the cost of their comfort, for the good of their communities. In the literary world, examples of such selfless, kind and good women abound. Flora Nwapa's *Efuru* is an acclaimed good woman; Dora, in AdaOkere Agbasimalo's *The Forest Dames*, represents the figure of a mentor, while the twin sisters: Olanna and Kainene, in Chimamanda Adichie's *Half of a Yellow Sun*, are prominent in their roles as volunteers. These texts formed the primary sources of data for this study. The narratives highlight the very active roles women had played at very auspicious times in the past, which roles are sustained to the present times but are not properly appreciated. These texts have received extensive critical attention in various thematic points. This paper veers in a different direction towards highlighting the continuous developmental prowess of women in national development. Using the concept of ethical goodness in the African philosophy of Social Living that promotes the right action, This paper specifically outlines the different selfless deeds, mentorship and volunteering roles of the selected women geared towards improving communal lives. The paper advocates greater recognition of women's laudable role in sustaining family, community and national development.*

Keywords: Common Good, Development, Mentorship, Volunteer, Social Living.

Introduction

The concept of the common good is an ideology predominant in African Social Philosophy. Africans are known for togetherness and communal living. Hence, according to Kwame Gyekye, “the communal or communitarian aspects of African moral and political thought are reflected in the communitarian features of the social structures of African societies” (36). The social structure of African culture is imbued with “Africanness”, which includes the fact of individual social relationships with others in the community, as no one lives in isolation. Rather, “individualism and self-seeking were ruled out..., the spirit of collectivism was so much ingrained in the mind of the people... and whatever happens to the individual happens to the whole group...” (Gyekye 36). These ideas of working or thinking for the other are inherent in the African spiritual and social life, and African women have not relented in leading the course of communal responsibilities. For this, different parts of Africa have an acting word for their expression of this socio-political philosophy of ethical values; these include *Ubuntu*, *Ujamaa*, *Igwebuike*, to mention only these. According to Okai, Moses Onyendu and Osah, Goodness, the idea of *Ubuntu* originated from the Zulu or Xhosa language of the Bantu of Lower Congo. It denotes “Humanity towards one another, social living and social responsibility” (26). *Ujamaa*, for the Tanzanian, “advocates mutual respect, common property, and common labour... regarding of all men as his brethren and as members of his ever-extending family” (28). Among the Igbo of Nigeria, the ideology of humanness as propounded by Kanu Ikechukwu Kanu, in his inaugural lecture: *Igwebuike: An Operative Condition of African Philosophy, Religion and Culture, Towards a Thermodynamic Transformation Ontology*, highlights the cosmological foundations of *Igwebuike* as the key idea that shapes the African ethical and social life stating that “*Igwebuike* is symbolic of the African universe of particularities where every creature as an independent entity must negotiate another’s existential highway for mutual survival”(23). Kanu further stresses that “*Igwebuike* understands life as a shared reality. And it is only within the context of complementarity that life makes meaning” (39). The idea that man is the centre of life in the Igbo religious philosophy also gives vent to the shared responsibilities and mutuality of the existence of others in the community.

This thereby depicts the everyday spirit of solidarity and working for the common good. These aspects of the common good are seen “in the custom of common sharing of meals, collective maintenance of public roads and markets, collective assistance to members who are in difficulty or who embark on the construction of houses, collective discharge of burial rites of members, celebration of social occasions of happiness and social festivals” (Okah and Osah 26). These social, religious concepts of *Ubuntu*, *Ujamaa*, *Igwebuike* and others together lay the foundation for the ethics of the African and, particularly, the Igbo social philosophy.

Ethics is highly related to goodness. The concept of goodness is measured by the moral standard of good and bad behaviours. Ethics deals with the morals, values and norms of the African people. It is believed that in Africa, particularly in Igboland, doing good or knowing the good and the bad in relation to other people and the community is not due to religion or tied to religion. It is a function of social living whereby “the institution of community life as part of the African cultural values, the communitarian social arrangement makes for the development and practice of such socio-ethical values as mutual aid, solidarity, interdependence, collective action, and reciprocal obligation. It enjoins upon the individual member of the group the obligation to think and act for the welfare and survival of the group as a whole” (Gyekye 252). The idea of goodness points to the form of behaviour, action and deeds which are acceptable by the standard of a culture and may include: selfless service, good heart, good conscience, kindness, volunteering and mentorship. These features and qualities are proficiently manifest in women who give themselves up for the sake of their families, communities and society. Women have a special role in entrenching and propagating African ethics and morals for the common good and national development.

It is, therefore, of truth that women have been in the vanguard of community and national development in the Nigerian African traditional setting. They play a leading role in the sustenance of peace and harmony in the family and beyond. Even when such seems to be unnoticed, Taiwo Oladele recounts that “the contribution of African woman to literature and society has been largely connected with their roles as wives, mothers and partnering in the home. Their contribution to the economic well-being of society is enormous, much greater than they have been given credit for ... (3). Though perhaps only a few acknowledgements and appreciation are accorded them, African women have taken the place of pride in the hearts of the community for their exceptional contributions to their growth. Hazel Macferson and A Lynn Bolles observe that “throughout Africa, women today are involved in a variety of economic and social activities. The continent has been severely affected by civil war, political oppression and corruption, an adverse economic environment, drought and famine. In the face of these adversities, African women have emerged as the backbone of contemporary society. Their contributions to family and society are essential” (Mario Azevedo 436). This testament speaks eloquently of the contribution of women to national development. African women have, in several situations of difficulty, such as in family or marriage conflicts, war situations, or in a social-economic or political upheaval, made sacrifices that restore hope and harmony in those times of distress. They most often volunteer and make sacrifices even at their peril.

In the literary world, examples abound of good women who have served their communities and helped in the development of society, as will be explored in the selected texts: Flora Nwapa’s *Efuru*, Ngozi Chimamanda Adichie’s *Half of a Yellow Sun*, and Adaokere Agbasimalo’s *The Forest Dame*. The female characters and protagonists: Efuru, Olanna, Kainene and Dora, are sparkling examples of good, kind, and selfless women who have

greatly impacted their communities. These texts are popular Nigerian texts that have stood the test of time in their relevance in re-enacting the cultural values and norms of the traditional Igbo communities in the pre-independence and war times and the modern and post-independent war era. One common premise among them is that women have continued to act positively in the general interest of society. They have greatly shown their capacity towards national development. In effect, this paper examines the Nigerian situation against the backdrop of the foregoing, as captured in the selected texts.

These texts have become characterized by critical and almost extensive works. However, here, mention is made of very recent works done on them to draw the gap and fill the identified vacuum. For example, Ngozi Ogbodo and Mary Linda Vivian Onwuka in “The African Woman and the Burden of Tradition: A Socio-Cultural Analysis of Flora Nwapa’s *Efuru* and Izuchukwu Emeam’s *Wife of the Gods*” portend the fact of an African woman being constantly an object of possession, either by the man, spirit, gods or deity. They argue that “the woman has suffered this ordeal from the inception of the world. And so, man and spirit continue in their struggle to ensure that the African woman remains under their dominance or in their custody” (121). This scenario is seen in the life of Nwapa’s protagonist, Efuru, and Emeam’s Ihuaku, who are both beautiful women possessed by both the man and gods against their wishes. Much as the authors do not condemn in totality the fact of the woman being under the protection of the men and gods, they “bring out the ordeal of the Igbo woman whom the culture and tradition do not allow to have both freedom, wealth and fulfilment like her male counterparts” (132). They, however, advance the need for women to be allowed to lend their voice in matters concerning them and be recognized by society. Moffat Sebola, in the paper: “The Female Body on the Phallogocentric Altars: Appropriations of Chimamanda Ngozi Adichie’s Feminist Manifesto in Feminism, Corporeality, Materialism, and Beyond” (working title), uses a post-colonial feminist approach to express the multiple oppressive tendencies against the female folk. The paper presents “the black woman as constantly living in patriarchal and repressive spaces characterized by multifaceted discriminations, marginalization, abuse, commodification and censorship, all of which are protracted by the notion that femaleness should live in total subjection to maleness”. The issue of preference of a male child over a female child is demystified, as it confronts the ideology of male supremacy in every sphere of African culture. Beverly Chima Enyeribe, in “Female Bonding: A Panacea to War Trauma Recreated in Some Nigerian Novels”, explores the gruesome effects of the civil war and the traumatic experiences of women in the war and how they were able to navigate through the pains and difficulties through bonding and togetherness. Using Ngozi Chimamanda Adichie’s *Half of a Yellow Sun* and Adaokere Agbasimalo’s *The Forest Dames*, the paper evolves “a womanist consciousness through woman agency to engage in the process of (re) building a more viable nation in Nigeria and also to find out the vision on gender that these two womanist writers expound” (99). These works project a shift from the targeting of women’s oppression and subjugation to the humanist agencies of womanism in recreating the new stance of the affirmation of women’s role in the national building.

This paper veers in a different direction towards clasping the visibility and appreciation of the continuous developmental prowess of women in communal development using the African philosophy of social living. Specifically, using the concept of ethical goodness, which promotes the right action and attitudes, the paper assesses the different selfless gestures and actions of selected female actors presented in both modern Nigerian texts of *Efuru* and those of the contemporary Nigerian texts of Adichie's *Half of a Yellow Sun* and Agbasimalo's *The Forest Dames* using the characters Olanna and Kainene, and Dora respectively. The study examines the volunteering roles of these women from the earliest time to this current time and then postulates that women have been in the business of communal and nation-building.

The Ethical Good Women in Selected Nigerian Texts

Women in the African worldview have made tremendous efforts towards community and national development. Being aware of the challenges of marriage and family life, the difficulties of war situations and the effects of socio-political maladjustments, women step in to bridge the gaps. They do this because they are aware that such situations often weaken the morale and motivation of the menfolk, leaving them wanting in their responsibilities. Hence, in African studies, women's role in maintaining peace and harmony in the community has been ongoing, as is always projected in most female texts. Supporting this assertion Oladele Taiwo in his thesis: "The Woman as a Novelist in Modern Africa", avers that "she is particularly concerned with the role of women in local, national and international affairs, and writes mostly to highlight these roles. She ensures that women play crucial roles in her novels and are put in situations where they can prove their mettle, show initiative and contribute maximally to the development of enduring social values in the community." (15). True to this assertion, the Nigerian female novelists under study have records of women as key players and epitome of goodness and good character in their social engagements. Therefore, "these concepts of good, bad or evil, right and wrong feature prominently in African moral thoughts, moral system and cultures. Thus, when a person is known to be honest, generous or compassionate, he would be judged as a good person, by which it means they have good character"(Gykeye). In these selected texts, women such as *Efuru*, Olanna, Kainene, and Dora differently sustained the example of kindness and mentorship in their respective communities. They each build up and sustain hope for the people around them, and they are acclaimed as ethically good by the people. For example, in highlighting the personality of *Efuru*, Oladele Taiwo discusses her as the heroine of *Efuru* and writes:

In *Efuru*, the novelist devotes her attention to the exposition of several aspects of Igbo traditional and corporate life. *Efuru*'s experiences are used to demonstrate the harsh realities of Igbo communal life as it moves close to the modern age. The heroine is put in various situations in which she interacts with a larger number of people. Because she is good, it becomes easy to use her as a touchstone by which others are judged. (48).

Efuru is described as a good woman in the community. Despite her marital predicament of barrenness and irresponsible husband, she maintains a high standard of moral decorum and goodness. She is an acclaimed good woman, loved and respected by all, a remarkable woman with very attractive qualities. She is filled with compassion and does good to all manner of people. For example, she provides medical care at her own expense for Nwosu and Nnona. Efuru has helped the people by sending them to hospitals for medical care. She helps Nnona, who has an infected leg and complains bitterly about the hurt and pain she feels from her bad leg. Efuru promises to take her to the doctor for treatment. She tells her sorry and adds, “If you like I can take you to the hospital, the doctor will look at it and he can do something for you” (*Efuru* 123). Efuru takes over the cost of the treatment of Nwona until she gets healed. Efuru’s goodness and kind disposition heavily impact the people, changing a lot of lives positively. Earlier, Nwona is overjoyed by Efuru’s promise of sending her to the hospital, and when she comes across Efuru the next day, she asks to reconfirm her hope, and she tells Efuru: “Remember what you send to me last night. I could not sleep last night for joy. When is the doctor coming” (*Efuru* 124). Efuru continues to offer herself to others. She equally pays hospital bills for the operation of her maid’s father and visits Nwona when she has gone for an operation on her leg and buys her things.

Efuru’s kindness receives a lot of commendation from the people, even from the men. She is praised and prayed for, and described as a good woman. One of Gilbert’s friends urged him to marry her if he wanted to marry her, and so “Gilbert was happy to hear this. He had known these qualities already in Efuru, but he was happy because others knew that Efuru was a good woman also” (125). This testament coming from men at the time of cultural subjugation of the female folk says much about the uniqueness of Efuru’s personality in the community and the social interaction with the people. Added to this testament on Efuru is the prayer by Nwona and her children after she comes back from the hospital, saying: “We have come to see you, Efuru, to thank you for what you have done for our mother. What you have done surprised everybody that we have no mouth to thank you. Indeed, a person who has people is better off than a person who has money. Our hearts are glad, and we have come to show you appreciation. Thank you very much. Thank you” (131). This robust show of appreciation to Efuru is in recognition of her outstanding social responsibility to the well-being of the community.

In appreciating the role of women in the community as a matter of individual attributes, Kanu Ikechukwu Kanu explains the place of the African community and ethics, noting that “as a consequence of the central place the community occupies in African ontology, personhood is strongly linked to the community. African philosophy accepts that personhood is something attained in direct proportion as one participates in communal life through performing the various duties imposed on him or her by living in the community” (170). Following this, the twin sisters, Olanna and Kainene, in Adichie’s *Half of a Yellow Sun*, make a great impact on the communities at the point they join in the rebuilding

services as the Nigerian civil war rages on. Their impacts are felt in their activism and volunteerism during the war.

Olanna, in conjunction with other women, engages in win-the-war activities - taking care of the home front, teaching children and rendering other humanitarian services. Olanna mentored Mrs Muokelu and Ugwu to form part of the teaching squad for children during the war. She tells them, “We will teach mathematics and civics everyday.... We have to make sure that when the war is over, they will all fit back easily into regular school. We will teach them to speak perfect English and perfect Igbo, like His Excellency. We will teach them pride in our great nation” (*Half of a Yellow Sun* 291). Olanna equally helps other women with food and medication for their children who suffer kwashiorkor and other illnesses as a result of the war. By doing these for others, aside from her responsibilities to her family, Olanna raises hope for the people. Enyeribe captures these sentiments when she notes that “women also had to cope with their new roles as breadwinners for the families by sacrificing so much, including their lives, as seen in the character of Olanna and Kainene. As a result of Odenigbo’s decline, Olanna had to fend for her family, and she quickly assumes the role with strength and courage” (100). Likewise, her sister Kainene devotes her time and energy to working for others.

Allwell Abalogu Onukaogu and Ezechi Onyerionwu describe Kainene as the strongest woman character in Adichie’s *Half of a Yellow Sun*, stating that “Kainene’s strength radiates through the story underlining her reputation as a vibrant, emotionally strong, courageous, determined and enterprising young woman” (205). Kainene possesses business and managerial qualities and has government connections that could boost her companies during the war. So she rather worries about the effect of the war on the people. She becomes concerned with helping her community by donating foreign exchange for the win-the-war effort. She engages in social and humanitarian works, runs a refugee camp, and engages in agriculture to grow enough food, especially protein, for the malnourished children in their camp. She equally opens up a training shop for the craftsmen to raise money for the running of the camp and to train young talented youths. Abalagu and Onyerionwu put it succinctly:

Kainene’s managerial competence, fearlessness, decisiveness, determination and compassion keep the refugee camp going despite the severe circumstances of blockade of supplies and incessant air raids by the federal forces. She fights hunger, disease and death gallantly, even putting her life on the line by deciding to join the risky trade across enemy lines to acquire scarce food items for sick and dying children and mothers... Kainene sacrifices all for the survival of other people. (Abalagu and Onyerionwu 207-8).

Kainene devotes her energies, wealth and goodness to alleviate the sufferings of the people. This is despite the fact, according to Enyeribe, that “she was single and had no family. She became a social worker and fended for her community. She becomes a food supplier for a

couple of refugee camps and begins to supervise the daily functioning of the camps. Most times, she crosses the enemy lines, and in fact, she got lost in the effort at humanitarian services” (Enyeribe 101). Kainene, in the process, sacrificed her life searching for food aid for the people. When she left for the market across enemy borders and did not return as expected, her people were agitated and went on a search for her, “ they asked questions, and everyone said the same thing: Kainene had left with Inatimi early in the morning. She told them she was going on *afia attack* to trade across enemy lines and that she would be back by late afternoon. A day passed, then a second day. Everything remained the same, the dryness in the air, the dusty winds, the refugees tilling dried soil. But Kainene was not back” (*Half of a Yellow Sun* 407). And she never returned. Kainene was swallowed up in the frenzy of the war. She paid the ultimate price for the people. Thus, in Adichie, the twin sisters, Olanna and Kainene, give their unalloyed energy and commitment to fending for others during the war. The two, despite coming from a very rich family, jettisoned the opportunity to get out of the country to avoid the ugly experience of the war. They remained with the people and helped to protect and develop them and add hope to the despaired and devastated of the war.

The war situations inevitably change the roles of women towards their families and communities. A similar scenario plays out in the narrative of Agbasimalo’s *The Forest Dames*, where women like Dora are in the vanguard of the struggle for rebuilding the traumatized people and war-devastated community. The victims of war in the text suffered more hunger and displacement as they were forced to always move from one location to safer places. In the process, it becomes so difficult to get food. The women are left more to search for food. In these situations, Dora, Deze’s mother, one of the forest dames, provides leadership and mentorship for other women in discovering new markets for food for the survival of their families as reputed: “food scarcity heightened. The enemies had blocked the channels through which assistance came in. The woman picked up their baskets and combed the hinterland, the distant markets in search of food, walking along superlative pathways through bushes and villages... many in groups, they left home in the afternoon and reached the markets town at dusk... on their way home, they looked out for smaller markets where they resold the items from the distant markets, targeting some profit and consciously reserving some of the food for the family need.” (*Forest Dames* 70). The efforts of the women do not provide enough food, so they are constantly on their toes searching for new sources of food. It was on one such trip that Liliana, Gonma’s mother, was killed in a bomb blast. Women encountered a lot of unnamed calamities in search of food for their families.

During the war periods, she also presented children with different degrees of illnesses, which left parents handicapped in seeking cures. But Dora has been a ready help to other women using her goodwill and strength. She makes herself available to help others. For example, she provides a cure for Lazzie, Oyoyo and Reuben’s child when they almost abandoned him to die as they considered him semi-dead and a burden when they had to

abandon their home to move to a safe location. But because the couple could not bear the mental picture of their child abandoned, “they managed to pack Lazzie onto his mother’s back, and she strapped him with her wrappa, making sure that his head and feet were exposed” (*The Forest Dames* 91). The distraught mother Oyoyo seeks Dora’s help later, and “Dora gave her some of the herbal juice she used to treat her son and invited her to join the market group. When she confided in her that she had no money, Dora loaned her some, and she began the mini-trade” (102). Lazzie eventually recovered, and the joy of his parents knew no bounds. With this development, the community of refugees which Dora helped to settle comfortably described her as “a true example of what a real woman should be – strong and caring, prudent and reliable, hardworking and fast-thinking” (98). Oyoyo and Reuben profusely appreciated Dora for saving their son from dying and for helping them have a new lease on life. Dora, as a character in *The Forest Dames*, has done so much for her immediate family and the community using her wisdom, strength and good nature. She is appreciated openly by the people and seen as a mentor and a good woman. Other women looked up to her in most trying situations.

Conclusion

The idea of development is a consequence of community social living. The African philosophy of goodness and ethical living upholds good morals and norms, selflessness and commitment to the promotion of the common good. This involves thinking and working for the good of others. African societies, and particularly Nigeria, are constantly faced with civil war situations, which inevitably disrupt the family social system by changing family roles and communal co-existence. Also, in non-civil war situations, other family conflicts and difficulties like periods of socio-economic meltdowns push women to swap roles to sustain family peace and continued existence. Women have been, and are being, vanguards in their onerous task of sacrificing and committing to the building and rebuilding of the immediate and extended environments. This study succinctly reveals that women are doing great for society silently and unsung. They are acclaimed as ethically good but not openly appreciated for their moral values and positive impacts on their wider communities even while they co-exist and socialize with the people. These traits of diligence and commitment have continued as traced from the modern text of Nwapa’s *Efuru* through to the contemporary texts of Adichie’s *Half of a Yellow Sun* and Agbasimalo’s *The Forest Dames*. These are testaments of the doggedness of African women in nation-building, which have been underplayed and relegated underground. It is the stance of this paper to project the good works of women in family, community and national development and to advocate greater recognition and appropriate appreciation.

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CLIMATE CHANGE AND FOOD SECURITY IN SUB-SAHARAN AFRICA: EVOLVING AFRICAN-BASED ADAPTABILITY STRATEGIES

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Abstract

Climate change has significant and wide-ranging effects on Sub-Saharan Africa. The region is considered most vulnerable due to its high dependence on rain-fed agriculture and low adaptive capacity. Food security is one major area where people living in Sub-Saharan Africa have been negatively impacted by climate change. Farmers have suffered significant losses due to drought, repeated torrential downpours, and protracted flooding. Agriculture is now highly unpredictable due to the alteration of the typical pattern and proportion of rainfall brought about by climate change. Food security is impacted by climate change in a number of ways, including through its effects on the availability, affordability, accessibility, utilisation, nutritional value, and stability of the food system, as well as through its effects on crop yield, water availability, fisheries production, agricultural pests (weed, insect, and disease pests), and livestock production. The Sub-Saharan region of Africa, in particular, is considered to be world's most drought-prone region. Droughts that recurred frequently in the area have led to chronic food insecurity and malnutrition. Many Africans were severely affected by food crises and famine brought on by catastrophic weather events or drought. For instance, famine brought on by a drought in Africa affected more than 120 million people. With a regional average of 26.8% undernourished people and a potential hunger growth rate of above 50%, Sub-Saharan Africa is regarded as the region with the highest level of food insecurity in the world. Having outlined and discussed the threatening effects of climate change on food security, the paper submits that adaptability strategies must be put into practice as the only alternative impact reduction strategies.

Keywords: Impact of Climate Change, Food Security, Food Insecurity, Adaptability strategies

Introduction

One of the major issues facing sub-Saharan African countries is the threat that climate change poses on food security. Due to the effects of climate change, the region has become the most vulnerable and food insecure region due to its reliance on economically vulnerable and climate-sensitive sectors (rain-fed agriculture), as well as its limited capacity for adaptation in terms of resources, skills, and technology, and its traditional farming practises. In addition, Sub-Saharan African is considered the most food insecure region in the world due to the existence of the greatest number of people who depended on subsistence and climate-dependent agriculture. This extremely climate-sensitive economic sector is a source of livelihood and food security for Africans, indicating that the climate change has a significant impact on their food security and way of life. On the other side, the Sub-Saharan Africa is a region that is most susceptible to drought. The recurrence of droughts in the region, affects many Africans through chronic food insecurity and malnutrition (hunger, displacement, and death).

The fact that many countries in Sub-Saharan Africa have low capacity to evolve and implement effective adaptation strategies has left agriculture very vulnerable. Climate change is thought to pose the greatest threat to agricultural production and food security in Sub-Saharan Africa (Ethan, 2015). The bulk of the region is already arid, farming practises are still rudimentary, and the smallholder systems that dominate the agricultural landscape have very little ability to adapt (Ayinde, Muchie & Olatunji, 2011). Africa is expected to suffer a greater temperature increase trend than the world average due to the fact that some sections of the continent are becoming drier over the past century such as the Sahel, for example.

Climate change is anticipated to negatively affect food security due to its predominantly negative effects on sub-Saharan African agriculture (Ikem, 2018). According to Muringai, Naidoo, Mafongoya, and Lottering, (2020), food insecurity is the outcome of a complex interaction between numerous stressors (socioeconomic and environmental) over extended periods of time and with abrupt shocks. On the other hand, extreme droughts and climate change in sub-Saharan Africa are already making it difficult for people to raise cattle and grow food. To retain their food security and general well-being, pastoralists and agro-pastoralists will need to adjust to changes in water regimes (Ethan, 2015). Beyond temperature rises, sub-Saharan Africa is predicted to experience changes in rainfall intensity (Ogbo, Ebele, & Ukpere, (2019), an increase in the frequency of extreme weather events like droughts and floods (Ayinde, et al., 2011), an increase in desertification, and changes in some disease vectors that will affect the spatial and temporal transmission of infectious diseases (Okoli, & Ifeakor, 2014). Agriculture losses were caused by the drought, which is also a key contributor to food insecurity in Africa. According to IPCC's 2007b report, food insecurity and malnutrition have had a substantial impact on African people's lives and are on the rise globally. In general, it is discovered that climate change is the primary cause of

food insecurity and malnutrition in Africa, indicating that it has a negative impact on the continent's agriculture and food security. Therefore, the goal of this is to examine how climate change is affecting food security and suggest some strategies for reducing those effects.

Aim and objectives of the paper

The aim of the study is to analyse the impact of climate change on food and human security in sub-Saharan Africa and propose feasible adaptive strategies for dealing with the effects. The specific objectives of the study are:

- i. to identify the food security situation in Sub-Saharan Africa;
- ii. to identify the specific effects of climate change on agricultural productivity in Sub-Saharan Africa; and
- iii. to propose feasible adaptive strategies for dealing with the effects of climate change on food security.

Methodology

This study is a descriptive case study that involves the use of primary and secondary sources of data. It is a multidisciplinary study that draws information from relevant disciplines. Its' analysis is based on data on the effects of climate variability on agriculture in Sub-Saharan Africa obtained from reliable sources. Also data derived from special reports from Intergovernmental organizations on the subject matter were also used in the study. The findings of the study were based on an in-depth analysis of secondary sources of data.

Literature review

The concept of food security

Food security refers to having access to basic nutritious food. According to the United Nations Committee on World Food Security, food security means that "all people at all times have physical, social, and economic access to sufficient, safe, and nutritious food that meets their food preferences and dietary needs for an active and healthy life." The 1974 World Food Summit defined food security as the "availability at all times of adequate supplies of basic foodstuffs to sustain a steady expansion of food consumption and to offset fluctuations in production and prices." According to FAO (2017), food insecurity occurs when "all people do not have adequate physical, social, or economic access to food". According to the World Food Summit of 1996, "food security exists when all people, at all times, have physical and economic access to sufficient, safe, and nutritious food that meets their dietary needs and food preferences for an active and healthy life." According to this concept, food security has four components: availability, accessibility (both physically and

monetarily), utilisation (how it is utilised and assimilated by the human body), and stability of these three components. When everyone, at all times, has physical and financial access to enough, safe, and nutritious food to meet their dietary needs and food preferences for an active and healthy life, then there is food security (FAO, 2017).

Components of food security

According to FAO (2021), the four main components of food security are: food availability, food accessibility, food utilisation, and food stability.

Food availability: This refers to the availability of sufficient amounts of food in acceptable quality, whether it is produced domestically or imported. The domestic production, distribution, storage, import, and export of food also has an impact on its availability. Food availability is the entire physical amount of food that is available in a nation or region in the form of domestic production, import, exchange, processed food, and stocks after taking into account all exports (Ikem, 2018). Crop production and/or food production indices, animal ownership indices, and national food balance sheets are examples of indicators used to measure the availability of food (Muringai, Naidoo, Mafongoya, & Lottering, 2020). The most common way to gauge food security is probably by looking at food availability.

Access to food: This is the ability to protect one's food entitlements is referred to as access to food. Individuals' ability to access sufficient resources for buying the right foods for a nourishing diet. Given the legal, political, economic, and social structures of the community in which a person resides, entitlements are defined as the collection of all commodity bundles over which a person can exercise control. A person's ability to obtain entitlements—a collection of resources that include legal, political, economic, and social support—is measured by how easily they can receive food.

Food utilization: Utilising food to fulfil all physiological needs requires a healthy diet, access to clean water, sanitary conditions, and medical care. According to FAO (2017), food utilisation includes "the nutritional value of the diet, including its composition and methods of preparation; the social values of foods, which specify what types of food should be served and eaten at different times of the year and on different occasions; and the quality and safety of the food supply, which can result in the loss of nutrients in the food and the spread of food borne diseases if of insufficient standard. Simply put, a person's capacity to benefit from the food they consume is referred to as their food utilisation (Ethan, 2015).

Food stability: A population, household, or individual must always have access to enough food in order to be considered food secure. They shouldn't have to worry about losing access to food because of cyclical occurrences (like seasonal food insecurity) or unexpected shocks (like an economic or climatic disaster). Therefore, the availability, access, and utilisation facets of food security are referred to as stability. As a result, all aspects of food

security (Figure 1) are intricately linked to agriculture productivity, which provides food and money for rural people.

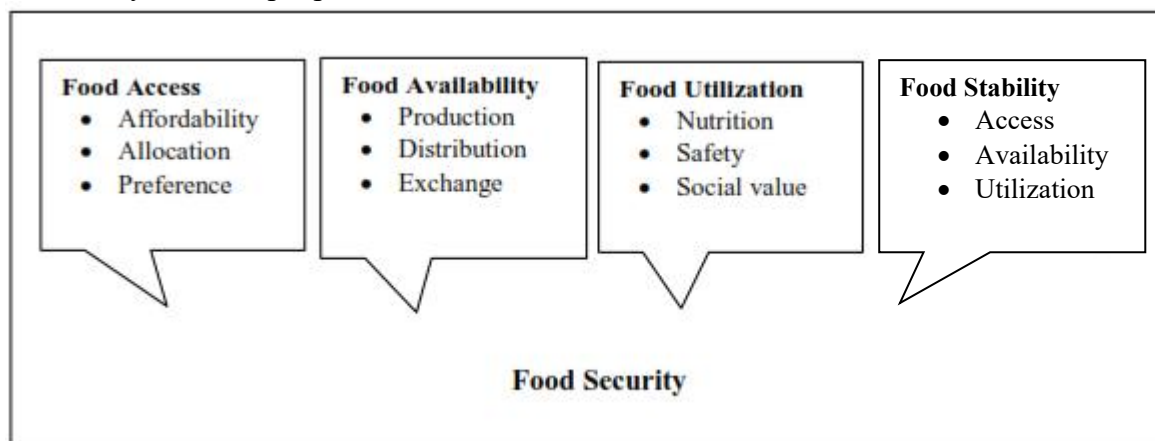


Fig. 1: Components of Food security

Source: Adapted from Sirba and Chimdesa (2021)

Effects of climate change of agricultural productivity

Reduced crop yield: Crop yields are directly impacted by changes in temperature, rainfall patterns, and the frequency of extreme weather events. Heat stress, a reduction in photosynthesis, and decreased crop output can all be caused by rising temperatures. Inconsistent rainfall patterns, such as extended droughts and heavy downpours, interfere with planting and harvesting schedules, stunting agricultural development and lowering yields.

Irrigation challenges and water scarcity: In many areas of sub-Saharan Africa, water scarcity is a result of climate change. The amount of water that is available for agricultural use is constrained by shifting rainfall patterns, rising evaporation rates, and decreasing water supplies. Lack of consistent irrigation has an impact on agricultural productivity and makes farming more difficult, especially during dry spells.

Decrease output and food price volatility: Shocks to agriculture brought on by climate change and decreased food output results to higher food costs. This has an impact on the cost and availability of food, especially for vulnerable groups that spend a large portion of their income on food. Political instability and societal unrest can both be exacerbated by price volatility.

Increased pressure from pests and diseases: Crop health and yield are impacted by pest and disease spread and behaviour due to climate change. The expansion of pests, such as insects

and fungi, is made possible by rising temperatures and changed rainfall patterns, which increases agricultural damage. By destroying broad swaths of crops, pests like locusts can result in catastrophic losses and add to the problem of food poverty.

Land degradation and desertification: In sub-Saharan Africa, land degradation and desertification are made worse by climate change. Soil erosion, the depletion of nutrients, and the loss of vegetative cover are all caused by rising temperatures, droughts, and irregular rainfall patterns. These processes decrease the amount of land that is suitable for agriculture, endangering food production.

Impacts on livestock and fisheries: In addition to having an impact on agricultural output in sub-Saharan Africa, climate change also has an impact on livestock production and fisheries. The health and productivity of cattle are impacted by variations in rainfall patterns and the availability of fodder, which lowers the amount of meat and milk produced. Rising sea temperatures and ocean acidification have an impact on fish populations in coastal locations, impacting fishing communities' livelihoods and diminishing the availability of a crucial source of protein.

Impacts of Climate Change on Access to Food

People's access to food is reduced as a result of increased exposure to climate change events, which puts their food security at risk (FAO, 2017). Food access is significantly influenced by changes in the levels and volatility of food prices. The purchasing power and food security of the poor are being significantly impacted by the rising level and volatility of agricultural prices (Idumah et al., 2016). According to a World Bank research, the rise in food prices since 2010 has resulted in a net increase of 44 million people living in extreme poverty in low and middle-income countries (Ayo, Omosebi & Suleiman, 2014). It is possible to anticipate changes in the distribution of net food sellers and purchasers as a result of the process of economic development (Okoli & Ifeakor, 2014). Food distribution pattern has been affected by climate change leading to price volatility and invariably affects food accessibility. The ability of individuals to pick the food they wish to consume (preferable ability) will also be impacted by climate change, which will also have an impact on affordability (Oyinloye, Akinola, Akande, Akinyele, and Mosimabale, 2018).

Effects of Climate Change on the Availability of Food

According to Wossen, Berger, Haile, and Troost (2018, p. 10), “the pathway through which climate change directly affects food security is the availability of food”. Depending on the location, varied effects of climate change on food supply will be felt. For instance, moderate warming (increases of 1 to 3°C) is anticipated to increase crop and pasture yields in temperate countries, whereas it is anticipated to have detrimental effects in tropical and seasonally dry portions of Africa, especially for grain crops. A warming of more than 3°C,

according to Ughaelu (2017), is anticipated to have a negative impact on production everywhere. When paired with rising food demand, global temperatures of 4°C or higher would pose serious threats to both regional and global food security (Zwedie, 2018).

According to the 2019 report of the FAO, famine brought on by drought in sub-Saharan Africa affected more than 120 million people. The report estimated that 26.8% of the regional population is undernourished and a potential undernourishment growth rate of above 50% was speculated. Sub-Saharan Africa is therefore regarded as the region with the highest level of food insecurity in the world. Additionally, the chance of rise in hunger would rise by 15–25% in 2050 (FAO, 2019). Similar projections show that the number of malnourished children in sub-Saharan Africa will rise from the baseline (35 million) to 44 million and 51 million, respectively, in 2030 and 2050 as a result of the effects of climate change.

Effects of climate change on food utilization

Due to a decrease in the productivity of small-scale farmers and the availability of wild crops, climate change has an impact on how food is used. There has been significantly less research done on the effects of climate change on diet. There are numerous possible impact routes due to climate change. As was already indicated, climate change will have an effect on the livelihoods and income of small-scale food producers as well as the livelihoods of poor net food consumers due to rising and fluctuating food prices, which will force these groups to cut back on both the quantity and quality of the food they consume. They may also cut back on medical expenses, which could have an impact on nutrition.

Another typical response is to prioritise calorie-dense, nutrient-poor foods by rationing consumption (Zwedie, 2018). A decrease in dietary quality as well as quantity has long-term negative effects on health, productivity, and income (Ethan, 2017). The nutritional quality of foods may also change as a result of elevated CO₂, notably for flour made from grain cereals and cassava (lower concentration of proteins and certain minerals like zinc and iron), according to studies (Oyinloye, 2018). As it is typically accompanied with greater yields, which itself might increase food intake, the main issue is frequently, this effect does not necessarily transfer into effects on nutrition (Olagunju, 2015). The WHO (2019) predicted that climate change will lead to an increase in diarrheal infections, which would primarily affect low-income communities. In particular, the incidence and prevalence of food-borne diseases are impacted by climate change, which also has an effect on food safety.

Effects of climate change on food stability

Many authors are of the view that extreme weather events related to climate change have an impact on food stability. Climate-induced disasters like droughts and floods will become more frequent and severe as a result of climate change (Ayinde, et al., 2011), which will

have a detrimental effect on the stability of food supplies. According to Berhanu and Wolde (2019), climate change events pose serious risks to the stability of food systems, particularly for households with low food consumption capacity. For instance, temperature rises and a sharp decline in rainfall in the semi-arid region of Northern Nigeria led to decreased crop and livestock productivity. It further exacerbates the water shortage, which has a detrimental impact on household income, livelihood, and health (Muringai, 2020). It also contributes to the loss of farm and pasture fields. The occurrence and frequency of some types of extreme climate events are predicted to increase due to climate change, and this will have a significant impact on food security (FAO, 2019). There is growing evidence supporting this prediction. Changes in seasonality, increased variability in ecosystem productivity, increased supply risks, and decreased supply predictability will affect the stability of the food supply (Muringa, et al., 2020). These factors may also have significant effects on supply chain costs and retail prices. The stability of the food supply, access, and consumption will be impacted by increased climate variability, increased frequency and intensity of extreme events, as well as slow, continuous changes.

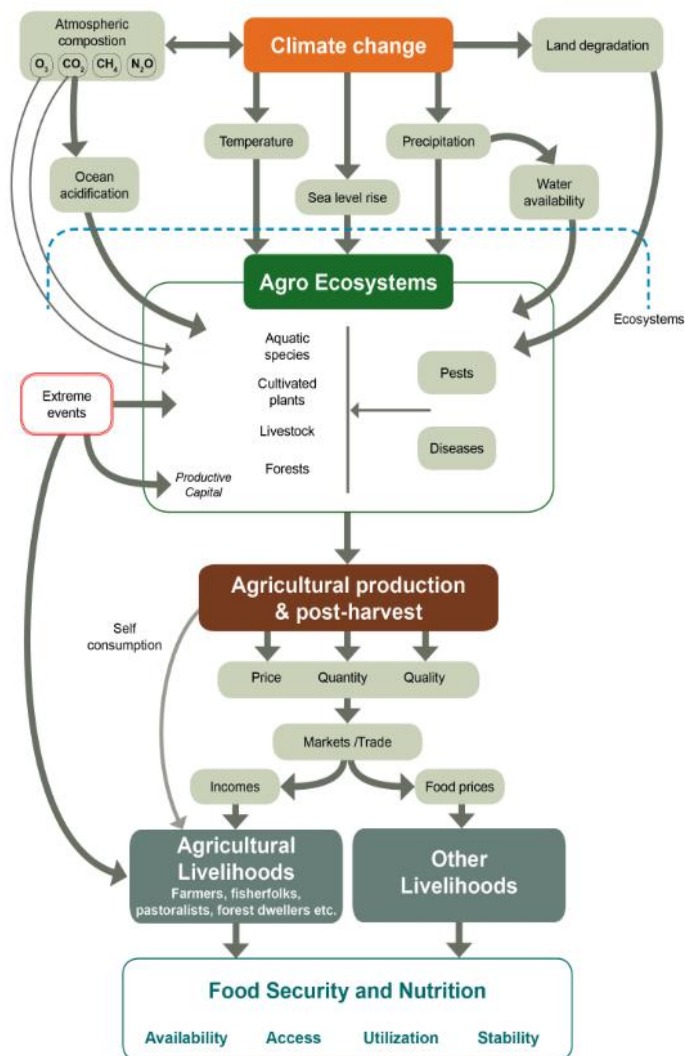


Fig. 2: Schematic representation of the effect of climate change on food security and nutrition Source: FAO, 2021

Findings and Analysis

Effect of climate change on food utilization

One of the key indicators of food utilization is the nutritional quality of food. Variability in climatic condition has implication on the quality of agricultural produce. When the climatic needs of plants are not optimally met, the quality of produce is affected. Some crops fall

short of some essential nutrients as a result of climate change. Thus, consumption of such food leaves one undernourished. Often poor yield or unavailability of some food qualities leads substitution of the needed with other food commodities that are nutritionally deficient. This condition results in undernourishment. Figure 3 shows the projected number malnourished children in Sub-Saharan Africa from year 2000 baseline to 2050.

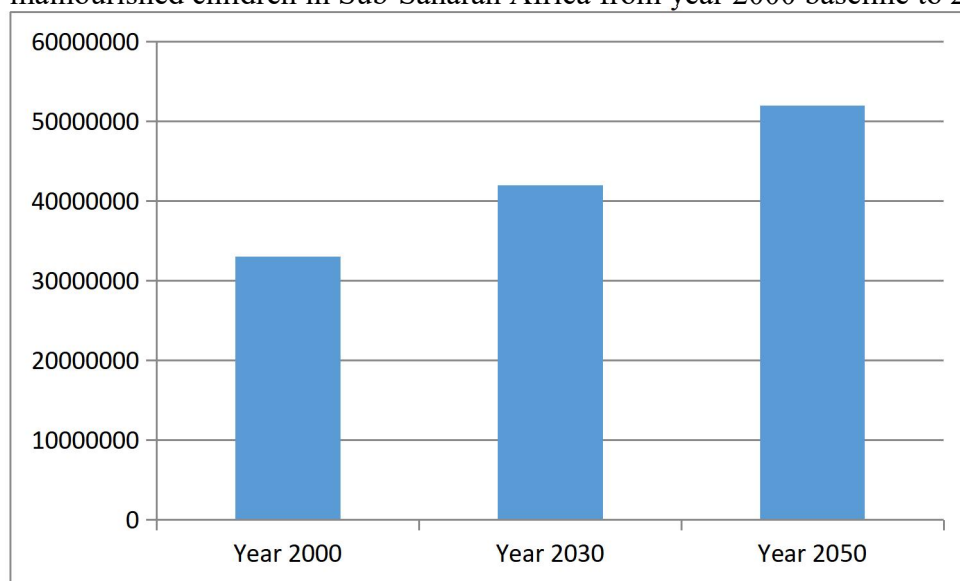


Fig. 3: Projected number of malnourished children in Sub-Saharan Africa
Source: Derived from FAO’s report of 2017

The chart shows that the increasing effects of climate change will continue to escalate the rate of children’s malnourishment. This demands concerted efforts to mitigate the impact of climate change on food security.

The effect of climate change on crop diseases

Types of crops	Potential impact of climate change
Coffee	The likelihood of disease and pest infestations is increased by rising temperatures and irregular rainfall.
Rice	Weather elements like increased temperatures, air humidity, or soil moisture considerably exacerbate two major diseases (blast and bacterial leaf blight) that have an impact on rice harvests.
Maize	Aflatoxin contamination poses a major risk to both human health and the sale of maize, and will probably get worse if the amount of rain during the dry season rises.
East African highland banana	While bananas are less susceptible to temperature increases than coffee, the crop is nonetheless at risk from

	pests and diseases.
Beans	When too much rain falls during crucial growing phases, beans are susceptible to viral and fungal infections.
Several grains	Erratic rain may cause post-harvest storage losses of crops (such as maize, beans, coffee, and rice) that are generally dried in the sun to increase because of an increase in pests and rotting.
Sorghum and maize	Increased temperatures, when combined with variable precipitation, could cause striga, a parasitic plant that affects sorghum and maize and is common in places with deteriorated soils, to spread.
Sweet potatoes and cassava	Both crops thrive in temperatures significantly higher than those seen today, but they are also susceptible to pests and disease.

Table 1: Climate change's potential effects on crop disease
Source: Sirba & Chimdessa (2021)

Climate change has significant impact on crop diseases. This poses a challenge to formers as the yields of crops are negatively affected by increasing disease outbreak. Table 1 shows some popular plant diseases induced by climate change.

Impact of rising rainfall of crop production

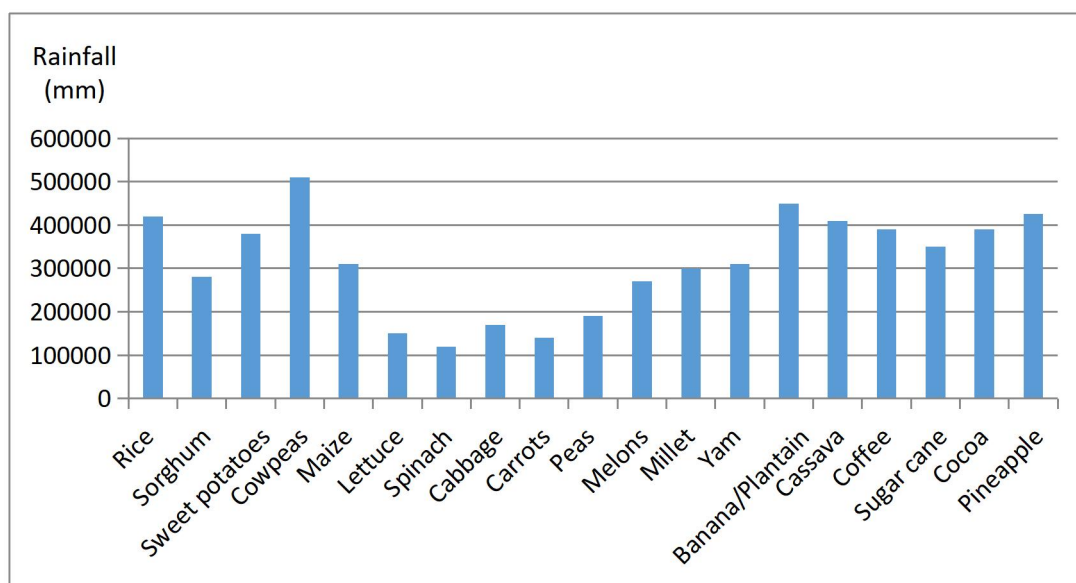


Fig.4: Optimal rainfall requirements of crops

Figure 3 shows that the crops represent would normally perform yield desired output when their respective rainfall requirements are met. Thus, variations in the amount of rainfall resulting from climate change will affect the performance of the crops.

Impact of climate changes on agricultural productivity

Country	Observed changes in climatic events	Impact on food production
Nigeria	Temperature rise Changes in rainfall pattern Sea level rise	Desertification Loss of agricultural productivity Increased frequency of extreme weather event such as flood and drought
Ethiopia	Recurrent drought and floods	Crop failure Water scarcity
Kenya	Decreased rainfall Rising temperature Increasing frequency of drought Increasing frequency of flood	Threaten agricultural productivity Threaten water resources
South Africa	Rising temperature Changing rainfall pattern Prolonged drought	Water scarcity Reduced agricultural yield
Tanzania	Shift in rainfall pattern Rising temperature Coastal erosion	Reduction in agricultural productivity Stress of water resources
Uganda	Altered rainfall pattern Increased frequency of drought	Decrease in agricultural productivity Flooding of farmlands Plant disease outbreak
Mozambique	Rising sea level Coastal erosion Extreme weather events such as cyclones and floods	Significant damage to agriculture
Democratic Republic of Congo	Changing weather patterns Rising temperature	Depleting water resources Reduced agricultural productivity Deforestation

Table 2: Effects of climate change on agriculture in some countries

Table 2 shows that climate affects many counties in Sub-Saharan Africa. the effects upon the various countries of Sub-Saharan Africa vary and some cases similar. One common

denominator is that agricultural productivity is affected negatively. This reality poses serious threat to food security across the region.

Optimal soil temperature requirement for crop production

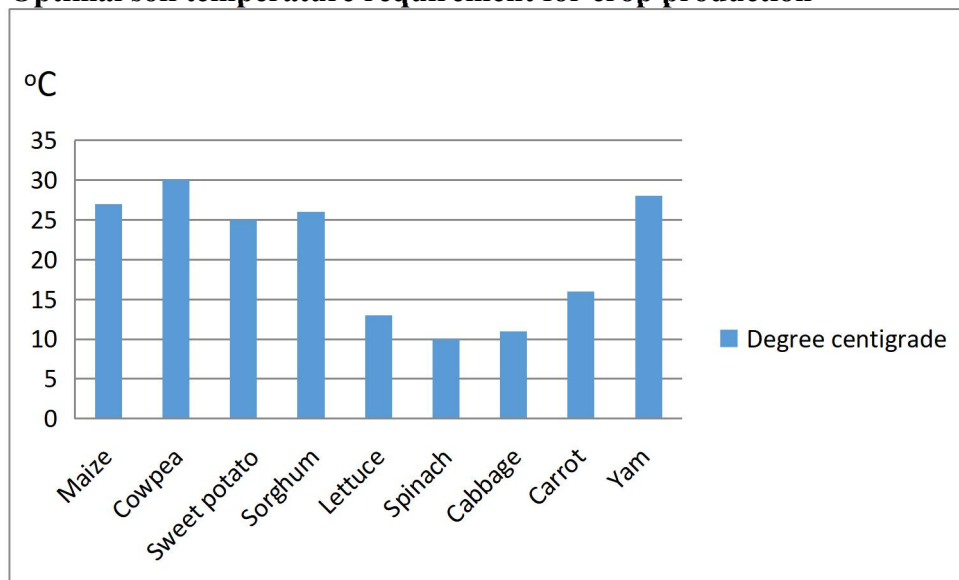


Fig. 5: Optimal soil temperature for crop production

Figure 5 shows that the crops presented would normally yield high when their respective soil temperature requirements are met. Thus, any variation in the soil temperature criteria for these crops would have negative effect on crop yield. Gradual increase in temperature due to from increasing concentration of CO₂ and other greenhouse gases results in poor yield, flood and drought.

Discussion of findings

Climate change is found to have serious implications for agricultural productivity. Variation in climatic condition affects the performance of crops in a negative way. The fact that climate change is anthropogenic and not easily reversible leaves man with no option than to develop adaptive strategies for dealing with changing climatic conditions.

Some of the adaptive strategies found suitable for the people of Sub-Saharan Africa the following:

i. Adopting climate change-resilient agricultural system

An agricultural system that is climate change resilient is one that is built to endure and adapt to the effects of climatic change. It is essential to design agricultural practises that can continue to provide food and maintain productivity under such circumstances since climate change presents numerous difficulties to agriculture, including changing rainfall patterns, rising temperatures, and extreme weather events.

Here are some crucial components and tactics that can help create an agricultural system that is climate change resilient:

Crop diversification: Growing a variety of crops lowers agriculture's sensitivity to climate change. Diversification helps reduce risk and guarantee some degree of production even if one crop fails because different crops have varying tolerances to temperature, water availability, and pests.

Conservation agriculture: Conservation agricultural practises include crop rotation, minimal soil disturbance, and soil cover maintenance. These methods improve the resilience of agricultural systems by enhancing soil health, increasing water retention, and reducing erosion.

Implementing effective water management strategies is essential for climate resilience. To maximise water use and minimise water loss, this includes the use of strategies like drip irrigation, rainwater collection, and water recycling.

Agroforestry: There are several advantages to incorporating trees into agricultural landscapes through agroforestry systems. Windbreaks, shade, and additional revenue opportunities from fruit or timber production are all provided by trees. Additionally, they increase soil fertility, biodiversity, and carbon sequestration, which aids in reducing greenhouse gas emissions and preparing for them.

Better livestock management: By implementing techniques that improve animal nutrition, breeding, and health, livestock production can become more robust. Livestock can adapt to changing climatic circumstances with the help of appropriate housing, breeding for heat tolerance, and effective feeding techniques.

Climate-smart technology: Adopting cutting-edge technologies can improve agricultural systems' resilience to climate change. To maximise resource utilisation and crop management, this includes adopting precision farming tools like remote sensing and data analytics.

Access to climate data: In order to make educated decisions, farmers require timely and reliable climatic data. Farmers may organise their agricultural activities properly and reduce risks by having access to weather forecasts, climate change projections, and advice services.

Financial and insurance procedures: Putting in place financial and insurance mechanisms can aid farmers in recouping losses brought on by the climate. Support during extreme weather conditions or crop failures can be obtained through crop insurance, weather-indexed insurance, and other risk-sharing programmes.

Building farmer capacity and educating farmers is crucial for helping them implement climate-smart practises. Farmers can adjust to changing conditions by completing training programmes on sustainable agriculture, water management, conservation methods, and climate adaptation tactics.

Support for policy: Promoting climate-resilient agriculture requires the active involvement of governments and policymakers. Farmers may adopt climate-resilient practises if supportive policies are put in place, sustainable practises are encouraged, and research and development funding is made.

Overall, developing an agricultural system that is climate-resilient necessitates a comprehensive strategy that incorporates multiple technologies, regulations, and tactics. We can guarantee food security, save livelihoods, and lessen the effects of climate change on rural communities through enhancing agricultural resilience.

ii. Use of grow bags for farming

Grow bags are adaptable plant-growing containers made of cloth or other breathable materials. They have a number of advantages for farming and gardening, especially when conventional soil-based agriculture is difficult or unworkable. The following are some typical applications and benefits of grow bags for farming:

Space optimisation: Grow bags are a great choice for urban farming or small locations where conventional gardening beds or containers might not be practical. They enable people to cultivate plants even in small spaces and can be installed on rooftops, balconies, or small yards.

Grow bags are convenient for gardeners who want the freedom to move their plants about because they are lightweight and portable. By moving the bags as needed, you may maximise solar exposure or benefit seasonal plants in particular.

Better drainage: Grow bags frequently include several drainage holes, which encourage excellent drainage and prevent water logging. This promotes healthier plants by preventing root rot and giving the plant roots better aeration.

Improved root health: The air can reach the plant roots thanks to the grow bags' breathable fabric or material, which reduces root circling and encourages root pruning. This promotes the establishment of healthier plants with a well-developed root system.

Better water retention: Grow bags hold moisture better than conventional pots or containers, despite having good drainage. The fabric's ability to hold onto moisture helps to prevent overwatering or under-watering and lowers the likelihood of drought stress.

A well-balanced growing medium, such as a combination of manure or compost and vermiculite, can be placed inside grow bags to improve nutrient uptake. As a result, the environment for plants is favourable, enabling effective nutrient uptake and root development.

Use of grow bags reduces the risk of contracting any soil-borne diseases that might be present in your garden soil. The growing media used in the bags is new and sterile, which lowers the risk of disease transmission and eliminates the need for chemical treatments.

Increased growing season: Some plants can have their growing seasons extended by using grow bags that can be brought indoors or placed in greenhouses. As a result, crops that are not suited to the local environment can be grown there all year long, and seedlings can be started earlier in the season.

Easy maintenance and harvesting: Grow bags are simple to upkeep and harvest. They don't require extensive digging or upsetting the plant's root system because they are simple to clean and reuse, and plants can be picked by simply emptying the bag or cutting it open.

Versatility: A variety of plants, including vegetables, herbs, flowers, miniature trees, and shrubs, can be grown in grow bags. They are appropriate for both indoor and outdoor gardening and can fit different plant sizes.

When using grow bags, it's crucial to choose the right size for the plant's root system, offer enough support, and make sure to deliver the right amount of water and fertiliser based on the needs of the plant. Grow bags can be a practical and effective alternative for growing plants in a range of farming situations if they are handled carefully.

iii. Exploring and deploring the use of African rain-making technology

Another plausible approach to mitigating the impact of climate change on agricultural productivity in Sub-Saharan Africa is the deployment of the African rainmaking techniques in the control of weather conditions especially during planting seasons and droughts. The practice of rainmaking in Africa dates back to the ancient period. Rainmaking has been an important part of African history and culture. It is a common practice among many African

groups such as the Bantu, Zulu, Khoisan, Luo, Abanyore, Akamba, Ameru, Turkana, Maasai, Igbo, Yoruba, among many others.

Rainmakers possess knowledge on how to manipulate or alter the elements of nature to bring about rainfall or to restrain rainfall. Although the knowledge of rainmaking is preserved for the initiated and is often clouded in traditional spiritual belief, it is possible for such knowledge to come to limelight as a means of dealing with the issue of climate change. The impacts of climate change on agricultural productivity could be mitigated if rainmakers are amalgamated and deployed for the controlling weather conditions

Conclusion

The impact of climate change on Sub-Saharan Africa's food security must be addressed, and adaptation and mitigation techniques are crucial. These could entail promoting climate-smart agricultural practices like agroforestry and conservation agriculture, enhancing irrigation and water management systems, creating crop varieties resistant to pests and drought, improving early warning systems for extreme weather events, and diversifying livelihoods to lessen reliance on agriculture. For these initiatives to be implemented for the region's agricultural systems to become more resilient, international assistance, funding, and knowledge transfer are essential.

Recommendations

The paper suggests that states in Sub-Saharan Africa should put in place strategies for coping with the effects of climate change on agricultural productivity. Such strategies include:

- i. Farmers and extension personnel need to get ad hoc, brief training on the detrimental effects of climate change and how to use coping mechanisms and adaptation techniques.
- ii. Modernising African agriculture through the application of enhanced technologies and management techniques.
- iii. Planting food crop varieties that mature quickly and those that can withstand droughts.
- iv. The use of irrigation-fed agriculture should be encouraged as opposed to rain-fed agriculture.
- v. The use of grow-bags for urban agriculture should be encouraged.
- vi. Raising public awareness of the current state of climate change and the potential harmful effects.
- vii. Co-opting rainmakers in finding solutions to issues relating to climate change effects on agriculture.

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EDUCATION IN AFRICA: ACHIEVEMENT, CHALLENGES AND CONTRIBUTIONS TO THE GLOBAL COMMUNITY

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Abstract

This paper provides a critical examination of African educational systems, exploring its nature, strengths, weaknesses, and impact on global development. Being the most populous country in Africa, most populous black nation in the world and one with the largest market in West Africa, Nigeria is used as representative case study for the paper. The paper discusses the challenges facing the Nigerian educational system, including inadequate funding, policy summersaults, security concerns, and tensions along tribal and religious lines. Despite these challenges, Nigerian students have excelled in various fields of study both in Nigeria and abroad, contributing significantly to research, innovation, and global movements for change. The paper examines the successes of Nigerian students in the diaspora, highlighting their contributions to science and technology, entrepreneurship, leadership, arts and culture, sports, social justice, academic excellence, and cultural diplomacy. The paper also explores the tensions in the Nigerian educational system, including religious and tribal undercurrents, which have led to conflicts and crises. The ethical dilemmas facing the Nigerian educational system are also examined, including issues related to corruption, academic fraud, and the exploitation of students. Finally, the paper recommends solutions to improve the Nigerian educational system and enhance its contribution to global development. The recommendations include increasing funding, prioritizing teacher training, improving curriculum development, addressing security concerns, and reducing policy summersaults. By addressing the challenges facing the Nigerian educational system and implementing the recommended solutions, Nigeria (Africa) can continue to make significant contributions to the global community and drive national development.

Keywords: Education, Challenges, Achievements, Global community

Introduction

From time immemorial, the importance of education to any nation cannot be over emphasized. It is in recognition of this importance that the international community and governments all over the world have made commitments for citizens to have access to education. Contemporarily, there have been quite a number of international human rights instruments that provide for education as a fundamental human right to all. Some of these instruments include the Universal Declaration of Human Rights (1948), the International Covenant on Economic, Social and Cultural Rights (1966) (Saul et al 2014) and the African Charter on Human and Peoples' Rights (1981) (Hazarika 2010). Thus, education is now seen as a human right that should be ensured for all human beings, not just for the sake of it, but for the continuous functioning and evolution of mankind.

On the strengths of this, education is largely becoming a global affair as the world continuously gravitates into a globe with little or no boundaries. Thereby making the educational sector a global community, and a formation ground for global human capital. The pool of professionals is no longer confined by geographical location, but have become a class that defies geographical boundary. The continuous growth in environmental and social problems, insatiable thirst for science and technological inventions, and the need for mitigation against resultant challenges, have brought about a skyrocketing demand for professionals around the world. The sourcing of competent and capable hands today, are sourced from far and wide regardless of geographical limitations. And if any nation must have a pride of place amongst the comity of nations, she must be able to hone human capital that is utilizable by global demands or one that can contribute meaningfully to the solutions of global problems. The conventional indices to measure educational institutions around the world have been based on factors such as institutional frameworks, financing, students-teacher ratios etc. However, factors such as global contribution have been less emphasized. For a race like Africa that has been accused of contributing little or nothing to human development/evolution (Hegel), there is a need to reevaluate such beliefs (especially in the light of contemporary world).

Nigeria, being the most populous black nation, and one with marked potentials for honing some of the worlds most treasured mineral resources (Akin 2017), stands a chance to be representative sample for Africa in the discourse of educational development, and contribution to global development. This paper, from the bird eye of Nigeria's educational landscape shall attempt to investigate the nature, strengths, weaknesses and contribution of Africa's education to the global community.

Statement of the Problem

The educational landscape in Nigeria faces numerous challenges, including educational crises, policy changes, gender disparities, tribal undercurrents, ethical dilemmas, and the

need to match such miasma with the global contributions of Nigerian intellectuals is the focus of this paper. This paper attempts a re-evaluation of the Nigerian educational context from the stand point of how much her students and intellectuals have contributed to the world. This study attempts to leap beyond the conventional evaluation of the Nigerian educational contexts on the basis of corruption, infrastructural decay, financing etc. instead, this study evaluates the Nigerian educational contexts on the basis of how much she has contributed to global knowledge and human evolution (development).

Literature review

Education is a fundamental driver of individual and societal development, playing a crucial role in shaping the future of nations. In Africa, education has been a focus of research and policy efforts to improve human capital and foster economic growth. This section provides an extensive overview of empirical studies that have examined the achievement, challenges, and contribution of education in Africa to the global community. The studies discussed highlight key findings and provide academic citations to support the arguments presented. Empirical studies have examined various aspects of education achievement in Africa, including literacy rates, enrollment rates, and learning outcomes. For instance, a study by UNESCO (2019) explored the progress in education achievement in Africa. The findings indicated that while significant improvements have been made in terms of enrollment rates and gender parity in education, challenges remain in achieving quality education and improving learning outcomes. The study emphasized the importance of addressing issues related to teacher quality, curriculum relevance, and educational infrastructure to enhance education achievement in Africa.

Moreover, a study by World Bank (2018) investigated learning outcomes in primary education across several African countries. The findings revealed that a considerable number of students in Africa lack basic literacy and numeracy skills, indicating the need for targeted interventions to improve learning outcomes. The study emphasized the importance of effective teaching methods, quality instructional materials, and supportive learning environments in enhancing education achievement.

Empirical research has also identified several challenges that hinder education progress in Africa, including limited access, inadequate resources, and socio-economic disparities. A study by Oketch and Rolleston (2007) examined the challenges of education in sub-Saharan Africa. The research highlighted issues such as limited access to education, especially for marginalized populations, inadequate infrastructure, and insufficient funding. The study called for increased investment in education, targeted interventions to address inequalities, and policy reforms to overcome these challenges.

Furthermore, a study by Chinyoka and Snow (2019) explored the challenges faced by African higher education institutions. The findings indicated issues such as brain drain,

limited research capacity, and the need for curriculum relevance to address the socio-economic challenges of the continent. The study emphasized the importance of strengthening institutional capacity, fostering research and innovation, and promoting collaboration between academia and industry to overcome these challenges. Studies have also examined the contribution of African education to the global community, including knowledge production, innovation, and global workforce.

A study by Wamala (2019) investigated the contribution of African universities to knowledge production and research. The findings revealed that African universities are making significant contributions to research and knowledge dissemination, addressing local challenges, and providing solutions with global relevance. The study emphasized the importance of supporting research capacity and collaboration to enhance the contribution of African education to the global community.

Moreover, a study by Kaba and Kaba (2020) explored the role of African diaspora graduates in the global workforce. The research highlighted the positive impact of education obtained in Africa on the careers and contributions of African diaspora graduates globally. The study emphasized the need to strengthen the links between African education systems and the global diaspora, promoting knowledge transfer, investment, and collaboration for mutual benefit.

From the above, it is evident that several scholars lament the state of education in Nigerian sphere (despite certain achievements). This paper will however attempt to make a critical investigation of the problems that bedevil the Nigerian society and also explore some of the ways that Nigerian (African products) has contributed to the global sphere.

Methodology

Qualitative research design will be employed to explore and understand the educational crises, policy changes, girl child education, tribal undercurrents, ethical dilemmas, educational interventions, successes of Nigerian students in the diaspora, and their contributions to the global community.

The study will utilize documentary research as the primary method for data collection. It involves analyzing existing documents, reports, academic articles, news sources, government publications, and other relevant sources to gather information.

Documentary research: The researcher will collect a wide range of documents related to the educational system in Nigeria, educational policies, reports on girl child education, case studies, academic articles, news articles, and other relevant sources. The documents will be gathered from reputable sources, including governmental and non-governmental organizations (especially the ministry of education), research institutions, academic

databases, online archives, and media platforms. The researcher will critically analyze and review the collected documents to extract relevant information pertaining to the research objectives.

Data Analysis: The collected data will be subjected to qualitative analysis techniques, including thematic analysis and content analysis. The researcher will identify and categorize themes and patterns within the data, focusing on the educational crises, policy changes, challenges in girl child education, tribal undercurrents, ethical dilemmas, educational interventions, successes of Nigerian students in the diaspora, and their contributions to the global community. Also, the researcher will examine the content of the documents, looking for key concepts, arguments, and evidence related to the research topics. This analysis will help in identifying trends, disparities, and factors influencing the educational system in Nigeria.

The Nigerian Educational Scene (Nature and Challenges): A Critical Overview

Although literatures that directly attend to the title of this study are scanty, there are however ample vistas of empirical repository on the sub-concepts and issues of the theme (of the study). The common place issues of this study are (but not limited to):

- The nature and administration of Nigerian Educational sector
- Contemporary issues in Nigerian education
- Contribution of the Nigerians to the global community

Administration of the Nigerian Education Sector

In Nigeria, the responsibility for administering the education sector has been asserted by several scholars to be a function shared among the federal, state, and local governments (Adekoya 2023; Ige and George n.d; Haastrup and Adeniyi n.d; Audu & Lawani 2022; Etalong and Aduma 2022; Emordi 2020). According to Adekoya (2023), he asserted that although education is on the concurrent list in the constitution, the Federal Government has the authority to regulate all sectors, form policies, and ensure quality control. Each tier of government focuses mainly on a specific level of education. By this, the author observed that the deferral government is directly involved in all facets of education. However, Etalong and Aduma (2022) observe that although the federal government provisions are a framework for the entire country's educational system, the state and local government have educational issues under their jurisdiction. In essence the three tiers of government co-manage education with the federal government having more autonomy. This is further supported by the assertions of Audu & Lawani (2022) who opined that the Federal Government supports the state and local governments through counterpart funding to improve the quality of education. The administration of the education system is primarily carried out by education ministries at the federal and state levels, as well as commissions

established for different subsectors of education (Audu & Lawani 2022; Etalong and Aduma 2022; Emordi 2020).

Audu and Lawani (2022) opine that the Federal Ministry of Education (FME) ensures the nationwide coordination, consistency and coherence with the national policies. The authors also opined that at the state level, education ministries develop and implement educational policies, manage and supervise educational institutions, and oversee public elementary and secondary schools. In agreement, Etalong and Aduma (2022) opined that the State Universal Basic Education Board (SUBEB) manages basic education, while the Teaching Service Commission handles senior secondary education. Tertiary education is supervised by commissions such as the National Universities Commission (NUC), National Commission for Colleges of Education (NCCE), and National Board for Technical Education (NBTE). These commissions make policy decisions, maintain standards through accreditation, distribute government funding, appoint governing council members, and manage day-to-day operations of institutions (Audu & Lawani 2022; Etalong and Aduma 2022; Emordi 2020).

Overall, the Nigerian education system operates under a shared governance structure, with the federal, state, and local governments playing distinct roles and collaborating to enhance education quality and access throughout the country.

Contemporary issues in Nigerian education

The Nigerian educational scene is characterized with variants of issues that are worth consideration. These range from ethno-religious disturbances, policy summersaults, girl child education issues to ethical dilemmas. A number of problems bedevil the Nigeria education systems and has given the sector a bad status and image within the international community (Okwuosa & Modibbo, 2021). Some are discussed in this section:

Poor Funding: In Nigeria, it is a fact that governments at all levels (federal, state and local) have inadequately been funding education. This has resulted in a near collapse of the sector. Teaching and learning infrastructure is a far cry of what is to be expected. Many schools are understaffed, and as such, learners' enrolment may have been negatively affected

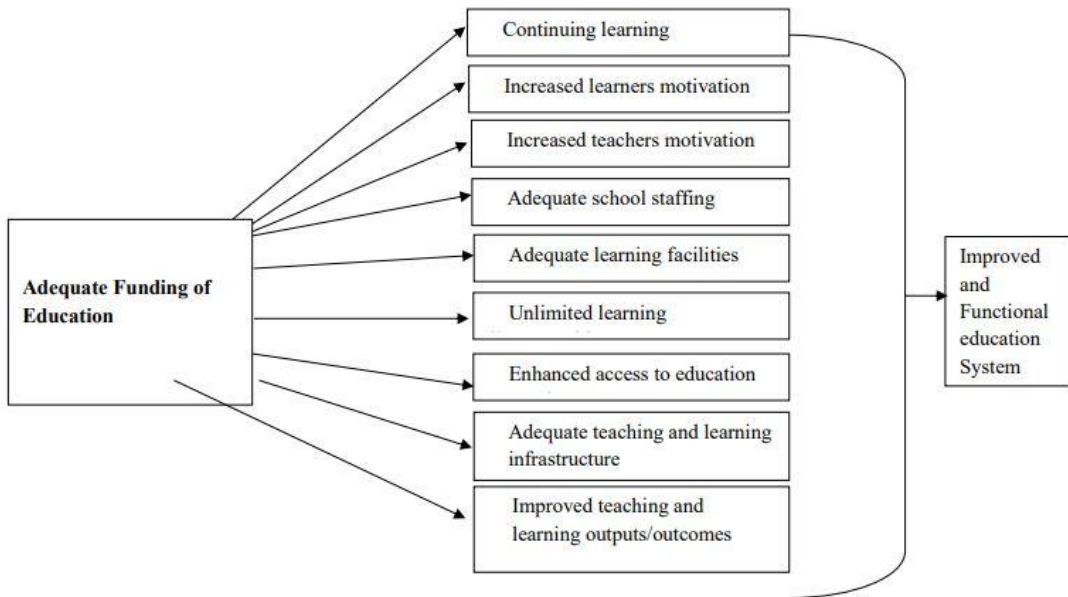


Table 1 (source: OSIESI et al 2022).

Year	Total national Budget (#)	Education budget (#)	% of total budget
2010	40 trillion	293billion	7.19
2011	4.22 trillion	393 billion	9.31
2012	4.74 trillion	453 billion	9.15
2013	4.92 trillion	499 billion	10.15
2014	4.69 trillion	494 billion	10.54
2015	4.49 trillion	434 billion	10.71
2016	6.06 trillion	431 billion	7.92
2017	7.44 trillion	551 billion	7.41
2018	8.60 trillion	605.8 billion	7.04
2019	8.92 trillion	620.5 billion	7.05
2020	10.33 trillion	671.07 billion	6.7
2021	13.08 trillion	742.5 billion	5.6

Source: Federal Ministry of Budget and National Planning (2021)

Table 2.

Educational marketization (Deregulation)

The continued evolution and rapid transformation of the global space (Nigeria inclusive) seems to continuously place great demands on education and professional development. However, the cost of providing or maintaining such quality of education have always been astronomical (especially for African nations). The African discourse, especially Nigeria, has sought ways to manage such cost through certain policies. For the case of Nigeria, a major policy in this direct was deregulation of education (Adetunji et al 2017). In solving the cost and access issues government had introduced deregulation policies, however the policy was not well managed and instead of deregulating the sector, it has been privatized. This is as a result of factors such as ineffective implementation. Hence, it was hi-jacked by Nigerian rich individuals, who perceived the policy as an opportunity to enrich themselves. Likewise, some political officials, using illicitly acquired public funds, to establish university as a capital-intensive project (Adetunji and Adetunji, 2015). Such market/profit driven systems of education have led to several issue beyond the scope of this paper such as: financial exploitation of parents/students, reduction of educational standards, certificate milling and racketeering etc.

These intentions that the government failed to clarify had led to the university education (and education in general) to be proliferated by private agencies. Today, it is observable that there are several primary, secondary and tertiary schools littered all over the country (with little or no supervision). Some of them have become certificate milling and racketeering (miracle-centers) centers. The Nigerian education in contemporary times can barely be said to have a uniform policy. From the researchers' personal experience and observation, a noticeable trend in certain schools is the operation of British curriculum. one may wonder which society such children are built for (Nigeria or Britain). Some schools have no spaces for indigenous language subjects but have at least 2 phonics teachers. In the true essence of it, the Nigerian government is yet to deregulate any of the public universities they owned, rather they have used it as a market-led approach to encouraged other private participants to own their own university. Thus, reducing the attention and demands from government. Although it may sound escapist, but such policies although ill implemented have salvaged the problem of educational access. One can only wonder the level of torture if private universities were absent. However, while more private individuals or organizations are encouraged to establish, finance, and manage private universities, educational planners and administrators, as well as state and federal governments, should through appropriate channels, ensure that educational standards are not compromised and that citizens are not unnecessarily exploit.

Quota System in the Education Sector

At present, one of the most widely recognized gap in Nigeria is the educational imbalance between the Southern and Northern states of the country. Nduka (1974) observed that the

Southern states which had been historically more responsive to Western influences and education have made more educational progress than the predominantly Moslem Northern States, where the Christian influence was to a large extent rejected. The effect of this is still being touted 109 years after the 1914 amalgamation, 69 years after the Kano riots and 63 years after independence. Historically, this imbalance has always been feared and there was a need to check such fears. Thus, the promulgation of supposed nationally-representative policies such as federal character legislations, which will take into cognizance the country's ethno-cultural peculiarities. These legislations, in the context of education, will provide special provisions for persons who can be categorized as emanating from a disadvantaged or an advantaged state. One may wonder if a value, excellence, and human and material development oriented institution like education should fall under the radar of ethno-cultural considerations. However, it is important to state that Nigeria (like other African nations), are gradually becoming an oil-controlled mono-economy (as opined by Adetunji and Adetunji, 2015.) and as such, the entire socio-political fabric of the nation is geared in this direction—white collar. Thus education, in Nigeria is not just a tool for professional career (or skill development), but a tool for political and socio-economic elevation. For instance, lucrative and even a large chunk of informal jobs in Nigeria all place high emphasis on academic certificates. Thus, making education a tool for status and economic sustenance, and the necessity to make such a tool in the hands of anyone. Education in this light is seen as a natural resource that must be shared just like every other resources in the country. After all, no one in the country can lay claim to western education as it was brought by foreigners (and no one should be made solely enjoy its dividends, or to suffer the deprivation of such national resources based on some ancestral historical mistakes on the part of Arab/Islamic north, or uncritical colonial discipleship on the part of Judeo-Greco Christian south). This has made the attainment of degrees a certificate-driven process and a “make or mar” end, were persons desire the “gown” for the benefits of the “town”.

Although this may be a valid argument (in some quarters), it however doesn't insulate the country from suffering the consequences of being a certificate centered economy, or one taking education as a national resource that must be shared equally. Such ethno-cultural notion has led to several unpopular education policies in Nigeria such as:

- i. Educational Backwardness: This policy ensures a certain percentage of admission chances is reserved for the states considered to be educationally disadvantaged or backward.
- ii. Catchment area policy: This is designed that a certain percentage of admission slots must be reserved for the indigenes of the areas in which universities are located.
- iii. Quota system (in Education): This policy provides that allocation of certain percentages of admission slots into Nigerian universities be based on populations, ethnic consideration and states of origin.

Akani (1996) posits that the above policies resulted in the reduction of admission standards and this allowed poorly qualified candidates to be admitted into Nigerian Universities. This is because the policy conferred on the various categories of persons the right of admission

whether qualified or not. Akani further noted that the quality of university education in Nigeria has consequently been lowered as a result of the federal Government admission policies which apparently de-emphasize quality. Oduwaiye (2011) warned that much as it is good that the educationally disadvantaged area is being encouraged, it should not be at the detriment of others in a situation where a candidate does not gain access just because of his birth place. Enemuo (2004) argued that the policy encourages social discrimination of one group against the other. He maintained that the quota system in all its ramifications is the practice of favouring some candidates at the expense of others in the university admission. Enemuo further pointed out that the application of the quota system to students' admission denies meritorious candidates admission into the universities. The quota admission system portrays that a candidate from the Southern state with university matriculation examination scores of 300 out of 400 may not get admission into the university but his/her counterpart from the North with a lower score may be admitted. Similarly, a candidate with 280 score out of 400 from educationally advanced states may not get admission but his/her counterpart from educationally disadvantaged state with lower score may be admitted. Thus quota system has created inequality in the provision of university education and equity has been sacrificed on the alter of quota system of admission.

Implications

Merit is sacrificed on the altar of federal character and ethnic balancing. The implication is clear as mediocrity seem to find their way into Universities.

- It has political intentions more than educational intentions.
- Well qualified students are deprived the opportunity to have education, all in the name of the quota system.
- It has made the institutions become more of center of ethnic patronage than of academic excellence.
- It created the ugly impression that a particular section of the country must stop or slow down educational pursuit for the other section to catch up with her or even surpass her. This is a dangerous trend in a supposedly egalitarian society where no one should be oppressed or suppressed.
- The general public will also suffer from the effect of quota system. This should be expected because where the never-do-wells under the umbrella of quota find places in our higher institutions, the fact remains that they may graduate without learning much. These most likely will make ways into the society for jobs, secure it under the same quota/tribal system, and the long term effects will be beyond literary expression

It is pretty obvious that the philosophy, the rationale behind the establishment of government schools in Nigeria is already set at nought and the noble national objectives of the educational system set forth in the National Policy on education (2004), namely using

education as instrument par excellence for building a just and egalitarian society and promotion of the emotional, physical and psychological health of all children” are either lip service or rhetoric. In conclusion, one may wonder if a problem that has lasted for half a century can ever be totally annihilated someday. It may at best become a way of life—culture.

Educational crises and religious undercurrents in Nigeria

Nigeria has faced educational crises linked to religious factors, leading to detrimental effects on the quality of education and exacerbating the gap between the northern and southern regions (Ushe 2015; Bertoni et al 2019; Kitause and Achunike 2013). The prevalence of out-of-school children is a major issue, particularly in the northern region, with over 10 million children lacking access to education, primarily due to poverty, religious-borne violence and terrorism, and cultural practices that discourage girls' education (WHO 2010). A very popular instance is the gruesome murder of a girl named Deborah by her school mates. She was filmed being burnt alive in her school by her angry colleagues. She was said to have blasphemed the name of Prophet Mohammed (PBUH). Such activities have kept girls from school, and have made many others live in fear. Violent conflicts, such as the Boko Haram insurgency, have further disrupted the education system, resulting in the destruction of schools and the loss of teachers and students' lives. Religious tensions have also played a role, as demonstrated by incidents like the 2000 religious clashes in Kaduna, which resulted in significant casualties and the destruction of schools (Ogunode and Musa 2020).

Policy summersault in the Nigerian Educational discourse

The Nigerian educational system has been plagued by frequent policy changes, leading to negative consequences for the quality of education. These policy summersaults have caused confusion among stakeholders and hindered the continuity of educational policies (Babalola 2018; MUYIWA 2015; Ozohu-Suleiman 2011). Some notable examples include the Universal Basic Education (UBE) policy, which initially aimed to provide free and compulsory education but was weakened by amendments (Babalola 2018). The cancellation and subsequent reinstatement of the Post-Unified Tertiary Matriculation Examination (Post-UTME) also disrupted efforts to assess students' readiness for tertiary education. The introduction of the 6-3-3-4 education system and subsequent changes, such as the 9-3-4 system, further exacerbated the lack of consistency. Additionally, while the reintroduction of History in schools was a positive step, its implementation has been slow (MUYIWA 2015). These policy summersaults underscore the need for a clear, sustainable, and well-implemented educational policy framework in Nigeria. Continuity in policy implementation is crucial to ensure the desired educational outcomes are achieved (Ozohu-Suleiman 2011; Babalola 2018; MUYIWA 2015). The constant changes in educational policies in Nigeria have had several negative effects on the quality of education in the country. These effects

include disruption of educational continuity, reduced quality of education, reduced investment in education, diminished global competitiveness, and increased social inequality. The inconsistency in policies has led to confusion among stakeholders, a decline in the quality of education, lack of resources, limited global opportunities, and further disadvantage for students from low-income backgrounds. To address these issues, there is a need for a stable and coherent educational policy environment that prioritizes quality education and provides continuity in policies and frameworks.

The state of girl child education in Nigeria

The state of girl child education in Nigeria has seen some improvements, but a significant gender gap remains. Despite government and non-governmental efforts, girls in Nigeria still encounter various challenges when it comes to accessing quality education (Alabi et al 2014; Alabi and Alabi 2014; Kainuwa and Yusuf 2013; Envuladu, et al 2016). Cultural barriers play a role, as certain beliefs and practices limit girls' educational opportunities, perpetuating high rates of illiteracy among girls (Alabi et al 2014; Envuladu, et al 2016). Poverty is another major obstacle, as many families cannot afford to send their daughters to school, and some prioritize their sons' education over their daughters' (Kainuwa and Yusuf 2013; Envuladu, et al 2016). Girls from impoverished backgrounds often need to work to support their families, making regular school attendance difficult (Alabi et al 2014; Alabi and Alabi 2014). Additionally, early marriage is prevalent in some regions, leading to low enrollment of girls as they often drop out of school and miss out on further education (Alabi et al 2014; Alabi and Alabi 2014). Security concerns, particularly in Northern Nigeria, also impact girls' education, as the abduction of schoolgirls by groups like Boko Haram has resulted in school closures and decreased enrollment of girls.

Educational crises with tribal Undercurrents

The Nigerian educational system has been facing an educational crisis exacerbated by tribal undercurrents (Amali and Jekayinfa 2013; Odeyemi 2014; Ozoemena 2016; Adetunberu and Bello 2019). Marginalization and exclusion of certain tribes have created tensions and conflicts, resulting in uneven educational development across the country. Language differences, with over 250 ethnic groups speaking their own languages, have also hindered learning, leading to poor academic performance and low enrollment rates (Odeyemi 2014). Conflicts between tribes, such as the Hausa-Fulani and Yoruba, have further disrupted access to education in certain regions (Amali and Jekayinfa 2013; Odeyemi 2014; Ozoemena 2016; Adetunberu and Bello 2019). These tribal undercurrents have resulted in reduced access to education, poor academic performance, limited cultural exchange, and hindered economic development. Addressing these issues is crucial to ensure equal educational opportunities for all Nigerian students, regardless of their tribe or language (Amali and Jekayinfa 2013; Odeyemi 2014; Ozoemena 2016; Adetunberu and Bello 2019).

Ethical dilemmas in the Nigerian educational systems

The Nigerian educational system faces several ethical dilemmas that impact the quality of education provided in the country (Chima 2015; Igbinomwanhia and Akanni 2019; Tal-Alon and Shapira-Lishchinsky 2019). Academic dishonesty is a major concern, with cheating, plagiarism, and other forms of dishonest behavior undermining the integrity of the educational process. This has contributed to the declining quality of education in Nigeria. Teacher misconduct is another issue, with some educators engaging in activities such as sexual harassment, favoritism, and discrimination, negatively affecting students' academic performance and well-being (Igbinomwanhia and Akanni 2019). Unfair treatment of students based on their socio-economic background is also prevalent, leading to discrimination and bias in the classroom, which hampers academic achievement and self-esteem. Inadequate funding is yet another ethical dilemma, as many schools lack essential resources like textbooks, laboratories, and classrooms, making it difficult for students to learn effectively and raising concerns about the fairness and equality of the educational system (Chima 2015; Igbinomwanhia and Akanni 2019).

Educational interventions in Nigeria

Nigeria has implemented several educational interventions to improve education quality and address challenges in the system. These interventions include:

Universal Basic Education (UBE) Programme: Established in 1999, it provides free, compulsory, and quality basic education for Nigerian children aged six to fifteen. Its goals are increased access, improved teaching and learning quality, and gender equity promotion.

Back-to-School Programme: Initiated in 2012, this program tackles the issue of out-of-school children, primarily in Nigeria's northern region. It offers free education, textbooks, and learning materials to reintegrate dropouts.

Teacher Professional Development: The government has implemented various programs to enhance teachers' skills and knowledge. These include in-service training, workshops, and seminars to ensure quality education delivery.

National Examination Council (NECO) and West African Examination Council (WAEC): These national examination bodies conduct standardized exams for secondary school students, ensuring quality education and readiness for higher education.

Tertiary Education Trust Fund (TETFUND): Established in 1993, TETFUND provides funding for tertiary education development. It focuses on improving infrastructure, providing research grants, and supporting staff development.

Safe School Initiative (SSI): Launched in 2014, the SSI promotes secure learning environments. It enhances school security through measures like fencing, CCTV cameras, and security personnel in areas affected by insecurity and violence.

National Youth Service Corps (NYSC): This mandatory one-year program targets Nigerian graduates under 30. It aims to foster national unity, equip graduates with skills, and enable them to contribute to national development.

Summarily, Nigeria has implemented various educational interventions to improve the quality of education and address the challenges facing the educational system. While these interventions have had some positive impact, more needs to be done to address issues such as inadequate funding, poor infrastructure, and lack of access and equity. The government needs to increase funding for education, improve governance structures, and address the shortage of qualified teachers to enhance the quality of education in Nigeria. Additionally, the Nigerian educational system should prioritize technical and vocational education to promote entrepreneurship and address the issue of youth unemployment in the country.

Successes of Nigerian students in the diaspora

Nigerian students in the diaspora have achieved significant successes in various fields, both in academics and beyond. Here are some examples of Nigerian students' successes in the diaspora:

Academic Excellence: Nigerian students have excelled in academic fields, particularly in STEM (Science, Technology, Engineering, and Mathematics) disciplines, in top universities across the world. According to the 2020 Open Doors Report, Nigeria ranks as the 13th leading country of origin for international students studying in the United States, with over 13,000 students enrolled in various degree programs. Nigerian students have also been awarded prestigious scholarships, such as the Rhodes Scholarship, Chevening Scholarship, and Fulbright Scholarship, among others, to study in top universities around the world. Also, the Nigerian educational system has produced many notable individuals who have excelled in various fields, both locally and internationally. Some of these individuals include Nobel laureate Wole Soyinka, former World Bank Vice President Obiageli Ezekwesili, and author Chimamanda Ngozi Adichie, among others. These individuals are a testament to the quality of education offered in Nigeria.

Sports: Nigerian students in the diaspora have also excelled in sports, representing their adopted countries in various sporting events, such as the Olympic Games, World Cup, and other international competitions. Nigerian-born athletes, such as Anthony Joshua (Boxing), Christian Okoye (NFL), Hakeem Olajuwon (NBA), and Amusan (Olympics gold medalist) have become world-renowned sports icons and inspirations to many young people.

Art and Culture: Nigerian students in the diaspora have also contributed to the arts and cultural scene, showcasing Nigeria's rich cultural heritage to the world. Nigerian musicians, actors, and writers, such as Wizkid, Davido, Chimamanda Ngozi Adichie, among others, have gained international recognition and awards for their work, promoting Nigeria's culture and values on the global stage. Also, Nigerian students have produced and directed award-winning films and documentaries, such as "Òlòtūrè," a film that sheds light on human trafficking in Nigeria.

In sum, Nigerian students in the diaspora have achieved significant successes in various fields, including academic excellence, entrepreneurship, sports, and art and culture.

Grand contribution of Nigerian students to the global community

Nigerian students have made significant contributions to the global community in various ways, particularly in the areas of science, technology, and entrepreneurship. Here are some examples:

Science and Technology: Nigerian students have excelled in science and technology, making significant contributions to research and innovation globally. For instance, Philip Emeagwali, a Nigerian computer scientist, developed a formula that made supercomputing faster and more efficient. Similarly, Dr. Ayodele Ogunye, a Nigerian chemist, developed a new drug delivery system that could revolutionize cancer treatment.

Entrepreneurship: Nigerian students have also made significant contributions to entrepreneurship globally. Many Nigerian students have launched successful startups, such as Paystack, a Nigerian fintech company that was acquired by Stripe for over \$200 million in 2020. Nigerian students have also founded companies that are solving social and environmental challenges, such as Farmcrowdy, an agritech platform that connects small-scale farmers with investors.

Leadership: Nigerian students have also demonstrated leadership skills and a commitment to social justice, contributing to global movements for change. For instance, Chidera Okolie, a Nigerian student at Georgetown University, founded the Black Diaspora Coalition, a global network of Black students and young professionals advocating for racial justice and equity.

Arts and Culture: Nigerian students have also made significant contributions to the global arts and culture scene. Nigerian students have also contributed to the global music industry, with Nigerian musicians like Burna Boy and Wizkid gaining international recognition and winning awards.

Summarily, Nigerian students have made significant contributions to the global community in various areas, including science and technology, entrepreneurship, leadership, and arts

and culture. These successes are a testament to the talent, hard work, and resilience of Nigerian students, which should serve as a source of pride and inspiration for many Nigerians, both at home and abroad. Also, these go a long way to reveal some strengths in the Nigerian educational system. African educational system may not be as terrible after all, as their products and even lecturers continue to excel in foreign countries. Though these achievements do not negate or brush aside the germane issues that the African educational system hones, it is however an attempt to give credits to the resilient and hardworking spirits of Nigerian students/lecturers despite their very unfavorable backgrounds. The source of such resilience and academic sagacity is an area of research that remains unexplored. These contributions demonstrate the potential of Nigerian students to drive global development and innovation, and highlights the importance of investing in education, and more importantly, supporting young talent in the continent.

Conclusion

The Nigerian educational system is characterized by a combination of strengths, weaknesses, and challenges. While scholars have identified areas that require improvement, such as inadequate funding, teacher quality, and entrepreneurship education, the Nigerian government has implemented various interventions to address these issues. The Universal Basic Education Program, Back-to-School Program, and initiatives for teacher professional development and school safety are among the measures taken to enhance the quality of education. Additionally, national examination bodies and the Tertiary Education Trust Fund have contributed to standardized assessments and the development of tertiary education.

However, the system faces several ethical dilemmas, including academic dishonesty, teacher misconduct, unfair treatment based on socio-economic background, and inadequate funding. These challenges hinder the delivery of quality education and contribute to the widening gap in educational opportunities.

Despite these challenges, Nigerian students in the diaspora have achieved significant successes, excelling in various fields such as academics, sports, entrepreneurship, and arts and culture. Their accomplishments showcase the talent and potential within the Nigerian educational system, demonstrating the global impact of Nigerian education and the contributions of Nigerian students to the global community.

Moving forward, it is crucial for the Nigerian government to address the identified weaknesses and ethical dilemmas within the educational system. This requires increased funding, improved governance structures, and measures to attract and retain qualified teachers. Prioritizing technical and vocational education can promote entrepreneurship and address youth unemployment, while also addressing cultural and gender-based barriers to education.

By strengthening the educational system, Nigeria can foster a conducive learning environment, provide equal opportunities for all students, and unleash the full potential of its young population. Investing in education is an investment in the future of the nation, driving economic growth, social progress, and global competitiveness.

Recommendations

Based on the findings and conclusions from the studies on the Nigerian educational system, the following recommendations can be made to improve the quality of education and address the identified challenges:

1. Increase funding for education: The Nigerian government should prioritize allocating a larger portion of the national budget to education. Adequate funding is essential for improving infrastructure, providing necessary resources, and enhancing the overall learning environment.
2. Enhance teacher quality: Implement comprehensive measures to improve the quality of teaching staff. This can be achieved through ongoing professional development programs, recruitment of highly qualified teachers, and the establishment of rigorous standards for teacher certification and evaluation.
3. Strengthen entrepreneurship education: Incorporate entrepreneurship education at all levels of the Nigerian educational system. This should include curriculum development, teacher training, and partnerships with the private sector to provide practical skills and knowledge needed for entrepreneurship and self-employment.
4. Promote technical and vocational education: Give greater emphasis to technical and vocational education to equip students with practical skills that match the needs of the job market. This will help address youth unemployment and contribute to the country's economic growth.
5. Improve governance and policy stability: Establish a stable and coherent educational policy framework that promotes consistency and continuity in policies and frameworks. This will provide clarity to stakeholders and ensure the effective implementation of educational initiatives.
6. Address ethical dilemmas: Take strong measures to combat academic dishonesty by promoting academic integrity and implementing robust systems to detect and prevent cheating and plagiarism. Similarly, address teacher misconduct through strict enforcement of ethical standards and the establishment of mechanisms for reporting and addressing cases of misconduct.
7. Bridge the gender gap in education: Develop targeted interventions to address the barriers that hinder girls' access to education, such as cultural practices, poverty, early marriage, and security concerns. Implement initiatives that promote girls' enrollment, retention, and completion of education, ensuring equal opportunities for all.
8. Strengthen international collaboration: Foster partnerships and collaborations with international institutions, organizations, and experts to share best practices,

resources, and expertise. This can help bring in innovative approaches and support the implementation of effective educational strategies.

9. Continuous monitoring and evaluation: Establish a robust system for monitoring and evaluating the effectiveness of educational interventions, policies, and programs. Regular assessments will help identify areas of improvement, measure progress, and inform evidence-based decision-making.

By implementing these recommendations, Nigeria can work towards a more inclusive, equitable, and high-quality educational system that prepares students for the challenges and opportunities of the 21st century. Education is a fundamental catalyst for national development, and investing in it is crucial for Nigeria's sustainable growth and prosperity.

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BATTLING INSECURITY THROUGH RHETORICAL EDUCATION IN NIGERIAN SCHOOLS

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Abstract

Fake news and misinformation are two factors that are capable of rousing tension and creating chaos in a community. With the invention of the internet and other digital information and communication technology, purveyors of fake news and misinformation have found the means of reaching a large audience within a short space of time and, thereby, increasing the speed and rate of causing fracas and chaos. This conceptual study reviewed related literature and discovered that fake news and misinformation are designed to manipulate the emotions of their audience. It reflected on Jamieson and Cappella's Echo Chamber Effects and Boehm's Validity Effect and concluded that when people continue to receive fake news and misinformation, they may act irrationally and become a security threat. As a result, it suggested that teaching rhetoric in Nigerian schools can help the audience discover the intention behind fake news and misinformation by uncovering the persuasive tools their creators employed. By so doing, fake news and misinformation may lose their potency and, in turn, reduce the speed of their spread.

Keywords: Rhetoric, Fake News, misinformation, insecurity

Introduction

Nigeria is currently plagued by insecurity. The country faces terrorist attacks in some regions and different forms of communal clashes in other parts of the country (Zubairu, 2020; Ndubisi-Okolo & Anigbogu, 2019, Ishola, 2022; Ozoigbo, 2019). For example, Nigeria is currently battling Boko Haram in the North East, bandits in the North West, and Unknown Gun Men in the South East. In addition, the North Central is plagued by communal clashes between Fulani cattle herders and farmers or Fulani cattle herders and the

original indigenes of the affected communities. This does not mean that other parts of the country are free from insecurity because cases of armed robbery, arbitrary killings, and other forms of violence occur in every part of the country. Another form of insecurity plaguing Nigeria is cybercrime, which exposes citizens to the threat of losing their properties and life savings within the twinkle of an eye. In other words, Nigeria faces physical as well as virtual insecurity.

The Nigerian government may be accused of allowing insecurity to fester, but it should be noted that it has made efforts to reduce or eradicate the problem in the country. For example, the government has enacted and adopted laws and policies that can help it battle insecurity (Adegbami, 2013). The military, police, and other security agencies have been provided and equipped with sophisticated weapons, surveillance equipment, vehicles, fighter planes and helicopters, and other world-class security infrastructure that can help them to subdue insecurity (Adegbami, 2013; Ayitogo, 2022). Arrests and raids have been carried out by several security agencies, through which many perpetrators of terrorist attacks and other forms of violent crimes were apprehended, detained, tried, and imprisoned. In the virtual world, security measures have been set up to prevent malicious cyber attacks from internet fraudsters. However, despite all these measures, the rate of insecurity in Nigeria did not reduce. Instead, the reverse is the case (Ishola, 2022; Ozigbo, 2019). This means that the adopted strategies for combating insecurity in the country are not as effective as expected. As a result, other measures should be considered and adopted in the war against insecurities in Nigeria.

This reflective paper aims to disclose how teaching rhetoric in Nigerian schools can help in battling insecurity in the country. This paper argues that one of the major causes of insecurities in the country is misinformation and fake news, which cannot be prevented with any form of sophisticated military weapon despite its ability to inflame chaos. The study upholds that the human mind, when nurtured appropriately, is a major tool that can be used to suppress insecurity in the country. As a result, the broad research question this study will attempt to answer is, “How can the learning of rhetoric reduce the rate of insecurity in Nigeria?”

Fake News and Misinformation as Triggers of Insecurity

Fake news is false and misleading information that is deliberately created and circulated as an authentic news article and intended to convince its receivers that it is genuine (Uwalaka, 2021; Rocha et al., 2021; Uwalaka, 2022). Apuke and Omar (2020) explain that fake news is not only a piece of information that spreads falsity but also false information intended to mislead. Ecker et al. (2022) explain that misinformation is similar to fake news because both are false messages, spread to an audience with the pretence that they are authentic. As a result, this study focuses on fake news and misinformation because they both have the

same negative effect on their receivers: both fake news and misinformation spread false messages that can mislead their receivers and cause chaos.

As stressed above, fake news and misinformation can trigger insecurity because they can spread hate speech and malicious misinformation, which can trigger negative emotions against the subject of the message (Umar, 2022; Ecker et al., 2022; Pate & Ibrahim, 2020). In addition, the duo can lead to the establishment of a malicious belief system, which can be achieved through indoctrination with false and extremely malicious ideology (Pedrini, 2019; Apuke & Omar, 2020; Umar, 2022). When this is done, it can lead to extremism and polarisation, which can induce the polarised factions to develop negative emotions against members of the out-groups (Umar, 2021). Each of these groups may develop a cult-like bond that can alienate non-members (Apuke & Omar, 2020). If a crisis erupts among these extremely polarised factions, there is bound to be chaos. Furthermore, the extremism caused by misinformation can also create a crisis in society because it can turn people against the government as well as engineer violent protests, encourage crime, and breed terrorism (Umar, 2022; Pate & Ibrahim, 2020; Pedrini, 2019). All these are forms of insecurity that are currently witnessed in different parts of the world.

Misinformation and fake news may not exist or spread if they do not have drivers that feed their existence. Many scholars, such as Ecker et al. (2022), Umar (2022), Rocha et al. (2021), Pate and Ibrahim (2020), and Uwalaka (2021), have agreed that social media has increased the rate of misinformation in the world. The birth of social media and other digital communication channels has made it easier and faster to create and spread misinformation and fake news continuously (Umar, 2022; Uwalaka, 2022; Rocha et al., 2021). The ease social media grants the spread of falsity enables the creators of false information to radicalise their targets easily and then use them as human tools and weapons for achieving specific aims, some of which are chaos.

Other factors that can encourage the creation and spread of misinformation and fake news include information type (whether the information is emotive, religious, political, etc.), the information source (whether it came from a role model, an in-group member, a trusted individual, an elite, etc.), partisanship, culture of the receivers, which may align and accommodate the content of the false message, and personal worldview (Ecker et al., 2022; Apuke & Omar, 2020; Pate & Ibrahim, 2020). In addition, people's lack of interest in fact-checking information or questioning the source's credibility also leads to the spread and acceptance of fake news and misinformation (Ecker et al., 2022). Lack of analytical thinking (whereby receivers accept information without deliberating on it) and poor memory (especially when receivers forget the authentic information and fail to differentiate it from fake information) can also allow fake news and misinformation to linger, fester, and become destructive (Ecker et al., 2022). These factors provide enough grounds for carrying

out studies, which can discover how people can be taught to analyse any information they receive to find out whether it is authentic or not.

Theoretical Backings on Fake News and Misinformation as Insecurity Triggers

Two theories that capture how fake news and misinformation can lead to insecurities are Jamieson and Cappella's Echo Chamber Effect and Boehm's Validity Effect. This section discusses these theories to disclose their propositions and how their arguments reflect what is happening in Nigeria today.

The Echo Chamber Effect

The Echo Chamber Effect was propounded by Kathleen Hall Jamieson and Joseph N. Cappella in 2010. They captured the theory in their book, *Echo Chamber: Lush Limbaugh and the Conservative Media Establishment* (Jamieson & Cappella, 2010). This theory focuses on how information travels through a group without restriction (Cinelli et al., 2021; Chen, 2021; Dubois & Blank, 2018). It discloses that members of a particular group only receive and share the same type of information and opinion with other in-group members. The Echo Chamber Effects captures how misinformation and fake news can indoctrinate and radicalise people.

An echo chamber, ordinarily, is a term that is used in media discourse to refer to a room that amplifies sounds by reverberating them off the walls of the room (Cinelli et al., 2021). However, Jamieson and Cappella extended the term to provide an explanation and framework for studying how media contents reverberate through human groups who are within an invisible echo chamber. The theory propounds that an echo chamber builds a form of structure to cause members of a particular social, religious, economic, cultural, or political group to share a common ideology, cluster around one another, hold a common opinion, and distrust and discredit the opinions of out-group members (Chen, 2021; Dubois & Blank, 2018). The structure of an echo chamber also locks members within an invisible but firm enclosure that prevents them from accessing, relating, and communicating with outsiders (Jamieson & Cappella, 2010; Cinelli et al., 2021). It forms a cult-like structure, which focuses on the strict indoctrination of members (Chen, 2021). As the members of this group interact with one another without the interference of outsiders, there is bound to be a constant repetition of a particular piece of information or opinion, which will, in turn, ensure that their belief system and values are always reinforced (Chen, 2021). This could lead to extremism and polarisation of the members after a long period of enclosure.

As mentioned earlier, Jamieson and Cappella's Echo Chamber Effect provides a perfect view of how fake news and misinformation can cause insecurity if allowed to emerge, linger, spread widely, and permeate every corner of society. Dubois and Blank (2018) observe that

misinformation within an echo chamber is considered the truth, while the truth is rejected because it is perceived as misinformation. Chen (2021) states that the issue with echo chambers is that distorted and exaggerated information is not fact-checked, debunked, or corrected. Considering that these individuals are metaphorically enclosed within a space, which cannot be penetrated easily by external influences as a result of their leanings toward different social, economic, political, cultural or religious groups if fake news or misinformation is released within the enclosed group, the members will accept it as the truth. Their behaviours, mindsets, and worldviews will, therefore, be guided by the content of the false message. In a situation where the message contains information that can stimulate negative emotions or reactions against an individual or a group, it is unlikely that any in-group member will be able to act or react differently.

The Validity Effect

Understanding the argument of Jamieson and Cappella's Echo Chamber Effect regarding the impact of information spread within an enclosed group can help in understanding the argument of The Validity Effect. This theory was propounded by Lawrence Boehm in 1989 (Boehm, 1994). According to the theory, people tend to develop a biased acceptance of a statement that has been repeated often or one they have heard several times. Boehm (1994) states that when a statement is repeated often or circulated over a long period, whether it is factual or not, it may likely be perceived as true and valid because the receivers will forget its source. This may result in the receivers showing less interest in the credibility of the source and more in the plausibility of the information content (Boehm, 1994; Ecker et al., 2022). At this stage, the receivers will believe the source is credible, especially if the information is currently tied to a source that is respected by the group members (Boehm, 1994). If this incident occurs in an echo chamber, the effect will influence more members to become radicalised and polarised.

Another argument projected by The Validity Effect is that familiarity plays a key role in the acceptance or rejection of information. It discloses that the more familiar a piece of information is, the more likely it will be accepted (Boehm, 1994; Ecker et al., 2022). Likewise, the more unfamiliar, new, or distant such information is, the more likely it will be rejected. Ecker et al. (2022) disclose that familiarity with information can create the illusion of truth, which can motivate immediate acceptance of the message. This familiarity tenet also postulates that people tend to accept information from familiar or acceptable sources and then reject those from unfamiliar or unacceptable sources (Boehm, 1994).

This latter aspect of the Validity Effect shares the same argument with the Echo Chamber Effect because they both posit that people accept only the information that agrees with their worldview, value system, and ideology, whether as a group or as individuals. By this, the theories suggest that misinformation and fake news can be accepted and allowed to

influence decisions, mindsets, and actions because of their familiarity with the receivers' ideology, knowledge, values, and belief system. This is to say that in a situation where the false message bears malicious content, no one can debunk it unless, as Ecker et al. (2022) posit, people learn how to question and judge the content and source of information immediately after they are exposed to it. This is why people should be taught to analyse information to discover the strategies used in its creation.

Understanding Aristotelian Rhetoric

Rhetoric is a type of communication that is designed to influence, persuade or manipulate. In ancient Greece, it was taught by sages as a means of expressing thoughts to persuade the audience (Doan, 2017; Torto, 2020; Murthy & Gosal, 2016). However, when Aristotle showed an interest in the concept, he began to analyse and criticise rhetoric as it was used during his time (Torto, 2020). Instead of viewing rhetoric as a communicative art, he argued that the concept is both scientific and pragmatic (Torto, 2020; Aristotle, 2008). To him, rhetoric is “the faculty of observing, in any given case, the available means of persuasion” (Aristotle, 2008, p. 10).

Aristotle argues that rhetoric is scientific because it is a tool of knowledge which provides a systematic approach to studying persuasion and communication through an evidence-based methodology (Aristotle, 2008; Murthy & Gosal, 2016; Torto, 2020). He argues that rhetoric is pragmatic because it studies a piece of information by considering its context of use (Torto, 2020). In other words, Aristotle believes that rhetoric should be perceived as a way of studying communication to identify its persuasive strategies and not as an art of communication. This is to say that rhetoric is the study and practice of communication to persuade or influence others. Nevertheless, this study adopts the Aristotelian perception of rhetoric, which is the pragmatic and scientific study of persuasive communication.

According to Aristotle (2008), rhetoric has three elements or divisions which can be used to analyse communication or information. These elements consider the speaker or source of the information, the subject of the information or the message, and the receiver of the information, who is the person being addressed. Aristotle posits that the receiver of information is the element that determines how effective a message is. In other words, the receiver is the focal point of any persuasive message.

The three elements of Aristotelian rhetoric study the three modes of persuasion that may occur in persuasive communication. The first element, which focuses on the speaker, studies the credibility of the speaker as a source of information. This is the element of Aristotelian rhetoric that is known as **ethos**. When this element is used as a lens to study persuasive communication, an individual can investigate the speaker's character, socioeconomic status, socio-cultural status, educational qualifications, records, level of knowledge, and other qualities that can portray his credibility (Torto, 2020; Murthy & Gosal, 2016; Doan, 2017).

Aristotle (2008) argues that a person's character determines whether his audience will find him credible or not. If he is perceived as a good man by his audience, he may most likely be able to persuade them. In extension, when the source of information is believed to be authentic, the receivers of the information are likely to accept it.

The second element of Aristotelian rhetoric focuses on the information or message that is circulated. Aristotle (2008) explains that this element aligns with the third mode of persuasion, which is achieved through the message itself and not through the credibility of the source or the manipulation done on the receiver. He posits that if a message is proven to be true or an apparent truth, it will become persuasive. This mode applies logic and reasoning through the message to achieve persuasion (Torto, 2020; Murthy & Gosal, 2016; Doan, 2017). It can provide evidence to support the argument of the message through the use of facts, figures, and events (Torto, 2020; Murthy & Gosal, 2016). It is achieved when messages appeal to the intelligence of the audience and enable them to use critical reasoning to conclude. This third mode of persuasion and a second element of Aristotelian rhetoric is known as **Logos**.

Aristotle (2008) further explains that persuasion can be achieved by “putting the audience into a certain frame of mind” (p. 10). He refers to this second mode of persuasion and third element of the rhetoric as **Pathos** and explains that understanding and describing the emotions a speaker intends to elicit in the audience will help in determining the persuasive strategy he used. Murthy and Gosal (2016) argue that pathos studies the psychological effect of information on receivers and the reactions it may likely induce. In other words, pathos is the tool an individual can use to discover how a message intends to capture the interest of its audience through the manipulation of their emotions.

In summary, Aristotelian rhetoric provides a theoretical framework that can be used to study every form of information, but most especially persuasive communication. With the three elements proposed by the theory, an individual will be able to test and analyse information by categorising its content into ethos, logos, and pathos and, therefore, determine the intent of the message and how it is used to persuade its audience. This theory, when learned and used judiciously to analyse information, may help to battle insecurity in every community.

How Rhetoric Can Battle Insecurity

Fake news and misinformation have been identified as factors that can trigger insecurity if they are allowed to spread and fester within a community (Ecker et al., 2022; Apuke & Omar, 2020; Pate & Ibrahim, 2020; Pedrini, 2019). However, Ecker et al. (2022) argue that if an individual can study and analyse a piece of information immediately after receiving it, he will be able to judge whether it is fake or not. If he discovers the false information

hidden within the message, he will not act or react to the fake news or misinformation or allow it to influence him as expected by the sender (Ecker et al., 2022). This means that people might not be indoctrinated or radicalised with falsity if they do not accept fake news and misinformation. This can help to prevent insecurities that are caused by misinformation and fake news.

Fortunately, Aristotle has identified and developed a framework that can be used to study communication to determine the persuasive strategies used by the sender. With the Aristotelian rhetoric, the persuasive strategies used in any message can easily be detected (Aristotle, 2008; Torto, 2020; Murthy and Gosal, 2016; Doan, 2017). The three rhetorical appeals identified by the theory as existing in persuasive communication can be used as the framework for studying information. However, people have to learn this theory and how to apply its tenets before they can use it.

As mentioned earlier, Aristotelian Rhetoric identifies three appeals made by persuasive messages. These are appeals to persuade through the sender's credibility, the message being sent, and the receiver's emotions or interests. These appeals are studied through three elements or tenets of Aristotelian Rhetoric, which are *ethos*, *logos*, and *pathos*, respectively. With the knowledge of *ethos*, information receivers will be able to demand, investigate, and verify the character, personal interest, goodwill, and credibility of the sender or source of information. Knowledge of *pathos* will help them to analyse messages to discover the emotional manipulations the sender intends to elicit in his audience. And then, knowledge of *logos* will equip information receivers with the skills to search for and verify evidence or claims made in messages.

In summary, learning the Aristotelian Rhetoric will help people to study communication systematically and pragmatically immediately after they are exposed to it. They will be able to analyse messages to identify the motive of the sender and the effect of the information on the receiver. This can help in preventing radicalisation and extremism, which can lead to the perpetuation of insecurity.

Conclusion and Recommendations

Fake news and misinformation have been identified as one of the triggers of insecurity in any given human community. When people hear false information severally and over a long period, they tend to believe it to be true because they will no longer remember its source. In addition, if the information is circulated within a tightly knitted group, echo chamber and validity effects are likely to take place. When such happens, radicalisation, polarisation, and extremism may occur. The individuals exposed to such will become security threats if they are indoctrinated to hold values and belief systems that can trigger negative reactions and violence against out-group members, the government, or society at large.

To prevent fake news and misinformation from penetrating communities and causing destruction, people must learn how to analyse and judge messages they receive, especially if the messages are persuasive. One of the best frameworks for analysing communication is provided by Aristotle in the Aristotelian Rhetoric, by which the source's credibility, the logicity of the message, and the emotional manipulation the message will have on its receivers can be studied and identified. With the use of this framework, fake news and misinformation will become less effective on receivers.

Based on the argument of this study, the following recommendations are made:

1. Aristotelian Rhetoric should be taught as a subject of study in primary, secondary, and tertiary institutions.
2. Researchers can pilot the teaching of rhetoric to verify its effect in discouraging the spread and potency of fake news and misinformation.

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RELEVANCE OF AFRICAN TRADITIONAL EDUCATION IN THE DIGITAL ERA: PERSPECTIVES FROM NIGERIA

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Abstract

This paper analyzes the concept of education in traditional Nigerian society through its indigenous system of education. It attempts to offer a critical examination of the system of education while x-raying its relevance or otherwise on Nigerian society in a world of global interconnectivity. The age of global interconnectivity, which is synonymous with modernization, is regarded as the Digital Era. This Digital Era has reduced the world to a global village with its penetrative and technologically dependent-driven approach. This leaves the typical Nigerian at a crossroads leading to what is better described as an identity crisis. The paper thus seeks to analyze the pedagogical methods and core contents of Africa's traditional education and chart a course for its relevance to the Nigerian system of education in the digital era. It concludes with the submission that Nigerians stand to benefit more by allowing for a synergy of the core content of the two eras of education to form the basis for the education curriculum for the nation.

Keywords: Education, Indigenous, Curriculum, Nigeria, Digital Era.

Introduction

Education is the hallmark of ingenuity and productivity for any society, leading to the development or otherwise of such a society. To the extent a society is educated, that extent is its level of development. Education is as old as the existence of human beings. Over the years, communities in Africa, Nigeria specifically, had their form of education before the intervention of the British Colonialists. Every community within the country had its modes of handing down its rich cultural values to its younger generation. This system is what is called the African Traditional system of education. The patterns and modes for the inculcation of these cultural values involved a series of skillfully crafted approaches through which knowledge is handed from the elders in the community to the younger generations. Sadly, with the swift transition from the African Indigenous system of education to the

digital approach, the modern form of education, which is highly digitalized and could be aptly described as the “digital Era”, has no respect for age and distance; Nigerians have seemingly abandoned the traditional African system of education with all its array of human development enhancing attributes. The result of this is the fluid identity crisis the younger generation is thrown into. This study seeks to add value to the beauty of the African Traditional system of education, notwithstanding the palpable developmental effect of the modern system of education. The objective of this study is therefore intended that Traditional African education, with its rich benefits of cultural heritage such as an appreciation for moral rectitude and manpower development through skill acquisition, could be appropriately harnessed and put at the service of Nigerians in this digital era.

Conceptual spadework

The spadework of this research study seeks to cover a delineation of key concepts. A lucid understanding of these concepts is sure to offer us a compass upon which our study would be built. This clarification becomes imperative, especially when we take into cognizance what harm ambiguity and nebulosity of terms and concepts have wrought upon intended meanings. Given this, the study seeks to unveil the meaning of key concepts to stem such abuse and misapplications.

Relevance: The concept of relevance implies disambiguation. For instance, different theories of knowledge have different implications for the learners and their areas of application. These different theories of knowledge also have implications that are relevant to their fields. Thus, we can say that something (A) is relevant to a task (T) if it increases its likelihood of achieving the goal (G) for which it is intended by “T” Hjørland, B. & Sejer Christensen, F. (2002). A thing or a document may be relevant to another thing if it adds clarity to it or when by its application, its value appreciates. US Law Number., 401 of the Federal Rules of Evidence defines relevance as “tending to make the existence of any fact that is of consequence to the determination of the action more probable or less probable than it would be without the evidence”. This means if a fact were to have no bearing on the truth or falsity of the conclusion, it would be said to be legally irrelevant.

Education: The term education, as used today in English parlance, is derived from two Latin words, namely, Educare (educere) and Educatum. By “Educare” or “Educere”, it means “to train” or “to mould”. It also means “to bring up”, “to lead out”, or “to draw out”. It means to propel from inward to outward. “Educatum”, on the other hand, denotes the act of teaching as it offers guidelines and principles of teaching. It should be noted that education, thus as explained, does not limit itself to the mere acquisition of knowledge; but that it involves the development of attitude and skills. Over the years, philosophers have consistently offered their views on what could form the best means of education. Thus, it

could well be conceived that education is the process by which learning or acquisition of skills, knowledge, beliefs, values, morals, and habits are received for personal and community development. Education is part of human cultural heritage through which a generation can pass on its cherished values to the next generation. Today, educational goals have become so complex and systematic, encompassing and dealing with different ideas such as the liberation of learners and critical thinking to harness and manage information in modern society.

African Traditional Education: Traditional education, also regarded as back-to-the-basics, customary education, and conventional education, means the long-established customs and practices that society traditionally employed in its schooling. Traditional education experienced various forms, with some projecting or adopting progressive education practices with more focus on a holistic approach with emphasis on the learners' needs, ranging from academics, mental health, and socio-emotional learning.

As far as education is concerned in Africa, reference must always be made to Africa's traditional or traditional/indigenous system of education, according to Fafunwa. A (1982), no study of the history of education in Africa is complete or meaningful without adequate knowledge of the traditional or indigenous educational system prevalent in Africa before the introduction of Islam and Christianity. Nyerere J. (1976), in his work, would call for a revert to this system of education as he submitted that Africa is not doing well with the intervention of the European system of education. Although Western educationists treated Africa as if it had no system of education, the prevailing shreds of evidence across Africa, as reflected in the various cultural and structural organizations even up to date, point to the fact that Africans had a very robust form of education- hence African Traditional/Indigenous Education.

African traditional education method of learning adopted a pattern that allowed knowledge, skills, and attitudes to be passed from an older generation to its younger generation, mostly through oral communication and actionable practices, according to Mosweunyane. D (2013), this method was successful due to the common ancestral connection among all the members who were identifiable through their characteristics which they also employed to help them adapt to the environment they found themselves.

The Setting of African Traditional Education

The setting for Traditional African education had the elders as the vanguards of wisdom and knowledge, which then served as teachers, especially in the training of regiments for mastery of survival skills. Mosweunyane, D. (2013), citing Schepera (1938), explained that the African traditional schools systematically taught young adults several formulae and songs which inspire them to honour, obey, and support their chiefs whether in good or hard times; and even to face death for the sake of the tribe. Young adults were trained to be

morally upright and courageous even in the face of danger. They understood the essence of unity in the face of threats to their common existence, and hence they could unite easily against a common threat to their survival; hardships and even death for the sake of the tribe were ready sacrifices they could undertake for their common goal. Young adults were further treated with pride, their heritage, and appreciation of community responsibilities as well as arrive at public decisions for the common good without consideration for personal benefits. They honoured and obeyed the old people ungrudgingly and observed all religious practices.

Knowledge, customs, and laws through tribal institutions were passed on to the young by the elders using proverbs and myths, which were told with care and repetition. The young were informed of their past and their cultural heritage to stimulate pride in cultural institutions, which formed the basis of the community's survival in Mosweunyane, D. (2013).

Components of African Traditional Education

Mushi P. A (2009), Ndichu (2013), and Osaat, S. D. et al. (2017) have all identified several pedagogical bases for African Indigenous education. They include Preparationism, Communalism, Holisticism, Multiple-learning, and Perennialism. These philosophical foundations characterized the purpose of African Indigenous Education (AIE) and placed it in a unique position with so much to be appreciated even in our modern system of education. These philosophical foundations of AIE also encapsulate the essential qualities of education for functionality. These foundations are:

Preparedness/preparationism: By preparationism we mean that the whole curriculum of the AIE has the essential goal of making the recipients ready for life. Learning was not essentially about the future but particularly about making the citizen capable of surviving daily amidst the challenges of life. The curriculum specifically aims at equipping the youths with relevant skills appropriate to their roles in society.

Communalism: This is another fundamental principle of AIE in which teamwork and solidarity stand as the hallmark of all academic engagements. Learners are trained to acquire team spirit where productions are done communally. Individualism was frowned upon in traditional communities, and hence, every member conceived of himself as a part of a whole. Training of children was considered a community business. Works like farming, road constructions, marriages, funerals, etcetera, were carried out communally

Holisticism: Holisticism in AIE affirms the reality that education in Indigenous African settings was always given as a whole and not in part. It had the target of moulding a mature

community member capable of managing all societal challenges at a given instance. This approach reflects in totality the essential quality of education for functionality. The curriculum covered everything that would qualify a person to be a fitting member of the community. Thus, the goal of education had the sole purpose of grooming an all-rounded citizen for the community, from moral to social and physical, to become a stakeholder in the community's affairs. Learning was an end in itself and not a means to an end.

Multiple-learning: this means that in AIE, learners were trained to acquire multiple skills at the same time. The multitasking ability was key and central to AIE. This trait reflects education for functionality, as children were expected to learn different things at the same time. For instance, the boys were expected to learn how to cultivate the farm, rear animals, know how to hunt, and even advance in skills of self-defence at the same time.

Perennialism: by Perennialism, we mean that AIE ensured the continuity of the norms and values of the traditions through adequate education of the same to the younger generations, who would, in turn, hand over the same values and tradition to their posterity. In this regard, the recipients were expected to serve as instruments for the preservation of the traditions and culture of the community. Values and norms were simply handed down and received without questioning by the learners/recipients.

Digital Era

Digital Era is synonymous with the digital age. The Collins Dictionary defines it as “the time when large amounts of information are widely available to many people, largely through computer technology”. A further definition that is elaborate and encompassing is the one from Techopedia, which identifies the digital era with the digital revolution and defines it as “the advancement of technology from analogue electronic devices to the digital technology available today. The era started during the 1980s and is ongoing. The digital revolution also marks the beginning of the Information Era. The Digital Era is saturated with words such as ‘artificial intelligence (AI), ‘automation’, ‘big data, ‘Insure Tech’, ‘Internet of Things (IoT), and ‘cloud’- all characterize the language of the digital era. According to the Global Digital 2019 Report, the pace at which technology is evolving is alarming as well as overwhelming. It further affirmed that people are ever willing to embrace this trend. It reported that as of 2019, there were 5.112 billion mobile users, 4.388 billion internet users, and 3.484 billion active social media users across the world. These figures were expected to continue growing between 2 and 9% between 2018 to 2022.

The Digital Era can be seen as the development of an evolutionary system in which knowledge turnover is not only very high but also increasingly out of the control of humans, making it a time in which our lives become more difficult to manage (Jill Shepherd, 2004). While there are many ways to describe the Digital Era, the explanation of its existence is scanty. It is an Era that has blossomed the economic turnover of the world. According to Jill

Shepherd, Evolutionary theory, as an explanation of the system we live in, states that sustainability relies on knowledge turnover. In parts of the system which are relatively stable, knowledge turnover is low, and new variation, when produced, is rarely retained. In other, less stable parts of the system, faster knowledge turnover is advantageous as new knowledge is produced more frequently, allowing for adaptation to the changing surrounding environment. Mixing and matching rates of knowledge turnover makes for a dynamic but ever-lasting world. He further maintains that The Digital Era can be seen as the development of an evolutionary system in which knowledge turnover is not only very high but also increasingly out of the control of humans, making it a time in which our lives become more difficult to manage. For example, in the second-generation Internet, ‘the semantic web’, functionality, which understands the meaning, replaces the search function of unknowingly matching words, which often have multiple meanings.

The problem that Digital Era is pushing humanity into, according to Jill Shepherd (2004), is the possibility of the absence of the human ability to control and regulate artificial intelligence, which is taking centre stage at a speed rate. He holds that in time, within this version of the Internet, software agents will exchange knowledge without human intervention. He explains that our understanding of the knowledge embedded within the human genome about how we relate to the world, generated in association with technology and freely available on the Internet, raises questions about our assumptions of control. Do we know enough about our future to change our genome? Can we control such changes and their diffusion? The social and economic implications of the Digital Era are huge and will increase as technological functionality becomes more knowledge-based, our everyday lives and understanding of ourselves become more linked to it, and it takes on a ‘life’ of its own. Understanding the Digital Era in terms of evolution will help ensure we build sustainable socio-economic relationships both with technology and with the advanced knowledge that technology helps us create

Citing Drucker (2002), Jill Shepherd (2004) explained that the Digital Era is characterized by intense socio-economic transformation on a scale similar to that of the Industrial Revolution. It affects everyday life-extending to socio-economic knowledge and its operation. We can maintain that the Era is interwoven with information and technology (ICT) and its functionality which is increasingly being utilized to mobilize knowledge at a faster speed.

A basic feature of the Digital Era is the fact that it has changed the way people live and work. Nigeria is no exception to this development. It is thus important that as a nation, Nigeria has to key in so that it takes advantage of the Era to boost the well-being of its citizens. It is an era where there is increasing dependence on technology where knowledge,

whether content-laden and therefore scientifically factual or content-free and is therefore dependent on emotions, is churned out every day.

Methodology/Research Methods

The focus of this research paper was intended to give a complete picture of African traditional education and its relevance to the education system in a digital Era. As such, the study was based on a secondary database and collected research papers, literature reviews, books, magazines, journals, and websites. This study employed qualitative research methodology to drive home its findings. Since the study dealt with projections and postulations on the relevance of African Traditional Education in this Digital Era, the study sought to offer reasons why despite being in a digital era, Africa, albeit Nigeria, should make all efforts to integrate the core tenets of African Traditional system of education within the Digital Era. Based on this, Analytic methods, as well as Document Analysis, were employed to help offer a critical overview of the state of life for Nigerians in the digital era while urging for a rethink and re-introduction of the human psychological dimension of education, which African traditional education system was adjudged to have in quantum. The reliance on artificial intelligence leading to massive cross-dissemination of information places people and their privacies at risk. Only when moral rectitude, a fundamental component of African Traditional Education, is advocated, respect for the privacy of others could remain a mirage.

Theoretical framework

There are many theories put together to inform the development of this study. However, the study primarily used a postmodernist literary theory to drive home its research findings. The decision for this choice was informed by the theory's relevance in shaping and building critical thinking skills to arrive at the research findings by dwelling on an epistemological approach. The Postmodernist theory, which seeks to challenge and create an in-depth assessment of the status quo regarding a phenomenon by evaluating its nitty-gritty, becomes a handy tool in building and developing a case for the inclusion of the African Indigenous system of education in a digitally vibrant society for Nigeria.

Literature Review and Discussion: an overview of African Education in Nigeria

African Indigenous or traditional education is the super glue that connects the African to his environment. Its immense benefit to the personality of the African(Nigerian) permeates the whole of his being, the absence of which leaves him with a crisis of identity. Akinpelu (1981) observed that the colonial masters could not subdue the Africans until they imposed their system of education upon them. Their approach, which promoted a capitalist system that fed on the individualistic instincts of mankind, inducing the attitude of human inequality and domination of the weak by the strong, was foreign to the Africans.

Nigeria, being a victim of Western colonialism, also fell prey to this menace and thus succumbed to this Western entrapment. Given that Africa (to which Nigeria belongs) is underdeveloped, there was no choice but to embrace what was imposed upon her by the powerful West as education. As the world is today described as “advanced” or industrialized and “underdeveloped” nations, Africa (Nigeria), unfortunately, falls into the second description. This classification has made Africa rely totally on the industrialized nations for support as they are the ones who determine what is worthy of being learned (Loomba, 1998). This situation is further compounded by the presence of technology characterized as the Digital Era, which is far more prevalent in industrialized nations than in Africa.

In light of the above imposition, Emeagwali (2006) insists that Africans had an education that could best be described as scientific. He opines that Africans, while interacting with their environment, they were able to transform raw materials into usable tools. Furthermore, over time, they could make hypotheses about nature, the natural world, and society in general. The result of these hypotheses was the fabrication of metallic tools and implements, textile production, traditional medicine, food processing, and the application of various principles which aided their survival.

Against this backdrop, the former Tanzanian African Philosopher Nyere J (1961), in his work - “Ujamaa”, observed that it was high time African intellectuals helped close the gap created by over four hundred years of domination and marginalization of the African people’s knowledge systems, by rejecting the utilization of dominant western worldview of knowing and knowledge production as the only way of knowing. We must start using the African cultural perspective in analyzing realities, especially the moral dimension, to help curb the impending hazards of the abuse of technology. This view was also articulated and re-echoed by Ngugi wa Thiong’o (1986) in his seminal work “Decolonizing the Mind”. Ngugi advocated strongly that African Indigenous knowledge should not only be seen as an “alternative” Knowledge but that it should be regarded as one of the dominant knowledge systems alongside those of the West.

Given the sweeping impact of technology across the world, Africa, albeit Nigeria inclusive, there is an urgent need to hoist the emblem of Africa’s indigenous moral compass in the educational structure of Nigeria’s learning institutions. The reawakening of critical moral tenets, which emphasize empathy, solidarity, brotherhood, and community consciousness, should not only be brought to the forefront but be carved out as essential tenets in the teaching-learning process within the learning institutions. The advocacy here is, therefore, that the key components of the African indigenous system of education should form the core content of the curriculum for education in all institutions of learning.

Education in the digital era: Perspectives

Given the global influence of technology, which is tagged the “digital era”, it is safe to say that as humans, we have plunged ourselves into an era where artificial intelligence has over the coast of human destiny. So much of human activity is influenced by sophisticated technology. Of course, this feat on the human part has benefited humanity in great ways, but it has had a damaging impact as well. Harpreet Kaur (2019) identified the benefits of the digital Era to include the following:

Increased Productivity- It takes an employee an average of 12 minutes to find the paper document they are looking for. With a well-executed digitalization and document imaging plan, this can be reduced to a few seconds or less.

Cost Efficiency- The cost of printing and paperwork can be exorbitant. It involves various sub-costs like equipment management, paper records maintenance, and cost of space.

Easy accessibility- Documents that have been converted can be easily accessed through the cloud or system using any device that has internet, anywhere, or anytime.

Enhanced Security- A scanned document is a trackable document. If needed, only certain users can access the documents, and workflows can be set up along with permission groups for an individual, which enhances the security and maintains the confidentiality of the document.

Enhanced Information Preservation- Information stored in paper formats is degradable information and degrades further every time it is handled manually. Document imaging ensures that your business's most important data is saved and preserved for the future.

Disaster Recovery- There is always a risk of disaster, whether it is natural or man-made. Fire, flood, earthquakes, or other destructive phenomena may cause a major disaster for your paper documents, seriously affecting your business. Through document imaging, you have a safe repository of your data which can also be shared on the cloud or your local document management system, enabling you to recover precious documents with a simple click.

Saves space- Real Estate space is expensive, and eliminating paper storage can give you more space, reduction in rent, reduced off-site document storage fees, or the potential to open up a new office

Stay Competitive- From multinational firms to small organizations, digitization has been the mantra of the new age of document management. Document digitization efforts have repaid businesses with reduced costs, efficient workflows, and satisfied customers.

Environmentally friendly- Document Imaging and the overall document digitizing process add to your green credits and is an environment-friendly initiative. It removes the need to create multiple backup copies and unnecessary printing, increasing the eco-friendly quotient of your company.

On the other hand, the disadvantages of the Digital Era involve an over-dependence on electronics in which learners, instead of gaining knowledge from technology, simply use it. A situation where learners use instead of learning from technology is not good for humanity. Study habits that are the key to self-discovery are at risk as readily available answers are accessible on the computer. This dampens creativity on the part of the learners. Furthermore, websites could be used to promote propaganda against an ill-perceived culture, making people entertain biases against such cultures without actually encountering such cultures firsthand. It could be used as a breeding ground for misguided information, which often harms the gullible younger generation. Furthermore, the advancement of technology has driven people apart by endangering their interpersonal relationships. People are constantly glued to their electronics at the expense of shared discussions on physical interactions. Part of the problem of the Digital Era is that it requires huge financial backing for the development and maintenance of the technologies. Hence it is capital intensive. Finally, with the discovery of the capability to generate artificial intelligence, which sometimes could act contrary to its expected operation due to technical glitches, the risks human being are exposed to with this development is disastrous. Without control, its repercussion can only be imagined. Furthermore, devices such as biotech and weaponized gadgets in the hands of morally bankrupt individuals are a recipe for the destruction of the world.

Nigeria: Relevance of Traditional African Education in the Digital Era

Marah (2006) submits that African Traditional education had a process that was intertwined with the social, cultural, artistic, religious, and recreational life of the people. This, in itself, is ‘schooling’ as it empowers the people with the relevant knowledge of their general existential realities. This knowledge is critical in the digital age because it can serve as the foundational base upon which knowledge acquired digitally can be harmonized for the benefit of society. In the face of a globally dependent human structure on technology, Nigeria, being a part of this global project, cannot be said to be left behind. There is a need for an integration of the core values of the African traditional values within the education system of Nigeria so as not to lose these values, which are the hallmark of our identity as Nigerians and Africans by extension. The failure to adequately integrate this rich knowledge into the scope of knowledge nowadays has resulted in people becoming selfish and isolated from fellow human beings while becoming dependent on technology—a situation where people use and take advantage of their fellow human beings instead of adding value to their lives.

Osunade (1994) identified some of these core values of the African traditional education system which can help the Nigerian society maintain its dignity in the face of a digitally dependent world to include, among others, character development, belief in the Supreme Being, filial regard, and solidarity among community members, acquisition of vocational and technical skills, strong moral rectitude displayed in honest and sincere search of self-sustenance.

Character Development: character development is an outstanding feature in African Traditional education. The emphasis on good character development stems from the African understanding that character is what defines a person and not wealth or fame. For a typical traditional African, the character is the stuff that shapes his perception of the world. To get it wrong is to perceive the world wrongly in consequence.

Belief in the Supreme Being (God): in a digitally dependent society where the belief in God is gradually being regarded as an old-fashioned concept, Africa's firm conviction in the supreme being as the determiner of human destiny stands as a gauge for the Nigerian in a society that is making science to be the hallmark for human conduct- a situation that is eroding our common sense of the divine in one another as human beings. This is a sad scenario as such ideas are stripping us of our human sense of solidarity as children of God to whom we shall all account for all our actions. A scientifically built society, allowing no room for the belief in God, births a society that is rudderless with regards to morality as each individual's moral compass becomes his or her caprices for dealing a relating with others- as a situation which could be responsible for serious atrocities, only with the strong belief in a Supreme Being who is benevolent, altruistic, fair, and just and who commands us to treat one another in like manner can our society in this digital era be sustained.

Filial regard and solidarity among community members: the virtue of respect, a core component of Africa's traditional education, needs to be implanted in a similar vein within the education system in Nigeria's education curriculum. This is because the current society, although acknowledged as power, has also given room for the abuse of such power among young people. The young people who are regarded as digital immigrants because of their vast knowledge of electronics, most of them tend to abuse such power and knowledge by engaging in various crimes against the older generation, who are regarded as the emigrants of technology. Because of this, a strong reference to a culture of solidarity, a key element of African Traditional Education within the Nigerian system of education, can go a long way in salvaging Nigerian society.

Acquisition of Vocational Training and development of a healthy attitude towards honest labour: although there is no gainsaying that the digital era has come with it a mass method of production, it has not helped us tame the menace of crime. Furthermore, as pointed out above, the digital era has retarded human ability for creativity as learners simply become dependent on the system. Thus, Africa's cherished value of learning by doing

should be flaunted and made to be a string parameter in the Nigerian curriculum for education.

Conclusion and Recommendations

Given the above overview of the impact of the digital era in Nigeria, it would be accepted that Nigeria is at a crossroads. It is either the country is swept off of its core values which are embedded in its indigenous education system, or a concerted effort is made to redeem and sustain such values. The research study submits herein that the way to go is for an all-inclusive education system, both formal and informal, to be made where core African values as anchored within the traditional education system be made to serve as a guide. This would help checkmate the overdependence on electronics and, by extension, help maintain the identity that is uniquely Nigerian and, by extension, African. Furthermore, it is recommended here that government and all stakeholders in African indigenous tradition should come up with initiatives that would advance an in-depth study of the pros and cons of the digital era to the maintenance of the identity of African indigenous people, especially in Nigeria. By doing so, Nigerians would be forewarned of the negative effects of the digital era and thereby create necessary measures to safeguard the younger generation, who are digital immigrants, from overdependence on technology at the expense of the core values that identify the Africans in the global space.

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EFFICACY OF CINDICAB-GAME IN ATTAINING THE THREE EDUCATION DOMAINS FOR TECHNOLOGICAL DEVELOPMENT AS PERCEIVED BY SCIENCE AND ARTS EDUCATORS IN NIGERIAN UNIVERSITIES

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Abstract

This study examined the efficacy of CINDICAB-Game in attaining the three educational domains for technological development. The researchers found out that Cognitive, Affective and Psychomotor Domains are inevitable for 21ST century classrooms for technological development. CINDICAB-Game is effective in teaching and learning and the way Science/Arts Teachers in Nigerian universities perceive its efficacy in promoting the African culture of peace and unity can lead to technological development. The study also found that there was no significant difference in lecturers' view on Cognitive and Psychomotor domains' use of the Game. The following recommendations among others were made: Number and Numeration game such as CINDICAB-Game should be played by both Science and Arts Students to remove the Mathematical phobia associated with some abstract concepts in Education. Similar games can be produced in any other concepts to make teaching and learning more interesting for better understanding.

Keywords: CINDICAB-Game, Educational Domains, Educators & Technological Development.

Introduction

Both Science and Arts Educators use mathematics daily which is a Science of numbers and shapes. Number and numeration, in particular Indices, are used in every aspect of life including Sciences, medicine and education. Science and Arts Educators use numbers often and when the number is expressed in index form, it is not readily understood by everyone.

No area of education courses can be completed without application of numbers in one way or the other. The arrangement of numbers in the number-line matters a lot: Example of number line:

$-\infty$ -10 -5 0 5 10 $+\infty$

One can see that if any two numbers are picked at random irrespective of their type,(positive or negative), the one on the right is always greater than the one on the left. Zero (0) is the reference point as the numbers (x_i) range from negative infinity ($-\infty$)through zero (0), to positive infinity($+\infty$) thus: $-\infty < y < +\infty$ represented diagrammatically as shown in number line below :

$-\infty$ -y 0 y $+\infty$

[from negative infinity through zero (0) to positive infinity]

Here. y can be integer, proper fraction, mixed number ...It can be any type of number including indices, standard form, natural number, improper fraction or even mixed number.

Science Education experts, Vocational and Technical Education experts and Medical Experts make use of Numbers including Indices. When any non- zero number is written in the form x^a where x is called the base and x is not equal to zero(0) , a is called the power and a can be any integer, such number (x^a) is said to be in its index form. The plural form of index is indices. Examples: $5 \times 5 \times 5 = 5^3$, $2 \times 2 \times 2 \times 2 = 2^4$, $10 \times 10 \times 10 \times 10 = 10^4$, $8 \times 8 \times 8 \times 8 \times 8 = 8^5$ and

$2a^3 \times 2^2a^5 = 2^3a^8 = 8a^8$. Generally, if y is a non-zero integer, then, $y \times y \times y \times y \times y \times y \times y \times y = y^6$.

In indices, the power/index indicates the number of times one is to multiply the base by itself. There are seven laws of indices which can be derived practically and they are useful in every aspect of life. In short, everyone uses indices in one way or the other since indices come from numbers and numerations used by everyone. Even at home, in sharing of quantities, numbers are applied. Ratios are also used especially when the sharers of any item do not intend to share the items equally. In medical line, both liquid and solid drugs are quantified using numbers. This is because over-dosage or under-dosage of drugs may lead to death. Indices as part of number and numeration are used to reduce ambiguity of repeated numbers in any area when such a number is too lengthy when written ordinarily in every field of endeavour. Peace and harmony exist when things are done accordingly leading to prospects for development. Academic achievement of students is high when learners understand the teaching contents very well. From the WAEC chief examiners' report, it was

observed that students perform poorly in number and numeration including indices (WAEC, 2020). One wonders if teaching methods may be a contributing factor.

According to Agwagah (2018), a teaching method that enables active participation of learners needs to be adopted to effectively figure out what is needed to be taught. Onah(2004) developed an effective game for teaching and learning indices. Currently, students are more interested in clicking and retrieving data from laptops and smartphones during teaching and learning. Teachers are to direct students aright as curriculum implementers. The researchers deem it worthy to modify the Indices card and board game to be found on Computer and to read ‘Computer Indices Card and Board (CINDICAB) – Game’. The advantage of the use of game in teaching cannot be overemphasized. Explaining the importance of game, Agwagah (2018) indicated that game, when well arranged, generate interest and excitement and help students to understand difficult concepts in Mathematics and other subjects. Learning as game can create amusement and pleasure. This is in line with Ukeje and Obioma (2002) that amusement and pleasure gotten from teaching and learning using game as a strategy need to be combined with instruction for learners to be more active in teaching and learning processes. Bloom (2007) is of the view that in all subjects, learning contents are to be arranged in ascending order of difficulty so that knowledge gain may flow and increase. Teaching and learning using Computer game may flow equally when the contents are sequentially arranged. The authors bore this in mind while constructing the contents of Indices Achievement Test (INDAT) used for pre-test, post-test for both groups and also the game-contents played with hard copy by control group and equally played with similar contents found in computer system for experimental group.

CINDICAB-Game

CINDICAB-Game originated from Indices Card and Board (INDICAB) – Game developed by Onah(2004). The game was manually played initially to solve the problem of students’ poor performance in Indices. Emphasis is on Equivalency of each Set of Questions. The game borrowed a leaf from Ukeje and Obioma (2002) that amusement and pleasure ought to be combined with pleasure while teaching abstract concepts so that effective learning will take place. The authors were of the view that when the game umpire in the classroom manage the class effectively, interest of the learners will be generated leading to better understanding of the concepts being taught.

The present researchers are of the view that a 21st century student is always with one’s smart phone and modified the game to be played in computer as computer game CINDICAB-Game. This CINDICAB- game has been found to be effective (Onah, Obe, ...(2022) and should then be promoted by all and sundry especially by Educators when the perceived Efficacy is high. The game can be included to Mathematics Palace-

games (Ukeje and Obioma, 2002). Similar games can be developed in Arts and the like for technological development when modified in Industry for sale. Equivalency pattern found in each set of questions can be copied and transferred to other fields in Arts and Science Education in particular.

Card and Board game as the names suggest involve the inclusion of the three domains of educational objectives in teaching and learning processes namely: Cognitive, Affective and Psychomotor domains. Drawing and recording results of outcome on the board promote active participation of learners – both male and female students alike, (Onah, 2004). Drawing is mainly in psychomotor domain and when students learn with understanding and ability to transfer knowledge(Cognitive Domain) using this Computer game, achievement will likely be high leading to development in all domains of educational objectives found in education industry which is needed in this 21st century. Winners would occupy the palace called Mathematics Winners’ Palace (MWP) and are expected to achieve higher from winners’ gate (gate i, ii, iii, or iv) during and after Post-test. Technological development is the expected end product as various games developed by learners will be ready for sale thereby attracting funds. African culture of peace and unity promoted by game can lead to technological development . Education with its knowledge as the Power of every nation will be promoted.

Purpose of the Study

The main purpose of this study is to find out the efficacy of CINDICAB-Game In Attaining The Three Education Domains For Technological Development As Perceived By Science And Arts Educators In Nigerian Universities. Specifically, the study determined:

1. The perception of Science and Arts Educators on the efficacy of Computer Indices Card and Board (CINDICAB)- Game in attaining the three education domains for technological development.
2. The perception of Science and Arts Educators on the efficacy of Computer Indices Card and Board (CINDICAB)- Game or any other number equivalent Game on Cognitive and Psychomotor domains’ skill acquisition for technological development.

Scope of the Study

This study focused on the efficacy of CINDICAB-Game in attaining the three education domains for technological development as perceived by Science and Arts Educators in Nigerian Universities. Number and numeration are applied in every field especially Sciences, Arts and Medical line. Indices, if not well understood by students who are future leaders in different areas constitute a problem, and the outcome may be alarming. Concepts under indices for SSI students were used for previous Experiment of 2022 because of the

nature of the topic as indices fall under SSI Curriculum. Nigerian University Educators who are united by Social platform numbering 381 were used as population while 120 respondents who reacted to questionnaire in the platform were used as a sample (70 Science and 50 Arts Educators).

Research Questions

1. What are the perception of Science and Arts Educators on the efficacy of the Computer Indices Card and Board (CINDICAB)- Game in attaining the three education domains for technological development?
2. What are the perception of Science and Arts Educators on the efficacy of the Computer Indices Card and Board (CINDICAB)- Game or any other number equivalent Game on Cognitive and Psychomotor domains?

Hypotheses

The following null hypotheses were tested at 0.05 level of significance:

H01: There is no significant difference on the perception of Science and Arts Educators on the efficacy of the Computer Indices Card and Board (CINDICAB)- Game or any other Equivalent Game at the **Cognitive** Domain stage of understanding for technological development.

H02: There is no significant difference on the perception of Science and Arts Educators on the efficacy of Computer Indices Card and Board (CINDICAB)- Game or any other Equivalent Game at **psychomotor** domain's skill acquisition for technological development.

Methodology

This study employs descriptive research. According to Nwogu (2012), a descriptive research design is employed when opinion of respondents are sort. A questionnaire of 10 items was used to collect data with reliability of 0.85 and Opinion of Science and Arts Lecturers were sort on a Four point Likert scale of : Strongly Agree 4points, Agree 3points, Disagree 2points and Strongly Disagree 1point.Data collected were analysed using MS Excel. Clustered Mean of 2.5 and above suggest High Agreement while below 2.5 indicate Low Agreement. For the null Hypotheses formulated at 5% Level of significant, T-test statistics was employed. If p value is less than 0.05, the null hypothesis of no significant difference is upheld as True. However, if the p value is greater than 0.05, we fail to accept the null hypothesis. In other words, we uphold that there is a significant difference. Brief description of Four sets of Equivalent Indices Games are given below after the Result-Tables, Discussion of Result, Recommendations and Conclusions. It is worthy to note that Sets of Equivalent Questions depend on number of Groups of Players. It can be three or even Five instead of Four as in the Example Below.

Results

Research Question 1: What are the perceptions of Science and Arts Educators on the efficacy of Computer Indices Card and Board (CINDICAB)- Game in attaining the three education domains for technological development?

Table 1: Mean Perception of Science and Arts Educators on the efficacy of Computer Indices Card and Board (CINDICAB)- Game in attaining the three education domains for technological development.

Educators	No	Cognitive	Affective	Psychomotor	Remarks		
	N	M1	M2	M3	R1	R2	R3
Science	70	3.89	3.77	3.80	High	High	High
Arts	50	3.60	3.51	3.55	High	High	High

Key for Table 1: N: Number of respondents

M1, M2, M3 : Mean response in the Cognitive, Affective and Psychomotor respectively

R1, R2, R3 : Remark for each of the three respective Domains

Research Question 2: What are the perceptions of Science and Arts Educators on any other Computer equivalent number Game on Cognitive and Psychomotor domains for technological development?

Table 2: Mean Perception of Science and Arts Educators on the efficacy of any other Computer equivalent number Game on Cognitive and Psychomotor domains for technological development

Group Educators	No	Cognitive	Psychomotor	Remarks	
	N	Mean1	Mean3	R1	R3
Science	70	3.17	3.01	High	High
Arts	50	3.09	2.17	High	Low

Key for Table 2 N: Number of respondents

Mean1, Mean 3 : Mean response in the Cognitive and Psychomotor respectively

R1, R3 : Remark for each of the respective two domains -Cognitive and Psychomotor

H01 : There is no significant difference at 5% level of significance on the perception of Science and Arts Educators on the efficacy of any other Computer equivalent number Game on Cognitive domain's stage of understanding.

Table3: Analysis of T-Test for Independent Sample on the perception of Science and Arts Educators on the efficacy of any other Computer equivalent number Game at Cognitive domain's

Group Educators	No N	Cognitive Mean	T value	Remarks
Science	70	3.17		
Arts	50	3.09	0.041	NS

Key for Table 3: N: Number of respondents

NS: Not Significant $0.041 < 0.05$. Null Hypothesis is, therefore, upheld

H02: : There is no significant difference at 5% level of significance on the perception of Science and Arts Educators on the efficacy of any other Computer equivalent number Game at Psychomotor domain's stage of skill acquisition for technological development. .

Computer Indices Card and Board (CINDICAB)- Game at psychomotor domain stage of understanding.

Table 4: Analysis of T-Test for Independent Sample on significance of the perception of Science and Arts Educators on the efficacy of any other Computer equivalent number Game at Psychomotor Domain's skill acquisition for technological development.

Group Educators	No N	Psychomotor Mean	T value	Remarks
Science	70	3.01		S
Arts	50	2.17	0.094	

Key to Table 4: N: Number of Respondents,

S : Significant, $0.094 > 0.05$, Null Hypothesis is rejected

Discussion of Result

From the results presented in the **Tables** above, high perception of Educators on Efficacy of CINDICAB-Game In Attaining The Three Education Domains For Technological Development was observed. More also, the perception of Science and Arts Educators on the efficacy of Computer Indices Card and Board (CINDICAB)- Game or any other number equivalent Game on Cognitive and Psychomotor domains was high. The t-test for unpaired sample present no difference between the two groups of Educators on Cognitive domain. It was however observed that a significant difference exist between Science and Arts Educators on the perception at psychomotor domain. This constitute a problem that needs to be addressed as both Science and Arts Educators need to be carried along in any development especially Technological Development that need psychomotor activities for its growth. Use of Computer in teaching especially Computer game was found to be effective and should be encouraged by all especially Lecturers who are curriculum implementers and formators of future Teachers. Use of game in teaching and learning was supported by Ukeje and Obioma (2002) that amusement and pleasure gotten from teaching and learning using

game as a strategy need to be combined with instruction for learners to be more active in teaching and learning processes. Bloom (2007) is of the view that in all subjects, learning contents are to be arranged in ascending order of difficulty so that knowledge gain may flow and increase. The researchers bore this in mind while arranging the contents of the INDICAB and CINDICAB games.

The three domains of Education objectives which include: Cognitive, Affective and Psychomotor Domains when achieved can promote technological development especially Cognitive which is in the mind at knowledge growth and Psychomotor which emphasize skill acquisition. Onah, Obe, Enema (2022) emphasized technological development that: Mathematics implies Science and Science imply technological development and progress. When Arts and Science Educators develop equivalent Sets of Games in different difficult concepts in their respective areas, money can be generated as many will buy the products when enough awareness is created. Harbor (2002) lamented that the society lack enough Computer software for teaching difficult concepts in Mathematics and other Subjects.

Onah (2004) found game to be effective in teaching. Also, Onah, Obe, ... (2022) found CINDICAB Game to be effective in teaching processes. The question now is: Would Science and Arts Educators perceive the use of Computer indices game to be effective? The researchers have answered the above question after observing the results in the above **Tables**. The research questions were answered using clustered mean while the null hypotheses were tested using t-test at 0.05 level of significance. Results revealed that use of Computer Game in teaching generally increased students' academic achievement in indices and Educators generally perceive it to be high.

However, the t-test result in Table 4 was found to be significant between the Science Educators' and Arts Educators' perception in favour of Science Educators. Perception in CINDICAB Game was higher.

Based on the results, the following recommendations were made:

Recommendations

1. CINDICAB- game was found to be effective in promoting high achievement in learners in all the three domains of Educational objectives and should then be promoted by all and sundry for development in education industry.
2. Arts Educators along with Science Educators need to understand better the need for equivalent sets of questions to be set and also to be played in other concepts and not only in CINDICAB- game for technological development
3. Development of Computer-games in teaching difficult concepts in Mathematics should be adopted in every secondary school and also in institutions of higher learning for better understanding.
4. Arts room in schools, and Science laboratories should be equipped with relevant equivalent sets of game questions in all schools in the state for higher achievement signifying development in education sector. This will promote transfer of knowledge at both secondary schools and Universities.
5. Annual workshops should be organized for teachers and Lecturers on development and use of games in teaching especially use of Computer games. Also, training of teachers should include how to apply Bloom's taxonomy in teaching and learning for better understanding of difficult concepts in any subject area and every field of endeavour and also how to make use of 'x²' in the Computer Tool bar for keying in any type of non – zero number in its index form.

Conclusion

1. The high perception of Educators on CINDICAB Game generally is very encouraging. The use of Computer in teaching has been found to be effective. Computer Indices Card and Board (CINDICAB)-Game has advantage over ordinary game without computer and has to be adopted by all and sundry so that development in education industry is promoted.
2. Computer and Mathematics are highly related and they go hand in hand. Both can be used in computing and communicating. For instance, result gotten while calculating average of certain numbers manually, using mathematical formulae, is of the same quantity when MS Excel in Computer is used for processing the same set of numbers. The main difference is that the Computer performs its functions faster and neater. The two are needed by everyone and should be promoted.
3. Use of Computer in teaching promote a Chinese proverb: 'I hear and I forget, I do and understand, I see and I remember'. Viewing a computer screen while teaching is going on has increased students' achievement and should be adopted in teaching all subjects.
4. Reduction on Mean perception of Science and Arts' Educators when other Computer number Game was mentioned constitute worries to researchers and need to be

addressed by all and sundry so that the seventeen (17) interlinked Sustainable Developmental Goals (SDGs) will be attained.

Description of CINDICAB-Game: Diagram of the Board game Bearing Mathematics Winners' Palace (MWP) is drawn and described thus: Circle centre 'O' is represented by 'MWP' at the centre and the circumference bearing gates i, ii, iii and iv with eight (8) steps each gate, 2 Marks per correct score. Highest (8) becomes the winner. Value card game is played for ties to determine the actual winner.

The Four Sets of Equivalent Indices Game Is Played After Teaching 7 Laws of Indices. The seven(7) Laws of Indices: Let p be any number different from zero (0) and p is not infinity, also, let m and n be any integer, the following hold:

(1) $p^m \times p^n = p^{m+n}$, (2) $p^m/p^n = p^{m-n}$, (3) $p^0=1$, (4) $p^{1/3} = \sqrt[3]{p}$,
(5) $P^{2/3} = (\sqrt[3]{p})^2$, (6) $p^{-n} = 1/p^n$, (7) $(p^m)^n = p^{mn}$

The Four Sets of Equivalent Indices Game Include Set: A, B, C, D thus:

SET A: SIMPLIFY :

- i $2a \times 3a^2$
- ii $(2a)^2 \times 3a(2a)^2 \times 3a$
- iii $2a \times (3a)^2$
- iv $(2a)^3 \times 32a$

SET B: SIMPLIFY :

- i $0.125^{1/3} \times h^0$
- ii $0.027^{2/3} \times q^0$
- iii $r^0 \times 0.04^{3/2}$
- iv $p^0 \times 0.008^{3/2}$

SET C: SIMPLIFY :

- i $(9/16)^{-3/2}$
- ii $(1/27)^{-2/3}$
- iii $4^{-3/2}$ iv $(4/25)^{-3/2}$

SET D: SOLVE :

- i $4^{p-1} = 64$
- ii $3^{2q+1} = 27$
- iii $5^{r+1} = 125$
- iv $7^{v-2} = 49$

VALUE CARD GAME (in case of ties). Correct and highest score is needed as winner. EVALUATE:

- i 5^{3x-1} for $x = 1$
- ii 2^{2x-1} for $x = 2$
- iii $81^{x-2/3x}$ for $x = 3$
- iv $40^{x-1/2}$ for $x = 4$

NB: Value card game is only played when there is **Tie**. It helps to determine the actual winner of the game when two or more groups have equal scores.

African culture of peace and unity can lead to technological development when Educators who are curriculum implementers and game umpires in classrooms do the needful irrespective of treatment received from the employers.

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CLIMATE CHANGE IN AFRICA: KEY ISSUES, GLOBAL SOLUTION AND AFRICA-BASED STRATEGIES

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Abstract

The main challenges, a global solution, and African-based methods were covered in this essay on climate change in Africa. It made an effort to identify the main problems with climate change while putting forth several plans and solutions to deal with related problems. Climate change is defined as an increase in humidity and temperature that has a particularly damaging impact on the environment. Some of the most significant repercussions of climate change that have been documented include excessive heat, strong storms, more frequent droughts, a warmer and rising ocean, a shortage of food, health risks, poverty, and eviction. Later, it was advised that individuals and the government work to minimize further damage and avert the worst effects of climate change by raising awareness of the issue. The phenomenological approach of inquiry was employed in this investigation.

Keywords: Climate change, Africa, Key issues, Global solutions, Africa-based strategies, severe storm, drought, lack of food and awareness.

Introduction

Climate change is the steady increase in global temperatures that ultimately produces adverse repercussions or effects on the climate system. It is imperative to keep in mind that the climate system is dynamic. It frequently manifests artificially and organically. That is, as a result of both the planet's climate and human activities like population expansion, urbanisation, and forestry. Ndubisi and Chukwudebelu (2020) identify industrialization, deforestation, population increase, conflict, and agriculture as the primary contributors to climate change. Volcanoes, fluctuations in solar radiation, and the decomposition of organic matter were among the additional contributing reasons to climate change that were suggested.

There will never be a one-way fix for this issue, though. A lot of the afflicted countries, especially in Africa, have been putting out plans for combating climate change in their

unique contexts. All proposed solutions to the climate catastrophe invariably start with raising public awareness of it. As a result, those who are affected will be able to stay informed about their surroundings. Humans have learned to adapt despite the severe effects of climate change since danger is a natural element of existence. In addition to other factors, there might occasionally be hotter weather, stronger storms, more drought, a lack of food, elevated health risks, destitution, and displacement.

Understanding Climate Change

Humidity and temperature levels, which have a particularly severe impact on the ecosystem, are greatly influenced by climate change. Jackson 2023 views climate as the general description of the weather in a location, taking into account factors like temperature, precipitation, humidity, and windiness. In a further development, Jackson defined climate as the average condition, variability, and windiness over a long period. Both definitions accept that the weather is always changing as a result of atmospheric instability.

It is easy to predict whether it will be windy, hot, or moist because of atmospheric instability. Human activity will, however, experience both positive and harmful repercussions of climate change. For instance, if it's hot outside or the sun is out, things which individuals want to eat will dry out, and humans can obtain vitamin D from it, but if it's too hot, it will be unpleasant and can harm the skin. Even though it is chilly yet conducive for restful sleep, it may require days for items to air out outside in moist weather. On the other hand, dwellers of the desert are granted access to fresh water during heavy rains, and crops expand rapidly. Floods can result from too much rain, which can be harmful to both persons and property. Strong storms can demolish structures. Weather variations can therefore have an impact on people's life, daily schedules, and surroundings at any moment.

In line with this, Omojola and Kanu (2016) noted that when erosion destroys homes and real estate, environmental change can result in population relocation. Food and drink shortages are sometimes caused by excessive rain or bad weather. Health problems can also result from high temperatures that can lead to skin cancer or from an abundance of stagnant water that might support malaria-causing mosquitoes. Their analysis concluded that "climate change occasionally has effects on humans and its surroundings. In demoralised and dispersed communities following climate-related scenarios, these impacts manifest as trauma, diseases, nutritional issues, and other problems (p. 87).

Key Issues in Climate Change

Humans are accustomed to climate change since it has permeated them throughout history. The term "climate change" has historically been employed to describe any shifts in the weather, whether they be greater temperatures, more intense storms, increased drought, a

heated rising sea, a lack of food, health concerns, poverty, or displacement. These crucial climate change topics will be covered in the sections that follow:

Increasing Temperatures: The global surface temperature rises along with glasshouse gas concentrations. In Omojola and Kanu (2016), Balbus stated that hotter days, more rain, and more humidity would create more ticks, which spread transmissible illnesses like Lyme disease. That might have an enormous effect on human health.

More powerful storms: One of the results of climate change is a powerful storm. It frequently leads to hurricanes, which have always claimed lives, destroyed property, and left people jobless and homeless. Florida is the most hit state and is known for its hurricane problem. 2007 (Barnes).

Increased drought: This is just another issue brought on by climate change. When there isn't regular rainfall, the soil becomes completely dry to the point where any interaction, like ploughs, would generate a lot of dust. Drought has a substantial impact on human health, according to Omojola and Kanu (2016), who are talking about climate change and the African environment. They state that "Trauma from floods, droughts, and heat waves can lead to mental health issues like anxiety, depression, and suicide" (p. 83).

Food Shortage: Among the consequences of climate change is a food shortage. Land that can be used for agricultural cultivation is destroyed by flooding and heavy rains. The drought hurts both the availability and supply of food. All of these increase the difficulty of relying on a steady supply of food, driving up the price of everything else.

Health risks: Climate change hurts human health. Many infectious diseases have become prevalent in the changing climate era. Pachauri and Meyer assert in Omojola and Kanu (2016) that it is more difficult to stay hydrated on substantially hotter days. They are linked to electrolyte abnormalities, renal failure, and renal stones. Rising temperatures and the weakening of the ozone layer both raise the risk of skin cancer. Heat is linked to an increased risk of salmonella and campylobacter epidemics. Extreme precipitation may contaminate water sources. Those toxic algae blooms that thrive in warm areas might cause digestive problems. Therefore, any temperature changes may be harmful to people's health.

Poverty and displacement: Climate change can cause crises that leave people impoverished and perhaps forced to flee their homes. This may occur if property destruction spurred on by the effects of climate change affects those lacking immediate help. It can be frightening! It may also result in displacement, forcing people to leave their homes and search for alternative places and ways of life.

Global Solutions to Climate Change

Increasing awareness: The government needs to undertake greater sensitization. As a result, those who are affected will be able to stay informed about their surroundings.

1. **Deforestation And Committed To Restoring Damaged Ecosystems:** Since deforestation has aided in the escalation of global warming, there is a greater need for organizations that encourage the planting of trees.
2. **Promote the use of electric vehicles, public transportation, and other non-motorized modes of transportation:** Reducing the glasshouse gas emissions from fuel-powered motor vehicles requires widespread use of electric vehicles, public transportation, as well as walking, biking, skating, and scooting.
3. **Address Poverty and Other Inequalities That Increase Vulnerability:** Due to historical marginalization, women, the disabled, children, the elderly, people living in poverty, and indigenous peoples are among those who are disproportionately impacted by climate change. When it comes to choosing the best ways to combat climate change in their local communities, people must take part in the decision-making process as well.
4. The greatest risks posed by the climate problem can be mitigated by eliminating poverty and other institutional inequities that grant some people more access to resources than others.
5. **Invest in disaster risk reduction: DRR,** also known as disaster preparedness and response, safeguards the lives and livelihoods of people and communities who are most at risk from emergencies and disasters, whether human or natural causes are to blame for the problem.

Africa-Based Strategies for Climate Change

A complex interplay of global weather systems from far-flung regions of the planet and the continent itself regulates the climate of Africa. These systems' interactions have not yet been thoroughly investigated and comprehended.

The two largest predicted drops in rainfall on the planet are likely to occur over northern Africa and the southwestern regions of South Africa. No other region of the world has endured droughts that have lasted as long or covered as much ground as Africa. The expected rise in precipitation in East Africa contrasts with the actual increase in precipitation experienced during droughts.

Different sub-regions of Africa are affected, thus complicating the crises. Summer rains in southern Africa begin later and end earlier than in other parts of the world. The second

largest rainforest in the world after the Amazon, Central Africa is a sub-region that drives the rest of the planet's system and is now dangerously close to the rainfall minimum required to support it (Niang et al., 2014).

According to the aforementioned document of the African Union 2020–2030, the following are produced as the solutions for combating climate change in Africa:

1. Improving Africans' well-being and enhancing the institutions' effectiveness, competence, and capabilities.
2. By adopting climate-smart agriculture (CSA) by 25 million African farmers by 2025, the Africa Climate Smart Systems Agricultural Version 25x25 intends to build a healthy national and regional food system and empower rural communities.
3. Supporting environmental preservation, sustainable resource management, and climate resilience.
4. Making inexpensive and sustainable energy more accessible.
5. Growing the production and use of knowledge and innovation while advancing the scientific and technological development of African economies.

Recommendations

Based on the arguments above, the following suggestions are made:

For a better environment, the government should insist on the proper implementation of these suggested climate change measures.

1. Those that live in climate change-affected areas should support the government's attempts to tackle the situation.
2. An immediate report should be filed if there are issues related to changes in the climate, particularly in remote regions.
3. Affluent people should assist those in need by donating palliatives.

Conclusion

The main challenges, a global solution, and African-based methods were covered in this essay on climate change in Africa. A few of the factors contributing to climate change are industrialization, deforestation, population growth, and conflict. Some of the major effects of climate change are higher temperatures, stronger storms, more frequent droughts, a lack of food supply, health risks, poverty, and relocation. Global efforts have been made to offer a solution to climate change by committing to repairing damaged ecosystems, embracing electric vehicles, public transportation, and other non-motorized options for transportation, addressing poverty and other inequalities that increase vulnerability, and investing in disaster risk reduction. As one strategy to slow down climate change, efforts have been made throughout Africa to make it easier for people to access affordable and sustainable energy. The conclusion that followed was that kindhearted people ought to assist those in need by providing palliatives.

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AFRICAN PHILOSOPHY OF EDUCATION FOR AFRICAN DECOLONISATION

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Abstract

Africa has been an unfortunate continent. Unlike other continents that were discovered and explored, the exploration of Continental African nations nevertheless turned into exploitation: from slavery to colonization unto neo-colonization through the capital flight-open market and indebtedness to either Europe or one of the Asian dragons. However, the colonization that was meant to develop African states left them truncated leading to many challenges like African predicaments amidst geopolitics of underdevelopment. Hence, the need for an African Philosophy of Decolonization in stricto sensu. As an applied critical enterprise, it is the statutory deAfricanization of Europeanized Africa as well as the cloned Africa while pruning the overly dependent African nations from their colonial branches; emancipating them from imperial servitude and Bob Nestor Marley's mental slavery. The researcher with firm analysis proposes a functional and complementary African Philosophy of Decolonization that will in its complementarity acknowledge the Magisterial and Papal legacies of Decolonization.

Keywords: African Nations, African philosophy, colonization, decolonization

Introduction

Once upon a time, there was a continent that was graciously blessed with vast natural resources and throngs of human resources. That was Africa. Africa till-date remains blessed. The problem with Africa remains man-made. It all started with the inference of the Europeans on the continental shores of Africa. Even after the so-called amalgamation that ended up in the annexation of many African nations and the ill-fated proclamation of independence to many dependent African nations-with the seeming collapse of European imperial regimes, the Europeans and their cohorts from around the globe as well as Americans were all interested in Africa and her resources. Contemporary Africa now is

more in bondage. Africa is beautiful again and there is this new scramble for Africa with their crafty and hidden policy of depopulating Africa with their COVID-19 ill-fated projections of desolation with litters of deaths of Africans.

This paper, therefore, needs a philosophy that is African than European to salvage itself from already existing socio-political quagmire cum politico-educational disorientedness against the colonial masters mess that has left many, if not all African nations wounded and pillaged. Colonization was the first evil. In the disguise of colonization, Africa was looted and plundered. Our legacies were demonized and then were stolen in broad daylight by colonialism and colonization leaving Africans in *mental slavery* as *Buffalo soldiers coming from Africa* into the American plantain plantation of Bob Marley. In the end, many Africans were robbed of their personhood and humanity, identity (tradition, culture, language, habit etc) and nationality, thanks to Freetown that homed the ones that survived the then white man's supremacy.

This paper will appreciate the continent of Africa as it tries to lead one unto the explainable innuendoes that befell Africa and now lead to the consciousness that has been awake in few of the magisterial and the papal proposals for the legacy of decolonization. This is the thrust of my benign proposal for An African Philosophy of Decolonization through an African Philosophy of Education that will tally with and confront the die-hard policy of the *Miseducation of Africa* which has helped to sustain colonization in its purest crude form, especially in the neo-colonization.

Appreciating the History cum Geography of Continental Africa

Pulse On-line Newspaper (2023) avers that the original ancient name of Africa was *Alkebulan* meaning mother of mankind (*Australopithecus afarensis*) while other sources translated it as the garden of Eden. Unprecedented DNA Studies have suggested that the San people of Southern Africa (the bushmen) and Aboriginal Australians (migrants from Africa) are the world's oldest human races that populated all other parts of the world. However, historians have tried to connect the name Africa to the continent's climate. Some historians traced the word 'Africa' to the Greek word *aphrikē*, which is translated: "the land that is free from cold and horror". Equally, some historians prefer the Roman word *aprica*, meaning sunny, or the Phoenician word "afar", meaning dust. Whichever connection that stands, Africa is nicknamed the mother continent linking one to Alkebulan.

Geographically, the African continent is the second-largest continent in the world with an area of 30.37mkm² with five geographic regions as North Africa, West Africa, East Africa, Central Africa and South Africa and has other unique geographic features with regard to the Nile River (the longest river in the world), Mount Kilimanjaro, Victoria Falls, Lake Victoria (the largest tropical lake in the world) and the Sahara desert. Africa often referred to by explorers as the dark continent is made up of 54 countries with more than 75 languages

amidst many cultures and ethnic traditions. History, especially biblical history, attests to Africa's role in salvation history as Jacobs and Sons were in Egypt for centuries till the Exodus. Jesus Christ's refuge in Egypt with his parents during the massacre of Herod was very significant. The exploration of Africa gave room to slavery and later colonialism as well as the eventual partitioning of Africa and conquest of Africa by the dawn of 1900 as countries like Britain, France, Germany, Belgium, Spain, Portugal and Italy had good turns establishing colonial states. However, African countries after years of colonialism and independence formed a union known as the Organization of African Unity (OAU) and now African Union (AU), (Development Initiatives On-line Forum, 2013).

The African Union (AU) is a continental organ with 55 member states that make up the countries of the African Continent. On 9.9.1999, the Heads of State and Government of the Organisation of African Unity (OAU, 1963-1999) issued the Sirte Declaration calling for the establishment of an African Union. It was officially launched in 2002 as a successor to the Organisation of African Unity (OAU). The OAU, now AU, was the manifestation of the pan-African vision for an Africa that was united, free and in control of its destiny in response to the aspirations of Africans for brotherhood and solidarity. The guiding philosophy was that of Pan-Africanism which centred on African socialism and promoted by African unity, the communal characteristic and practices of African communities, and a drive to embrace Africa's culture and common heritage. This guiding philosophy ought to affect the needed education that is just African. However, one of the main objectives of the AU was to rid the African continent of the remaining vestiges of colonisation and apartheid for 350 years then in South Africa. OAU then with this formation tries to organize and cooperate for the holistic development of Africa by jointly moving towards the eradication of all forms of colonialism from Africa (Wikipedia, The Free Encyclopedia, 2022).

Exigencies of African Predicaments

Despite her enduring historical birthright, Africa remains an unfortunate continent with a litany of crises of continental growth. This is why Africa's encounter with the West, in the much-lauded exploration that turned into exploitation, left her with indices of development more wounded: her education was truncated; her politics was bastardized with an alien system of governance; her economy was *chancefully fugacious*; her socio-cultural life was stifled of any human countenance; her human capital development was ignored and neglected, and her other legacies were completely blackjacked, extorted and stolen. PLO Lumumba, (in his famous speech at the Face of Okija and Cultural Festival in Nigeria 2019, celebrated at Okija, hosted by Obijackson Group) reiterated that African civilization was rudely interrupted by colonization and exploration turned exploitation as our men and women are all scattered all over Europe, America and Latin America. And what they are today are at the expense and pains of the African continent courtesy of slavery. It's no more an issue of debate that humanity and civilization started in Africa when Europe was dwelling in caves when there were kingdoms in Africa. When Europe do not know what

writing and reading were all about, Africa boasted of writing with heliography, built pyramids and had a library in Alexandria. However, Louis Farrakhan (African-American, in a Press Interview, January 1998, Malawi International Airport), was very clear when he regrettably insisted that Africans gave civilization to the world and yet parade themselves like international beggars before them.

Consequently, all these are interconnected giving rise to the background story of African predicaments as the West, with their despicable antics, tried to recreate an African man in their Western thought pattern, leading to a kind of *deAfricanization* of Africa and transvaluation of African values. However, the word predicament is derived from the old Latin word *praedicamentum*, which means predicated, predicament, or category. The Latin word *praedicare* means to declare, to proclaim, to predicate. The predicament is understood in two ways: conceptual and applied meanings. The predicament is an unpleasant situation that is difficult to get out of. Predicament can equally be understood in our enlarged context as obstruction, hurdle, encumbrance, hindrance, bottleneck, bloc and block. On these nuances of understanding as regards the predicament we will apply on the edges of the African continental predicament.

Partitioning of Africa

Millions ago of years ago there was one single *supercontinent* called Panthalassa. Scientists postulate that millions of years ago, all the continents on Earth were one huge *supercontinent* surrounded by one enormous ocean. This gigantic continent, called Pangaea, slowly broke apart and spread out to form the continents we know today. Geologists now have evidence that Africa is physically splitting into which may give birth to another continent if it happens through a giant crack that is currently seen in Kenya. Equally, *Jerusalem Post* updates maintain that “Shifting tectonic plates have been splitting the continent since the East African Rift – a 35-mile-long crack in Ethiopia's desert – emerged in 2005. Tectonic plate shifts in Ethiopia show that the African continent is splitting in two – paving the way for Earth's sixth ocean to emerge, according to researchers”. The cracking and splitting as well as partitioning above has to do with natural occurrence. These were called geographical phenomena. But there were man-made ones done even without any recourse nor regard to the people who were being partitioned, amalgamated or annexed. Beyond these natural phenomena that have seen the great division of our supercontinent, the socio-economic cum political juggernauts of our time have systematically divided the world again into global north and global south, of the developed and developing nations respectively.

South African History Online reports that the *Scramble for Africa*, also called the *Partition of Africa*, the Conquest of Africa or the Rape of Africa, was the invasion, annexation, division, and colonization of most of Africa by seven Western European powers during an era known as New Imperialism (between 1833 and 1914). In far away Berlin, in 1884, the

European powers had neatly divided Africa up amongst themselves, drawing the boundaries of Africa much as we know them today. The Berlin Conference can be best understood as the formalisation of the Scramble for Africa. The reasons for this scramble or the so-called African colonisation were mainly economic, political and religious. It was not actually to develop Africa nor lift Africa to the standard of global emancipation. No, it was for their selfish end. During this time of colonisation, an economic depression was occurring in Europe, and powerful countries such as Germany, France and Great Britain, were losing money. However, two African states refused to be colonized: Ethiopia and Liberia. In the name of colonization therefore, the Imperial European powers explored, divided, conquered, plundered and exploited virtually the entire African continent even till in a more formal way with great brain drain drift from Africa unto Europe for greener pasture. Therefore in many of the edges of African predicaments, colonization ranks first and is the foundational origin of the African nation's nightmare.

Struggles for Africa

The Scramble for Africa epitomized colonisation and domination during the new imperialism of the 17th century and changed the history of mankind. The 1884 Berlin and British conference was a landmark in European interference in Africa. The hatched plan of Colonization was a better option on the platter of gold to possess and dominate Africa with their *three C's*: Christianity, commerce and civilization. Hence, many imperial states were authoritarian, and bureaucratic in their systems with their racist ideology succeeding as there were great rivalries with most African leaders who were just gullible. Before this imperial dominance in Africa, the *Saharahistory Online Report* (2022) shows that Africa was “characterized by widespread flexibility in terms of movement, governance, and daily lifestyles. The continent consisted not of closed reproducing entities, equipped with unique unchanging cultures, but of more fluid units that would readily incorporate outsiders into the community with the condition that they accepted its customs, and where the sense of obligation and solidarity went beyond that of the nuclear family. Pre-colonial societies were highly varied, where they were either stateless, run by the state or run by kingdoms”. Continuing the report was vehement to note that, “the notion of communalism was accepted and practised widely; land was held commonly and could not be bought or sold, although other things, such as cattle, were owned individually...Before colonisation, however, there were many forms of government in Africa, ranging from powerful empires to decentralised groups of pastoralists and hunters”.

By 1914, Nigeria is a country of many fragmented nations. Historically, she was supposedly amalgamated in 1914. This amalgamation of the southern region and northern protectorate was claimed to have taken place in Nigeria, by Nigerians and for Nigerians when most of our national heroes, the supposed frontiers and historical figures like Nnamdi Azikiwe (who was born in 1904) 10 years old, Obafemi Awolowo (who was born in 1909) was 5years old, Abubakar Tafawa Belewa (who was born in 1912) was 2years old, Ahmad Bello (who was

born in 1910) was 4 years and even Michael Okpala, (born in 1920, that is, 6 years after) were all toddlers. Who then were the informed Nigerians that signed the much-acclaimed amalgamation treaty? The whole idea of amalgamation as creating a country of unity in diversity is to have a viable strong comity of nations or a workable country of great possibilities and immense potentialities. The nations of Nigeria were forcefully annexed and then amalgamated to have an entity called Nigeria for some interests beyond her shores and waters, all for the mere benefit of the proponents of the purported amalgamation. However, more than 100 years after the most acclaimed amalgamation, Nigeria still battles with good political leadership while corruption has continued to colour every facet of her politics, economy and national human endeavour.

Later in 1914, as the result of the *Scramble for Africa* spreads the whole of the continent was divided among European powers with the exception of the ancient empire of Ethiopia and the native republic of Liberia. Nevertheless, in 1935, Ethiopia was conquered by Italy, but the conquest was short-lived and ended with Italy's defeat in the Second World War. In 1957, Ghana was the first of the British colony partitioned to her to gain independence before others like Nigeria, Sierra Leone, Gambia, Uganda, Kenya and Tanzania (Tanganyika-Zanzibar). These states become republics within the Commonwealth. South Africa was the last of all of which the imperial powers refused to relinquish most probably because of their weather and gold. Instead, they followed them with the policy of apartheid or separation designed to exclude black people from political power. Discrimination based on the colour of skin and race is known as apartheid. Apartheid, the Afrikaans name given by white-ruled South Africa's Nationalist Party in 1948 to the country's harsh, institutionalized system of racial segregation, came to an end in the early 1990s in a series of steps that led to the formation of a democratic government in 1994. In April 1994, Nelson Mandela was elected as South Africa's first black president.

Colonialism and Colonization

Colonialism remains imperialism. As an imperial policy, colonialism was meant to initiate an imperial movement as colonization. Colonization is a global phenomenon and remains an imperial movement and royal interference. Imperialism is a system of government whereby a strong country forcefully or knavishly takes the wealth and raw materials from another country. By way of differential definition, according to an on-line Oxford Dictionary: *Colonization* is the action or process of settling among and establishing control over the indigenous people of an area. Equally, *Colonialism* is the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically. Furthermore, the on-line *Cambridge Advanced Learner's Dictionary & Thesaurus* (2023) explains that Colonialism is broader in that it refers to entire countries rather than an area and adds the economic exploitation factor. Whether the term being used is colonization or colonialism, the long-standing effects on indigenous peoples in Nigeria and other colonized countries remain the same. Colonialism in the

modern sense began with the *Age of Discovery*, led by the Portuguese, who became increasingly adventuresome following the conquest of Ceuta in 1415, aiming to control navigation through the Strait of Gibraltar, expand Christianity, obtain plunder, and suppress predation on Portuguese populations. One thing led to another, colonialism initiates a policy that gave birth to many colonized African nations' predicaments. It is a global attempt. Colonialism, therefore, remains a historical and ongoing global project where settlers continue to occupy land, dictate social, political, and economic systems, and exploit Indigenous people and their resources.

Continental Africa was ever beautiful in her entire *human, physical and natural resources* as well as geographical promises. She was so blessed with vast natural and intimidating human resources. Her beauty then and again attracted the colonial masters leading to their so-called expedition and exploration. However, the beauty of Africa radiates even more now. Prof P.L.O Lumumba recognised this eternal beauty of Africa (in his *YouTube Foundation Channel Prof. PLO Lumumba in Why Is Africa So Attractive*. Dec. 3, 2019. RUFORUM 15th AGM, Ghana 2019) emphasized thus “Africa remains attractive throughout the ages. She has been attractive to the Portuguese, Arabs, Chinese, Japanese...Africa is attractive again, hence, every year the named nations invite Africa States for a conference in their best cities to see how they are going to partner with her for her best interests and benefits. Africa has been very attractive to them. The beauty of Africa lies in these numerous invitations from superpowers presupposing its for the good of Africa”. Initially, colonization was thought to be for the good of Africa. Nevertheless, the reasons for European imperial colonization of Africa were mainly *economic, political and religious*. This was why at the 1884 Berlin Conference in Germany, no African nation was there when they were meeting for the good of African nations. The good of African nations was the partitioning of Africa for their good to avoid war amongst themselves as they scramble for beautiful Africa. Stephen Sonms in an online record shows that during this time, many European countries expanded their empires by aggressively establishing colonies in Africa so that they could exploit and export Africa's resources. Raw materials like rubber, timber, diamonds, and gold were found in Africa. Europeans also wanted to protect trade routes.

Edeh (2022) maintains that colonization occurs when usually a strong country, ever independent and rich, establishes control over the indigenous people of a lesser country. Colonization for him remains a political process of discovering and invading the governance and politics of a country and enforcing its culture, policies and mode of operation on the people living in another country. There are always agendas accompanying the colonization of a country. In the whole of Africa, the only countries that did not experience colonization are Ethiopia and Liberia. They were lucky, but the other countries in Africa were not so lucky as colonialism did Africa a lot of harm. Edeh, S. C. has observed the pains of colonization ranges from *the displacement of people, introduction of taxes, theft of historical artefacts and the eradication of African religious*

belief. Colonization made an average African believe that his culture, language and way of life is inferior to that of the colonizers. However, there are other reasons for the colonization as alluded to by the Imperialists and shown by Edeh (2022) in an on-line paper on the *Reasons for Colonization of Africa* thus: *Industrialization, Religion, Curiosity, Cheap Labour, Presence of Mineral Resources, Politics and Superiority.* Colonization remains a nightmare for African nations. And Africans are yet to recover from this nightmare of stolen legacies, the quagmire of brain drain and litanies of man's inhumanity to mankind. However, Edeh (2022), reiterates that "colonization is one incident Africans wished never happened to them and one that has dealt a huge blow to African countries, one they are yet to recover from. However we paint the benefits of colonization, it is important to state here, categorically, that the reasons for colonization of Africa were, and are still selfish. Never, not once, was it fuelled by a desire to help Africans or for the good of Africans. Whether Africa would have developed fine, without the experience of colonization is one thing we might never find out"(p.123).

Colonization as the Primary Edge of African Predicaments

Colonization is it's thin and shin initiated what is known today and otherwise referred to as African predicaments. Colonization, therefore, is the seminal edge of the African predicament. It allows the influx of the white man into her natural endowment and turned it into her bewilderment. Their visit, left Africans in pieces as she lost her legacies and imbibed foreign policies. An encounter that spells doom for Africa and her future with litanies of African predicaments. African predicament as an applied predicament, which is man-made, is a messy situation with different forms of oppressive obstructions in continental Africa. Fieser and Dowden (1995) in *An Internet Encyclopaedia of Philosophy* define the African predicament as a concept that explains the aggregate of plights that threaten the African people. The edges of the African predicament are the boundaries of African difficulties created by nature and by the intruders into her continental bliss. In geometry, an edge is a particular type of line segment joining two vertices in a polygon. In a polygon, an edge is a line segment on the boundary and is often called a polygon side. Edge is the line where a surface ends. Often it refers to the threshold of danger or ruin. However, in our usage herein, the edge has to do with a margin, border, verge and brink. The edges of the African predicament, therefore, are those problematiques which Africa has suffered as a continent as a result of her natural resources than natural impediments. Colonization is never without a purpose. It is a plague African Nations endured. The blunt of colonization amidst glaring agenda left African nations in agony of a distressed nation.

Colonization remains an interference with African history and socio-political cum economic development and progress. It remains an unjustifiable interference on the mapped indices of African development with untold hardships. Asking if there was no colonization one doubts if Africans would have made any progress. And doubting if there were no positive effects of colonization shows that one is not acquainted with the fact that thousands of years before

colonization African continent witnessed a series of development that merited her mother of civilization. Why did the explorers use the word *colonization of Africa* instead of *developmentalization of Africa*? Why not the principle of *developmentalism* instead of that of *colonialism*? They want to be colonizers instead of developers. No wonder when colonialism failed they went for post-colonial projects just to continue to subjugate Africa to the background. Africa has been very profound to the global prosperity of the advanced countries. They do everything to keep Africa to be impoverished. The West tries to keep Africa impoverished. Colonization remains the basic force that keeps the country underdeveloped. Aids from the West and their NGOs became next to colonization. This new economic warfare made African nations dependent on the West. Today the advanced world with its economic structures and institutions because they need African raw material.

These predicaments will be approached from three ends by reviewing some of the scholarly works on the theme as well as revisiting conceptual issues and contemporary bloc policies that had contributed greatly as predicaments. These scholarships, conceptual issues and contemporary blocs (debt strategy, capital flight, global divide) are often regarded as the edges or referred to as boundaries within African predicaments. African predicament, therefore, will be understood more with the review of some works like: How Europe Underdeveloped Africa, Stolen Legacies, African Origin of Greek Philosophy, Partitioning of Africa, Scramble for Africa, Pedagogy of the Oppressed and Mis-education of Africa.

European Origin of African Predicaments

PLO Lumumba in a *YouTube* bared his mind on *There is a new scramble for Africa: A discussion on foreign interference in Africa*. He stressed the fact that the Imperial western and foreign interference in Africa started with slavery. When slavery lost its glory colonization applied through the horrendous portioning of Africa in Berlin. African independence followed but it was founded on a *Mimicked-European-Governance System*. Unfortunately, no African country thrived on such mimicked system. Next on the line of keeping Africa perpetually was the coming back with the post-colonial project of neocolonialism. However, Kwamen Nkrumah's book *Neocolonialism the Last Stage of Imperialism*. Neocolonialism staged another display of foreign interference. The interference continues militarily meddling with our forces. Through diplomatic exercises, Educational Grant and Funding and other Institutions (IMF and World-bank) Africa diplomatically kept in savage. Through dollarization, the game of White-man supremacy continues. The continued interference restores and expands the neocolonialism their consultants and advisers sent to Africa. The continuance gets boosted through NGOs like UK Aids Direct, GCC, UNICEF, USAID, etc. What of the *African Development Bank* that has foreign masters as major shareholders? They continue to interfere through Post-colonial institutions like the *Commonwealth of Independent Nations*, as well as meetings of the French Community, and *Communauté française*. PLO Lumumba in his historico-philosophical assertive rendition recalls and refers to other African predicaments

perpetuated by the foreign powers of the world powers alongside the colonial masters besides subtle interference. Such other atrocities as African predicaments were in the form of instigated *assassinations* and masterminded *Coup d' etats*.

PLO Lumumba in a the above referred *YouTube* channel continued and reiterating that in 1961, Patrice Emily Lumumba of Congo and in 1963 Sylvanus Olympica of Togo were gruesomely assassinated. The other *coup d'etats* of 1966 eliminated Kwame Nkrumah alongside all his writings and burnt his speeches until 1972 when Ignatius Acheampong rehabilitated him. The *coup d'etats* thrived much in many African nations as it dethroned Ahmed Ben Bella of Algeria, Nnamdi Azikiwe of Nigeria, Abubakar Tafawa Balewa of Nigeria and Modibo Keita of Mali. These *coup d'etats* were tactfully staged and continued rearing its ugly head in many countries like Chad and Ethiopia even with the emergence of *the Derg Regime* in East Africa (Kenya, Uganda & Tanzania). *Coup d'etats* and mutinies were everywhere orchestrated in African nations because Africans were not united. Pan-Africanism remains the cure as well as the opportunity for the unity of Africa.

Appreciation of Decolonization

Online Oxford Languages defines decolonization as “the action or process of a state withdrawing from a former colony, leaving it independent”. Continuing, it maintains, is the process of freeing an institution, the sphere of activity, etc. from the cultural or social effects of colonization”. Decolonization was gradual and peaceful for some British colonies largely settled by expatriates but violent for others, where native rebellions. Augustyn Adam (ed) in *Encyclopaedia Britannica* defines as decolonization the “process by which colonies become independent of the colonizing country. Decolonization was gradual and peaceful for some British colonies largely settled by expatriates but violent for others, where native rebellions were energized by nationalism. After World War II, European countries generally lacked the wealth and political support necessary to suppress faraway revolts; they also faced opposition from the new superpowers, the U.S. and the Soviet Union, both of which had taken positions against colonialism”. Decolonization is a movement against the colonial project as nations struggle to regain access to their borders haphazardly drawn and possession of their indigenous realities like land, natural and human resources. Decolonization, therefore, is a humane human project. Belfi and Sandiford (2021) maintain that “Decolonization is work that belongs to all of us, everywhere. It asks us to think about our relationship with Indigenous lands that colonizers have unjustly claimed, re-defined and re-purposed all over the world. It asks us to embrace responsibility as opposed to accepting fault. Lastly, decolonization is a path forward to creating systems which are just and equitable, addressing inequality through education, dialogue, communication, and action”(Paragraph 1.).

Decolonization as a movement is about the cultural, psychological, mental well-being and economic freedom of the indigenous people to achieve Indigenous sovereignty, that is the

right and ability of indigenous people to practice self-determination over their land, cultures, and political and economic systems. In a TED Talk, *Decolonization Is for Everyone*, Niki Sanchez (an Indigenous media maker, environmental educator, and academic) Sanchez invites us to think about the territories we inhabit, specifically not ceded, never-surrendered and occupied land. She does this in part by pushing back on historical amnesia, a phenomenon whereby settlers choose not to recognize the genocidal role of colonialism. Sanchez also centres on Indigenous peoples' history and their continued resilience against erasure, extraction, and oppression. We each have a responsibility to push back on colonial narratives. As Sanchez points out in the *YouTube* video, "*History is not your fault. But it is your responsibility*". Colonization has happened leaving African nations with woes of underdevelopment but decolonization is our responsibility. And we need a philosophy for it and that's the proposal for an African Philosophy of Decolonization.

The idea of Decolonization has a background within the theories of decolonization and post-colonial generalization. Zalta and Nodelman Eds. (2023) in their, *Theories of Decolonization and Post-colonial Theory* maintained that:

Frantz Fanon was one of the leading theorists of the struggle for decolonization. His two most influential works focused on anti-black racism and the impact of colonial violence. *Black Skin, White Masks* (2008 [1952]) describes racialized subjectivity and the structural conditions that sustain racial domination. Drawing on existentialism, psychoanalysis, and literary theory, Fanon demonstrates the constitutive effects of European colonialism on identity. It details the traumatic consequences of immersion in a cultural framework that pathologizes blackness, thereby dividing the racialized subject. *Wretched of the Earth* (1961) was the most influential philosophical account of the anti-colonial struggle and the challenges of post-colonial governance. The book provides a complex account of the relationship between violence and liberation. Violence is the foundation of the colonial regime, and therefore inevitably plays a role in its overthrow, but Fanon also explores its psychological dimension (para. 4).

Mahatma Gandhi remains a very significant critic of colonialism and by implication an apostle of decolonization. An online paper *eGyanKosh* has it that, Gandhi viewed colonialism and imperialism as the pre-dating tendencies in the morally corrupt and economically in-satiated countries of the world that seek to fulfil such desires of theirs through the mechanism of colonialism and imperialism. Zalta and Nodelman (2023) argue that "in the humanities, post-colonial theory tends to reflect the influence of post-structuralist thought, while theorists of decolonization focus on social history, economics, and political institutions. Whereas post-colonial theory is associated with the issues of hybridity, diaspora, representation, narrative, and knowledge/power, theories of decolonization are concerned with revolution, economic inequality, violence, and political identity"(para. 4). This paper is faced with innumerable questions as regards facets of the African crisis of development knowing full well that no nation develops beyond the quality of her educational system. Historically, if Africa must still develop beyond the

contemporary obstructive shackles and glaring chains of the Western World as well as the existing momentous vicious circle of underdevelopment, Onebunne, J. I. (2023) reiterates thus:

Africa, in this 21st century, still struggles to survive independently, socio-politically and economic wise. However, the contemporary and continued scramble for Africa leaves every good-thinking human being with a lot of questions with regard to African coming of age *to be* (amidst the inherent racism and once-in-awhile resurgence of white supremacy). The glaring socio-economic cum political showdown in our world, the already existing great divide of Global North-South amidst renewed scramble for Africa, despite the existing brain drain of the *blacks* as well as the capital flow and France's continued financial plundering of Africa speak volumes of continental Africa in an unhealthy relationship with Europe.

The paper emphasizes greatly the quest for change in the African educational system through the use of the African Philosophy of Education. It stresses that though there is an existing Philosophy of Education it does not fulfil the needed purpose. This explains and at the same time criticizes the impact of colonial education on Africans. Though there are few positive impacts the negative impacts outweigh the latter. Therefore, there, is a call for the *re-Africanisation* of the already existing Philosophy of Education for effective development, liberation and empowerment with regard to educational aspiration thereby limiting the possibility of having cultural freaks or social misfits as educational products. African Philosophy of Education advocated as such should by and large rejig our society to able to reclaim its pride of place in the comity of nations. This paper among other things emphasized the need for a redesign of the curriculums within the boundaries of the African Philosophy of Education to solve peculiar African problems. However, it is within the proper limits of the Philosophy of Education to define the appropriate boundaries of the curriculum as its content development with regard to teaching and learning. In *lato sensu*, the African Philosophy of Education, even as an applied discipline, ought to be the application of critical insight and other issues of African philosophical traditions on education as a process of leading one out of ignorance and consequently leading the same person into knowledge. African Philosophy of Education ought to borrow heavily from African Philosophy as philosophy.

Decolonization Project.

Decolonization presumes and presupposes colonization. This paper recounts that colonization happened and continues in many fashions as neo-colonization and with an attendant post-colonial amidst other vagaries of man's inhumanity to mankind. Some scholarships are already in existence for this project of decolonization.

An Overview of *The Wretched of the Earth*

The Wretched of the Earth, first published in 1961, prefaced by Jean-Paul Sartre is an analysis of the place and role of Class, race national culture and violence in the struggle for national liberation. It is his best-seller known for the classical analysis of colonialism and decolonization, focusing on the ideas of violence. Fanon uses the Jewish people to explain how the prejudice expressed towards blacks can not be generalized to other races or ethnicities. He discusses this in *Black Skin, White Masks*, and pulls from Jean-Paul Sartre's *Reflections on the Jewish Question* to inform his understanding of the need for freedom. In the first chapter of Fanon's book, *The Wretched of the Earth* he writes about violence and how this is a tool to fight against colonisation. Fanon expresses in this chapter that freedom can not be achieved if violence is not a part of the process.

Fanon made this claim by arguing that the nature of colonisation was violent, in the way that black individuals were stripped of their land and treated as lesser people, so the retaliation for achieving freedom needed to be violent. In this text, Fanon defends the right of colonized people to use violence to gain independence. In defence of the use of violence by colonized peoples, Fanon argued that human beings who are not considered as such (by the colonizer) shall not be bound by principles that apply to humanity in their attitude towards the colonizer. Fanon maintained that violent resistance is a necessity imposed by the colonists upon the colonized. *The Wretched of the Earth* was censored by the French government since Fanon's philosophy on violence is, however, for breaking down colonisation in its entirety.

A Review of Miseducation of the Negro

Miseducation of the Negro was published by Carter G. Woodson in 1933. Penguin Classic refers to it as “The most influential work by “the father of Black history”, reflecting the long-standing tradition of anti-racist teaching pioneered by Black educators. Merriam-webster defines mis-education as poor, wrong, or harmful education. Education itself is rooted in the Latin word *educere* (to lead out and *educare* (to lead into). In simple terms, education is merely leading one out of ignorance and leading a person into knowledge. But where one is denied such an opportunity what happens? That person becomes a moron, an ignoramus. Then to misinform such a person is a great deformation as such. Woodson's book is hinged on the fact that Black people of his day were being culturally indoctrinated, rather than taught, in American schools. This conditioning, he claims, causes Black people to become dependent and to seek out inferior places in the greater society of which they are a part.

Penguin Random House, an online paper stipulates that “*The Miseducation of the Negro*, is Woodson's most popular classic work of Black social criticism, drawing on history, theory, and memoir. As both student and teacher, Woodson witnessed distortions of Black life in

the history and literature taught in schools and universities”. The miseducation borders much on distortions of the curriculum, and lack of integrating the people’s culture and tradition as well as their world-views in training them. Such a form of their miseducation negates the mother tongue of the people. This why in Africa, pupils were taught that A is for Apple even when in their wildest imaginations, they have seen Apple then. Likewise, pupils from the River Niger area were taught that Mongo Park discovered River Niger even when they swin and fished in the same river. What a misinformation as a result of faulty education of the Negroes.

Dependable and Dependent Africa

Many countries of the West still dependably scramble for Africa as many African nation-states are ironically very much dependent on the countries that gave them independence. In another sense, some colonial masters are dependably under-developing the few African countries they colonized. However, one must recall that the death or the near collapse of industrialization in Europe due to an abysmal shortage of manpower and an awful lack of *raw materials* made Continental Africa vulnerable to the target of the West. Such is the whole idea behind their explorations and their great expeditions. That was the beginning of the scrambling for Africa. There are, therefore, ravages of colonization in place of slavery and a return to the sad phenomenon of neo-colonization as if to say that colonial masters forgot something precious on African soil.

Bart-Williams (2020) in a TED talk maintains that the Western world with its free aid is systematically destabilizing the wealthiest African nations with the impression that Africans are poor and dying thereby continuing with their aid and presents. Africa is merely thought to be surviving on the mercy of their free aid with the presence of their International Organizations. For Mallence, what one hand gives under the flashing light of cameras, the other takes in the shadows.

Lumumba (2023) equally gave a touching speech advising African leaders about the economic impact of China on the African continent. He also warns about African leaders with regard to the plans China has in becoming a central player in Africa’s urbanization push, as a huge percentage of the continent’s infrastructure initiatives are being driven by Chinese companies and/or backed by Chinese funding. In a *YouTube online* interview, Mulumba (2023) fought in favour of making Africa great again as he unpacks Africa-China relations. He seems to be advocating for better governance on the African side to ensure that African stakeholders benefit from engagement with the Chinese in terms of trade, investment and loans. The term "debt-trap diplomacy" was coined by Brahma Chellaney to describe China's predatory lending practices in which poor countries who are overwhelmed with unsustainable loans would be forced to cede control of strategic assets to China(Chellaney, 2017).

Many years ago Kwame Nkrumah, the then president of Ghana, made a compelling case for the unification of Africa in his book, *Africa Must Unite*. He referred to the untold pains of African bondage thus: “So long as we remain balkanized, regionally or territorially, we shall be at the mercy of colonialism and imperialism”. There is, however, a great need for new socio-political cum economic Continental African independence. Bob Marley was foremost in this crusade for the emancipation of Africa when he prophetically sang in the track *Redemption song* thus: *emancipate yourself from mental slavery none but ourselves can free our minds...* Continuing, Kwame Nkrumah (1963) admonishes in one of his enduring speeches to all Africans thus: “To us, Africa with its islands is just one Africa. We reject the idea of any kind of partition. From Tangier or Cairo in the North to Capetown in the South, from Cape Guardafui on the East to Cape Verde Islands in the West, Africa is one and indivisible”. This is a call for the revival of *Ubuntu* of the South Africans, Iroegbu’s *Belongingness of West Africa* alongside Kanu’s *Igwebuike* and Asouzu’s *Ibuanyidanda* and all the paraphernalia of liberation concepts from dependency. Many scholars of history and philosophy via their publications like *How Europe Underdeveloped Africa* and *Stolen Legacy* tried to uplift Africa again from the dungeon of underdevelopment in which we were dropped into by the imperial masters of progress.

However, if you wish to destroy a people, try and destroy their language and then their culture. That’s what the colonisers perfectly did to Africans. How can we have African Science and the corresponding African Technology outside African Language with proper and basic African Philosophy and African Philosophy of Education? How can Africans develop without her culture? To this end, Okere (1983) has emphatically demonstrated that philosophy is the hermeneutics of culture. The Cambridge English Dictionary states that culture is “the way of life, especially the general customs and beliefs, of a particular group of people at a particular time.” The word is used in a general sense as the evolved ability to classify and represent experiences with code or symbols and to act imaginatively and creatively. Since we have been deculturated, is there any hope that our philosophy that guarantees our education will thrive amidst other philosophical traditions? China, Australia, Malaysia and India were colonised. UAE was under British protection for years and never lost its culture and language. China and India kept their language and their cultures which makes them greater than their colonisers. Many African countries were made to learn and continue to learn another foreign language of their master colonizers knowing full well that speaking a foreign language is not a sign of intelligence but a sign of allegiance. For example, with all the multifaceted languages in Nigeria, why must the colonial master import new ones as English, and later French, as the second lingua franca? But such was a functional expression of colonialism. This remains the mental slavery Bob Marley had earlier cried out against. Technological advancements and scientific prowess adopt and hear any language. Japan and China as the hubs of industrialisation in the world as well as Dubai as the hub and centre of every known merchandise do not speak English nor French yet technology and tourism obey them. Learn and speak your languages for functional development.

Decolonization Project with African Philosophy of Education

One of the policies and systems that helped colonization to thrive was ignorance as a result of the miseducation of Africans. Ignorance simply deals with a lack of knowledge which is power and mis-education championed it. If one is properly educated, one will be properly built for the challenges of the future. This project is designed with a proposal for the African Philosophy of Education. However, what was the Philosophy of Education many of us still drink from like? Philosophy of Education, however, defines the extent and determines the needed limits of the curriculum at every stage of teaching-learning. This singular but unique project will appreciate perception and trends in education and then plunge into the African Philosophy of Education for African Decolonization

Perceptive on Education

Education is derived from two Latin words thus: *educere* (leading out) as the process of leading one out of ignorance and *educare* (leading into) as the consequent act of cultivating or leading one into knowledge. Education means the ability to lead one out of ignorance and train or lead one into knowledge which is power. Education, formal or informal, therefore has a normative implication of dealing with ignorance with all the instruments of knowledge. And the product is always discipline that is value oriented. Education in this regard is a human enterprise that trains and tames the animality in human beings with rationality. Education, therefore, is an all-round project as it positively affects the holistic and societal development of the human person for himself and society. This is why John Dewey asserts that Education is not preparation for life; education is life itself. This is why Hugo Victor says that he who opens a school door, closes a prison. Education is the bedrock of every successful country. As one of the oldest industries in human history, education is the main instrument employed by society to preserve, maintain and grapple with its social balance; hence a society's future depends largely on the quality of its citizens' education. Education, therefore, is an instrument of change and value orientation. However, Mandela, N. (1990) was credited with this speech at Madison Park High School, Boston, 23 June 1990, thus: "Education is the Need for most powerful weapon which you can use to change the world."

African Traditional Education

Europeans' invasion, expedition and exploration of Africa boomed with slavery, colonization and other developmental ills. Africa was and has existed with vagaries of human enterprise like indigenous or traditional education and all forms of enterprising merchandise before the advent of Whiteman and his cohorts started to partition and plunder Africa. African Traditional Education was a means of transmitting one's culture from one generation to another. Martins-Umeh (2018) writes "indigenous system of education is the training that our forefathers gave that was indigenous to every society"(p. 88). It is a process of bringing about a relatively permanent change in human attitude within human society.

Education is a very important aspect of every society and a major determinant of how far society can rise in progress. This is because no nation can rise above the quality of its educational system. Mara (2006) asserts that African Traditional Education is aimed at inducting the members of the society into activities and modes of thought that align with the norms and values of the society. Mara, further maintains that African societies were noted for their rich cultural heritage which was preserved and transmitted from generation to generation through a system of traditional education.

In line with the above assertion of Mara, the process of education in African traditional society was intimately ingrained in the social, cultural, artistic, religious and recreational life of the community. Notably, the ideas of schooling and education were integrated into the traditional system. The traditional system of education incorporated the ideas of learning skills, social and cultural values as well as norms into its purpose and method. Hence, in African traditional society, the education of her progenies started at birth and continued to adulthood (Murray, 1967). African traditional system of education has been described as education that prepared one for one's responsibilities as an adult in his home, village or tribe.

Notably, the African philosophy of traditional education was quite pragmatic and aimed at providing a gateway to the life of the community. It was based on the philosophy of productivity and functionalism, practicality and workability. It was utility based and in African education, there is an end in view such that anyone who has undergone this level of education was expected to have acquired the competence and shows it in the course of his performance. African Traditional Education is a practical means of inculcating knowledge, skills and gaining the expected empowerment. Therefore, Mara John K. further avers that though there were few theoretical abstractions, the main objective of traditional education was to inculcate a sense of social responsibility of the community to the individual members, who were becoming contributing members of the society, (Mara, 1998). Hence one of the major features of traditional education was the apprenticeship model of learning, whereby people learned under masters like the Igbo Apprenticeship System (*id est Igbaodibo*). Traditional education is therefore a process by which every society attempts to preserve and upgrade the accumulated knowledge, skills and attitude in its cultural setting and heritage to foster continually the well-being of mankind.

The foremost focus on African vocational education was the preparation of African children for their responsibilities in the community. Traditional African Education is 'the bush school' that trains the young ones in preparation for different walks of life via their age grade or during initiation ceremony into different phases of life or the other. African Traditional Education informally exposed and initiates one into African culture, tradition, values, norms, and skills on how to be lively and practicable. Sadly, we are losing the warmness of Africa and the curriculums have not helped in restoring this warmness.

Colonized Western Philosophy of Education

Colonialism would have been the best for African Nation States if it has been a form of tutoring or mentoring to bring out the best in Africans for Africa, who then would be complaining? The effects of colonialism seem to be double-edged sword. There is a positive side to the coin with regard to the introduction of a formalized system of education, the advent of Christianity and economic perspectives. Negatively, colonial education rubs African being thereby trying to recreate an African person into a European maroon. Ezeani, E (2013) quoted a Briton, Lord Macaulay's Minutes on Education on the aim of their colonial education in the colonies of Africa thus: "to train at least a class of persons Indian (or Africans) in blood but English in opinion, in morals and intellect"(p.22). Such was behind whatever informed the colonizers and their education for Africans even with regard to the French Policy of Assimilation. In this process, every Africa and her black nature became fake and original and must be Westernized or Europeanized. Such education in the end estranged African man from his environment and his very person. As Ezeani (2013) lamented: "For a good number of Africans, adoption of anything foreign is a mark of onye ma ife (civilized person) as this is interpreted to be a symbol of education...education became associated with western knowledge and culture"(p.34). By this, we become inferior to them losing our sense of worth. But this was not what education ought to be. It ought to be integrally holistic and sums up every facet of societal life. Ezeani (2013) continues laments thus: "One of the most serious negative impacts of colonial education on Africa is de-Africanization of Africa-a process which dispossessed the people of their culture, values, languages and human dignity"(p.25). What then remains of an African person?

Unfortunately, Africa is yet to recover from the Whiteman's plundering and the consequent capital flow from Africa in the name of colonization after years of slavery. African still suffers the stolen legacies and the inherent indoctrination that everything black is evil alongside the confusion in our founding fathers that were trained in European mentality and clothed with colonial garb to witch-hunt their brother Africans. Why Colonial Education instead of African Education? As far back as 1933 Carter G. Woodson published *The Miseducation of the Negro*. Is the Nigeria Amalgamation of 1914, not a hoax but an unholy alliance between the Jihadists of Othman Dan Fodio and the colonial master on how to share Nigeria peacefully without war? Till now, 2020AD, many African countries are still paying uncompromised allegiance with financial obeisance and socioeconomic cum political dependence to the countries that colonized and gave them the much-lauded independence, especially with regard to countries like France where most critical issues of her colonized countries are still decided by them. What of Nigeria where the British influence is still dependent?

The pessimistic effects of the colonial system of Education in Africa are closely associated with the aims of the colonizers as stated in Lord Macaulay's (a Briton) Minutes on Education. For them, therefore, their education for us was "to train at least a class of

persons Indian (or African) in blood but English in opinion, morals and intellect.” French colonies applied the same inhuman methodology in view of recreating persons who are Africans in blood, but French in opinion, morals and intellect. Such was Britain’s and French policies of assimilation explicitly intended to be accomplished. Their pattern of colonization of Africa required that Africans should discard their world-view and adopt that of their almighty colonial masters be it of English, Portuguese, French, Spanish or the Arab world. Hence, the instrument of their teaching or Education was for them the most efficient for their plan to be accomplished.

Plans by Africans for African Education

The African Union (AU) is a continental organ with 55 member states that make up the countries of the African Continent. On 9.9.1999, the Heads of State and Government of the Organisation of African Unity (OAU, 1963-1999) issued the Sirte Declaration calling for the establishment of an African Union. It was officially launched in 2002 as a successor to the Organisation of African Unity (OAU). The OAU, now AU, was the manifestation of the pan-African vision for an Africa that was united, free and in control of its destiny in response to the aspirations of Africans for brotherhood and solidarity. The guiding philosophy was that of Pan-Africanism which centred on African socialism and promoted by African unity, the communal characteristic and practices of African communities, and a drive to embrace Africa’s culture and common heritage. This guiding philosophy ought to affect the needed education that is just African. However, one of the main objectives of the AU was to rid the African continent of the remaining vestiges of colonisation and apartheid for 350 years then in South Africa. OAU then with this formation tries to organize and cooperate for the holistic development of Africa by jointly moving towards the eradication of all forms of colonialism from Africa. One may see that it as a response to Bob Marley & Wailer's prophetic lyrics calling Africans to unite thus:

Lyrics

Africa unite/'Cause we're moving right out of Babylon
And we're going to our Father's land
How good and how pleasant it would be
Before God and man, yeah
To see the unification of all Africans, yeah

So, Africa unite
Afri, Africa unite, yeah!
Unite for the benefit (Africa unite) of your people!
Unite for it's later (Africa unite) than you think!
Unite for the benefit (Africa unite) of my children!
Unite for it's later (Africa uniting) than you think!
Africa awaits (Africa unite) its creators!

Africa awaiting (Africa uniting) its creator!
Africa, you're my (Africa unite) forefather cornerstone!
Unite for the Africans (Africa uniting) abroad!
Unite for the Africans (Africa unite) a yard!

The Directorate of Education, an organ of AU, in her mission statement agrees to a responsibility of contributing towards responsive educational systems for Africa thus: “to contribute towards revitalized, quality, relevant, and harmonized education systems responsive to the needs of Africa, taking into account Africa’s aspiration and capacity in terms of human and material resources; systems that produce Africans with appropriate attitudes, values, knowledge and skills to facilitate attainment of the AU vision; systems that generate applied and new knowledge and contribute towards its harnessing for meeting Africa’s challenges as well as placing Africa firmly within the core of the global knowledge economy”, (AU Agenda 2063).

Hence, there are other steering committees like Continental Educational Strategy for Africa CESA 16-25 with their “ten-year continental education strategy (CESA) presented to the Ministers for adoption as a response to the AU Agenda 2063. It is in line with the Global Education 2030 Programme and contributes to the achievement of objective 4 of the SDGs. CESA 16-25 calls for a paradigm shift towards transformative education and training systems to meet the knowledge, competencies, skills, research, innovation and creativity required to nurture African core values and promote sustainable development”. Another one, *Pan-African Institute for Education for Development (IPED)*, is a specialized institution of the African Union, tasked with the responsibility to function as Africa’s Education Observatory ensuring quality, responsive and inclusive education development in Africa. Likewise, there is *Education Management Information Systems (EMIS)*. EMIS is a very crucial and decisive area of focus in education development in Africa. These are efforts by Africans via AU to give Africa an African Education with an attendant and proper and fitting philosophy. It’s time to realise that Africa is a beautifully *attractive* continent with great many human and natural resources. Of course, Africa has been very attractive to the West world and that has given chance to explore it. Expanding this idea, an eloquent Kenyan lawyer, and erudite orator Prof. Patrick Loch Otieno Lumumba (2019), has this to say about the ever attractiveness of Africa in one of his speeches, what an interesting long quote thus: “Africa has always remained attractive. All through the ages, she has always been attractive. It was attractive to the Portuguese and even to the Spanish. It was attractive to the Arabs and also to the Jews. Africa was attractive to all these people, but the good news is that Africa is attractive again... they invite them to the best places, it's interesting. They tell them this is how Russia is going to work for the benefit of Africa. That is how attractive she is. It is so attractive that the Germans also invited our leaders to Berlin. Her attraction also caught the eyes of the Arabs as they invited them to Doha”. However, PLO Lumumba was very articulate to question their continued invitation to Africans. Why haven’t they invited Latin American countries or Arab countries? It is only Africans who

have been always invited severally. Is it a bad thing? But, why African countries only? It is a truism that they always use us to their advantage. Complimenting the beauty of Africa, moreover, he says, “When I look at Africa and see how attractive she is, one word comes to mind 'globalisation. When they talk about globalization, they talk about it as if it were new. Africans were once globalized as a commodity in the slave market, we were sold everywhere in the world, that was globalization. Then we were globalized again through colonization. Then, again, through neo-colonization. Now we are being globalised again in the context of opening our markets....The answer to why Africa is so attractive is simple: Economic gains”.

Continental Africa needs her own African Philosophy of Education that is pertinent to her culture, circumscriptive of her world-view and very typical of her age-long academic quagmire as well as her educational problematiques. African development as a result of proper decolonization of all the institutions of colonization rests more on well-defined mapped-out curriculums and therefore recommends a functional African Philosophy of Education for African emancipation and pursuit of African developmental-oriented goals thereby *rejig* Africans for a better world. A proper Appreciation of African Philosophy from African Philosophical tradition reassures an African Philosophy of Education.

Proper Appreciation of African Philosophy

There is an African Philosophical Tradition which has given room to African philosophical enterprise. African Philosophy through many debates, after barrages of doubts of its possibility, has finally shared in the world philosophical heritage as a subject area of its own. Kanu (2015) thinks that “African Philosophy is one of the resilient and fastest growing areas of human inquiry”(p.xvi). A functional African Philosophy is simply appreciatively defined as a discipline and a movement. African Philosophy has come to stay and Kanu (2015) reiterates such an idea thus, “the question of whether there is an African philosophy or not has been overtaken, captured and conquered by African philosophers. ”(p.xvi).

Definition as a Discipline (Etymological, Traditional and Scholarly): African Philosophy traditionally is knowledge of African realities and African realism in their englobing universal principles. Iroegbu, P. was very premier in giving this succinct definition. In this definition, one can read a kind of defence as regards African philosophy. This is why for Iroegbu (1994) African philosophy is a *philo-sophia*, a quest for African wisdom. Moreover, as a discipline, African philosophy is the love of African wisdom, that is, *Philosophia Africana*. However, Socrates in epitomizing the idea of philosophy as pursuing wisdom defines philosophy as the pursuit of wisdom. One, therefore, defines African philosophy as the pursuit of African wisdom. African Philosophy, therefore, is *scientia rerum per ultima causas* within African realities. It is the search for the unaided authentic human knowledge that is philosophical and African. It is the habit of every wise and reasonable African man.

Definition of a Movement: Movement connotes a kind reaction and denotes a strong activity. Consequently, African Philosophy as a movement is a clarion invitation by Bob Marley's redemptive insinuation to "emancipate yourselves from mental slavery...none but ourselves can free our mind". His redemption song demands a total breakaway from the stereotype innuendoes that philosophy is the prerogative of the West, therefore, questioning directly our human nature as *homo sapiens* and *homo cogitans* as well as *animal rationalis*. As a movement, African Philosophy, rooted in and springing from African philosophical tradition, is a cursory look into the problematiques and prospects of Africa as part of the world's philosophical heritage. As a movement, African philosophy is an effort at recovering all lost status as a result of the stolen legacies with regard to philosophy and its origin. As a movement, African Philosophy searches for the authentic knowledge that is Philosophy and African within and or outside the African cultural world-view.

Definition of African Philosophy as a Disciplinary Movement

In Contemporary times, African Philosophy is primarily a discipline and secondarily a movement. It is more of a movement as it tries to reclaim its position as a discipline within the world of philosophical heritage. It is, therefore, fundamentally a disciplinary movement as it tries to rediscover itself within the world's philosophical heritage and equally establish itself as such. In lato sensu, African Philosophy is that branch of knowledge that grew from African Philosophical Tradition as a philosophy done within and without continental Africa for humanity as a human enterprise with regard to authorship, scholarship and literature. Moreover, the adjective African qualifies the noun Philosophy and beyond delimiting it, it expands such critical enquiry on the far side of just African. In stricto sensu, it is that course that is African and Philosophical within the limits of Africanity and philosophicality or Africanness and Philosophicalness.

However, such profundity in the critical appreciation of African cultural worldviews makes veritable moments for African philosophy. With the methodological moment and proper hermeneutics, one can dependably and realistically infer that African Philosophy is Philosophy with an African source and is nourished from African culture as its cultural reservoir and primary critical nourishment. Okere (1983) was the *primus inter pares* in asserting authoritatively that culture is the foundation of Philosophy by hermeneutically engaging Paul Ricoeur extensively on the existing relationship between culture and philosophy thus, "It is by interpreting the symbols of a culture that one can arrive at reflection, philosophy." (p.124). Okere (1983) opines that Ricoeur defines reflection as the connection between the comprehension of signs or symbols and self-comprehension. In a methodical process from culture to philosophy, the movement from symbols to reflective thought, Ricoeur proposes three stages, or levels of interpretation: the phenomenological stage, the hermeneutical stage and the reflexive stage. Thus for Ricoeur, one can philosophise from culture, or at least from those elements of culture that can be called symbols.

African Philosophy is Philosophy as it is done in and for Africa and others. It is a by-product of human enterprise on people's culture. It is a philosophical tradition that is African within the mainstream of Philosophy as a systematic study. African Philosophy is the critical and universalizing interpretation of the culture and the world-view of African people by philosophers within and outside the African continent. It is philosophy done within African philosophical tradition designating the *corpus* of African philosophical writings. However, African Philosophy, like other philosophical traditions, has a historical development along the path of human consciousness, critically encountering their realities.

This is against some philosophers' views and philosophical currents trying to demean and oppose the existence of African Philosophy. African Philosophy, therefore, is a systematic study within the limits of the *Africanity* of Philosophy and *philosophicality* of African realities and heritage. Osuagwu (1999) in his criteria for the scientific *philosophicality* and scientific *Africanity* of African Philosophy was apt to note thus: "African philosophy is at the same time African and philosophical. In and by these terms, we are searching, on the one hand, for the genuine *philosophicality*, i.e., formal scientific philosophy, of the said African enterprise, and on the other hand, for the authentic scientific *Africanity* of that scientific philosophy. These two basic scientific criteria make African philosophy bear the characteristics marks of its particularity and universality". Amidst all sorts of bizarre and false ideas on the capability of African men to philosophize, questioning the depth of their philosophy, one can boast of African philosophical scholarship as well as African authorship. However, Iroegbu (1994) an optimistic contemporary philosopher was very apt in defining African philosophy as: "the reflective inquiry into the marvels and problematics that confront one in the African world, in view of producing systematic explanation and sustained responses to them. It is an inquiry with two aspects: philosophical and African"(p.138).

Now we turn to Branches of African Philosophy. However, African philosophy has a beautiful history that is shrouded in controversies and conspiracies of lies which started with the total denying of African philosophy until the question *can there be African philosophy* unto the era of *identifying African philosophy with mere records of facts* thereby derogatorily seen it as Sage philosophy and other unpleasant nuances. However, the work of Okere having acknowledged such existence of African Philosophy talks of the possibility. African philosophy, therefore, presupposes a history of systematic history African philosophy and based on this history we talk of its periodization. Many Philosophers have attempted greatly in giving the periodization of African Philosophy that started according to Jonathan Chimakonam in *Onuma* (that is 'Frustrated' by colonialism and racialism as well as the legacies of slavery, they were jolted onto the path of philosophy) as against wonder of the Ancient Greek Philosophy.

Jonathan Chimakonam had his own patterned periods of African Philosophy between 1920 and 1990: as Early, Middle as well as Later periods and New Era. Osuagwu, I and Iroegbu,

P were astute in doing so by dating theirs as far back as the 17th century in Europe. Iroegbu, P., (1994: 123) x-rayed different epochs of African philosophy. Equally, Osuagwu was popularly detailed in a positing historical method which nevertheless takes care of the reason why philosophy is *a wonder* (for Western philosophy) and *Onuma* (for African Philosophy according to Jonathan Chimakonam). In the words of Osuagwu, I (1999) “Not until we have a reasonable alternative, we shall, it has been declared, adopt the existing European system of historical dating and classification of African Philosophy”(p. 39).

Hence, the periodization or classification is Ancient African Philosophy, Medieval African Philosophy, Modern African Philosophy, and Contemporary African Philosophy. Iroegbu (1994), however, gave 12 main branches (as against minor or applied areas of philosophy) of into which basic African philosophy would develop and be studied as Main Branches: Logic-*Ezemezu* Logic for Jonathan Chimakonam, *Nka* for Kanu, Metaphysics (cum Theodicy), Epistemology, Ethics, Cosmology, Anthropology (Philosophical and Cultural), Socio-Political Philosophy, Axiology, Aesthetics, Hermeneutics/Linguistic Philosophy, Psychology and History of African Philosophy. However, the Minor Branches according to Iroegbu 1994) nevertheless gave sub-branches of African philosophy as-Minor Branches of Philosophy. There are many minor branches of Philosophy and they are technically regarded as *Applied Philosophy or Philosophy and Special Discipline*. Applied African Philosophy, therefore, is any African Philosophy in combination with any other Special Science or discipline. Hence Applied African Philosophy has to do with *the African Philosophy of something* as shown below: African Philosophy of Sciences, African Philosophy of Arts, African Philosophy of Education and other African Philosophies of...

African Philosophy of Education

Education is a very important aspect of every society and a major determinant of how far society can rise in developmental progress and otherwise. This is because no nation can rise above the quality of its education. Quite dauntingly, the educational system in Nigeria lacks consistency. It is so disheartening that today, amidst the lingering system that has been in place over the years, there are unchecked imported educational systems that are foreign to the African world view starting with Montessori and Chinese Educational systems. Education in this regard is people-oriented and therefore culture-bound as it affects the way of life of the people. As African people, we need African education and proper philosophy backing it.

Philosophy of Education is an applied philosophy. It is an application of philosophical principles and a kind of intelligent questioning of teaching methodologies and learning principles as depicted in every field of education *per se*. It is within the proper limits of Philosophy of Education therefore to define the appropriate boundaries of the curriculum and its content development with regard to teaching and learning. It is an indubitable fact that no nation rises above the quality of its educational system. The quality of any

educational system is within the bounds of the curriculum. It is, therefore, with the limits of the Philosophy of Education to delineate the content of the curriculum with which the teacher teaches and what the pupils or students learn. Ezeani (2013) summarizes it thus: “In the philosophy of Education, philosophy is a tool with which to examine education, its nature, its aims and its relevance in a given society. It also helps in the formulation of educational content or curriculum”(p.45).

It is now pertinently clear that we need a system of education that is African for Africans. In line with this, Emefiena (2013) in his book *A Philosophy of Education For African Nations* writes: “As independent nations with self-governance for over 50 years in many cases, African government must be held accountable for the content and the philosophy of education with which their young people, who are future leaders, are provided. The buck stops with the African Governments”. (p.124). It is sad to note that most philosophy of education in Africa is adopted from and still dated to the yore days of the colonial masters. Their educational system disfavour our entire societal life and indigenous languages and they never took cognizance of our mother tongue thereby giving us a bilingual educational system which Ezeani (2013) would have recommended thus: “for there is no doubt that a bilingual African Child is linguistically richer and sociometrically and psychologically healthier than his or her monolingual counterpart. Many African countries are in these shackles of ignorance in the educational system” (p.132).

Africa as a continent is very peculiar. Her peculiarity has to do with the blessings of her natural and human resources alongside her privileged opportunity of being the mother and cradle of civilization. Africa must be acknowledged as part of the world's educational heritage as such, hence the need for philosophy. African Philosophy of Education is most *ad rem* for the nations in developmental crisis after these years of slavery, colonization, and continued capital flow. Such an African Philosophy of Education will address and attend to African problems from an African point of view. This is why the African Philosophy of Education, as an applied discipline, is the application of African critical wisdom and other African philosophical issues on African education as a process of leading one out of ignorance and consequently leading the same person into knowledge. African Philosophy of Education is for credible African education. In this line of thought Mbakela and Luthuli in Ezeani (2013) opine that “African Philosophy of Education...has to do with reflecting upon, analyzing and criticizing the current African situation and education system” (p.15). As a developing nation-state and continent of the global south, Africa needs a kind of education that will confront its realities amidst other nations of the world. This is why African Philosophy Education should be dynamically progressive and enthusiastically historical, developmental in scope and apologetic in style as it exposes Africans to their past glory and assures them of a prospective future in view of exploring the world. African Philosophy of Education must borrow heavily from African Philosophy as reiterated above. For Iroegbu, P (1994), however, African Philosophy is a *philo-sophia*, a quest for African wisdom. African Philosophy of Education is a minor *philosophia*, an African quest for

African wisdom. It is an African critical thinking on education as a process of teaching and learning formally and informally. African Philosophy of Education is a discipline done in an African context with different aspects and complexities of teaching and learning amidst challenges as an African person. In this respect, the African Philosophy of Education is a contextual education.

African Philosophy of Education For African Decolonization

A Review of the Speech of PLO Lumumba that centred on the fact that *We Must Decolonize our Education System and Revolutionize our Curriculum* gives credence to the African Philosophy of Education for African decolonization. Decolonizing African education is the realistic opinion and stand of PLO Lumumba as shown in the *Youtube of June 19, 2023*. He began by appreciating the efforts of Africa and Africans, our hero's past. Pan-Africanism, beyond the romanticism of solving all African problems, is the world-view of Africans with regard to what they can do to give Africans and others a sense of direction in spite the fact of the African predicaments of slavery and colonialism and neocolonialism. Pan-Africanism champions proper education of the African youths in view of their better future than continuous service of the colonial infrastructure. African Education is one of the keys to achieving freedom and liberation from imperial masters. The colonial masters invading Africa colonized African education. Their education for Africa was geared toward their credit, a mere indoctrination of young Africans, just training them to go back for the good and service of the colonial masters.

Most of the European-trained figures were Nnamdi Zik, Kenneth Kaunda, Julius Nyerere, Sedar Leopold Senghor, Cheikh Anta Diop, Nelson Mandela, Kwame Nkrumah, Marcus Garvey, Pixley Isaka Seme, Fela Anikula Kuti, Miriam Makeaba. Most of these people were young happy *slaves*. Their education is simply an indoctrination against one's backs. These were educated for the colonial masters as their agents but unfortunately, they came back and got engaged in the African revolution. Pan-Africanism remains a kind of revivalism in the African spirit. There is something that unites us as Africans and it's Pan-Africanism. Their educational system was meant to teach Africans to think like them. Their education was not designed to develop Africa but to continually milk Africa. The whole idea of the colonial master's education in Africa is to create an African man in a European mentality, an automaton. They trained an Africa just to have skills for the white man, trying to criminalise everything African.

Africa must rise again even when the post-colonial masters are not resting. We need to transform African education knowing that their education has been *Mis-education of the Negro*. The content of the curriculum of Africans must be known. It must African oriented if we are to be masters of our affairs. Is there anything Pan-Africanism in the content of our curriculum? It seems we import ideas to the detriment of our realities. What of Medicine and medical cure within our natural resources? The books used were Europeanized. All in a

bid to retain their colonial manipulations. But Pan-Africanism has come to stay so that we cannot run away from our Africanness. This was the thrust of the Negritude movement. As against *Dubito ergo sum, cogito ergo sum* of Descartes. Africa was in a hurry during independence. Where is our profession? Most of our education is without philosophy. Our Universities are limp. Our universities are still affiliated, we are all the more conditioned. Our professionals move in drones to oversea studies and work with a total lack of patriotism. What is Pan-African about all these? Many things African still relegated to European. When do we mainstream our gifts and knowledge? What are we doing with our engineers?

PLO Lumumba summarized the whole idea by demanding the decolonization of our educational system by revolutionising our curriculum and finding and developing by localizing the content of our curriculum. Who teach in our kindergarten and foundational levels and colleges of education (Teachers Training Colleges). We must revamp our curriculum. Africa is at the crossroad of educational development. How much is African education reflect African for effective?

Conclusion

African Philosophy of Education, nevertheless, is aimed at enhancing the African world-view which should be seen in the development of curriculum, implementation and accommodating African realities which will in turn build the authentic personality of the African person. African Philosophy of Education starts with the decolonization of Western and foreign education and educational policies devoid of African content and rooted in African realities. Until Africans are educated within the bounds and limits of Africa, our development remains borrowed and ever-dependent. One must acknowledge that development is the level of man's consciousness of and conscious interference in his environment. African Philosophy of Education in recent times pictures the three Cs that the Europeans came with which are, *Colonization, Christianization* and *Commercialization*. In the same vein, curriculums introduced into African schools were such that reflected the major aims of their voyage expedition that turned into exploitation. African Philosophy of Education should now be for Africans for the world.

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UNE ÉTUDE COMPARÉE DE *LES MOUCHES* DE J-P SATRE ET *LA MARMITE DE KOKA MBALA* DE GUY MENGA

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Résumé.

*L'un des moyens les plus efficaces de mettre les œuvres littéraires africaines en lumière est de les juxtaposer à d'autres œuvres classiques des pays différents. Parfois, des œuvres d'auteurs différents, de nationalités différentes et d'époques différentes présentent des thèmes, des pensées et des philosophies similaires. Et ils ciblent des publics d'origines différentes mais qui ont des problèmes et préoccupations évidemment similaires. Dans son ouvrage *Les Mouches*, Jean-Paul Sartre applique sa philosophie d'existentialisme à un texte adressé à un public français du XXe siècle. De la même manière, Guy Menga utilise son œuvre *La Marmite de Koka Mbala*, adressée au public congolais vers la fin du même siècle pour étayer de nombreux concepts d'existentialisme. En utilisant la sociocritique comme cadre théorique, l'objectif principal de cet article est de faire une analyse comparative de ces deux œuvres, de leurs auteurs, les périodes, les sociétés et les messages particuliers élucidés dans ces œuvres. L'article conclut que, puisque des concepts philosophiques similaires peuvent être appliqués aux textes de contextes différents dans le même but de proposer des solutions aux problèmes humains dans son existence, cela prouve que ces problèmes humains sont fondamentalement les mêmes, indépendamment de la couleur, la race, la langue, la société ou la religion. Chaque être humain désire à avoir de la liberté. Malheureusement, cette liberté vient avec une lourde responsabilité. Une interrogation régulière de notre système de croyances personnelles et collectives serait pertinent si nous voulons maîtriser les conséquences et accepter les responsabilités qui s'attachent à la liberté tant désirée.*

Mots clés: Philosophie, Existentialisme, Liberté, Responsabilité, Comparaison.

One the most efficacious ways of bringing the African literary works to limelight is to juxtapose them with other classical works from other parts of the world. Sometimes, works of different authors, different nationalities,

and different periods present similar themes, thought and philosophies. And they target audiences of different origins but obviously similar worries. In his work Les Mouches, Jean Paul Sartre applies his existential philosophy to a text addressed to a french audience of the 20th century. In the same manner, Guy Menga uses his work La Marmite de Koka Mbala, addressed to the Congolese in the later part of the same century to buttress many concepts of the existential philosophy. Using sociocritic as the theoretical framework, the main objective of this paper is to do a comparative analysis of this two works, their authors, periods, societies and particular messages elucidated in these works. The paper concludes that, since similar philosophical concepts can be applied to texts of different contexts with the same aim of proffering solutions to existential human problems, these human problems are basically the same irrespective of colour, race, language, society or religion. Every human being wants freedom. Unfortunately, this freedom comes with a heavy responsibility. A regular interrogation of our personal and collective belief system would be of immense importance if we are to master the consequences and accept the responsibilities that go with the much desired freedom.

Keywords: Philosophy, Existentialism, Freedom, Responsibility, Comparison.

Introduction

L'un des moyens les plus efficaces de créer un nouveau monde littéraire à partir de deux sociétés différentes consiste à comparer des œuvres littéraires originaires de ces sociétés. En procédant ainsi, le chercheur met en parallèle les auteurs et leurs idées, leurs sociétés, leurs personnages, leurs styles, leurs mouvements et leurs époques. En mettant en évidence les différences et les ressemblances par le biais d'une analyse critique, on parvient à une conclusion et une nouvelle idée, un nouveau monde voit le jour. Tel est l'objectif de ce travail.

Certains auteurs ont, dans leurs œuvres, défini, expliqué et subdivisé les méthodes d'analyse comparative, allant au-delà de la manière traditionnelle d'énumérer les différences et les similitudes entre deux choses. Adiyia et Ashton s'accordent à dire que "Conventionally, comparative analysis emphasized on the "explanation of differences, and the explanation of similarities" - « de manière conventionnelle, l'analyse comparative met l'accent sur l'explication des différences et l'explication des similitudes.» (Notre traduction) Ils vont même plus loin en déclarant la valeur de l'analyse comparative, affirmant que "This helps to establish relationships between two or more phenomena." - « cela aide à établir des relations entre deux ou plusieurs phénomènes.» (Notre traduction) (Adiyia et Ashton 1). Ragin dans

ses oeuvres soutient que les méthodes de recherche comparatives permettent au chercheur d'étudier de plus près les similitudes et les différences entre les cas comparables en rassemblant des cas similaires et en les comparant.

Tilly cité par Adiyia et Ashton, en énumère quatre, parmi de nombreuses façons de mener des études comparatives, ce sont :

- A. Individualizing comparison. This contrasts a small number of cases in order to grasp the peculiarities of each case' (1984, p. 82).
- B. Universalizing comparison which 'aims to establish that every instance of a phenomenon follows essentially the same rule'
- C. Variation-finding comparison seeks to establish a principle of variation in the character or intensity of a phenomenon by examining systematic differences between instances'
- D. D. Encompassing comparison 'places different instances at various locations within the same system, on the way to explaining their characteristics as a function of their varying relationships to the system as a whole'. (2)

- A. Comparaison individualiste. Cela met en contraste un petit nombre de cas afin de saisir les particularités de chaque cas » (82).
- B. La comparaison universelle qui "vise à établir que chaque instance d'un phénomène suit essentiellement la même règle"
- C. La comparaison de recherche de variation cherche à établir un principe de variation dans le caractère ou l'intensité d'un phénomène en examinant les différences systématiques entre les instances
- D. La comparaison englobante « place différentes instances à divers endroits au sein du même système, pour expliquer leurs caractéristiques en fonction de leurs relations variables avec le système dans son ensemble ». (2) (Notre traduction)

Ainsi, l'étude comparée a été une méthode d'intérêt dans de nombreuses disciplines pendant longtemps.

Par une sélection aléatoire, deux drames d'auteurs différents ont été choisis. A savoir : *Les Mouches* de Jean Paul Sartre et *La Marmite de Koka-Mbala* de Guy Menga. Cet article examinera brièvement la biographie des deux auteurs : Jean-Paul Sartre et Guy Menga, leurs mouvements littéraires et les périodes pendant lesquelles ils ont écrit afin de décrypter ce qui aurait pu les conduire à écrire de la manière dont ils l'ont fait et qui était leur public. Les sociétés telles qu'elles sont présentées dans les livres seront étudiées. L'application des concepts de l'existentialisme sera l'outil principal pour établir une relation entre les deux oeuvres, et les résultats seront élucidés dans la partie conclusive de cet article.

Jean-Paul Sartre (1905-1980) versus Guy Menga (1935-.)

Né à Paris en 1905 et vécu jusqu'en 1980, on voit que Sartre est un homme qui a traversé de nombreux événements historiques. Son père est décédé alors qu'il n'avait que deux ans et sa mère s'est remariée, le confiant aux soins de ses grands-parents bourgeois qui l'ont initié à la littérature classique et aux mathématiques. Il était très aimé à la maison mais harcelé à l'école à cause de son mauvais œil. À l'âge de 9 ans, il a vécu les tueries insensées, la faim, les morts et les souffrances de la Première Guerre mondiale (1914-1918). Il a également connu la Grande Dépression de 1929-1939. Puis vint la Seconde Guerre mondiale de 1939-1945. À cette époque, il était déjà bien éduqué et enseignait au lycée. Au début de la guerre, il était météorologue mais a été capturé pendant 9 mois et a été libéré. Il a repris sa carrière d'écrivain et d'enseignant. Il était un écrivain prolifique et un philosophe célèbre populairement connu pour son existentialisme athée qu'il a propagé à travers ses écrits et ses conférences publiques.

Les Mouches, produit pour la première fois à Paris en 1943 était indéniablement inspiré par l'occupation allemande de la France pendant la Seconde Guerre mondiale qui était l'événement majeur de cette période. Le gouvernement de Vichy s'allie aux Allemands et encourageait, voire contraignait le peuple à se repentir et à accepter l'occupation. Sartre ayant mené des révoltes sociales et politiques a cherché un moyen subtil d'inciter le peuple à rejeter l'occupation sans être censuré. Il propageait déjà la philosophie existentialiste. Dans *Les Mouches*, il mettait l'accent sur la liberté, la responsabilité, la révolte et la mauvaise foi.

Guy Menga quant à lui est né en 1935 à Mankonongo au Congo Brazzaville quelques années avant la Seconde Guerre mondiale. Il était d'abord enseignant, puis journaliste et animateur de Radio-Tv. Il a également travaillé avec Radio France internationale avant de devenir ministre dans son pays d'origine. Menga était un écrivain prolifique. Connu notamment pour son drame classique *La Marmite de Koka-Mbala* (1976) et de nombreux autres romans et drames. Il a remporté également quelques prix littéraires.

La Marmite de Koka Mbala a été écrite bien après la Seconde Guerre mondiale et bien avant les guerres civiles du Congo. La lutte pour l'indépendance n'était pas non plus dans cette scène, mais d'après les thèmes qui y sont élucidés, il est clair que ce court drame a été écrit pour condamner la peine capitale, l'assujettissement des femmes et aborder le conflit des générations. Ce sont peut-être les maux sociaux qui ont secoué la société congolaise de l'époque.

Deux ouvrages d'origines, d'auteurs, de périodes et de sociétés différentes qui s'inspirent apparemment d'événements différents. Ils ont trouvé un terrain d'entente dans la quête de liberté et de révolte. Alors que Sartre prônait la liberté individuelle et collective, Menga recherchait la liberté des femmes et des jeunes. La meilleure façon d'obtenir cette liberté si

importante, selon ces deux auteurs, est de rejeter le fardeau de la loi. Être conscient de sa propre liberté personnelle et assumer la responsabilité de ses actes.

Argos versus Koka-Mbala.

La ville d'Argos était une ville fictive mais inspirée par la ville Emborio. Koka-Mbala était aussi un royaume fictif au Kongo. Si la sociocritique a été choisie comme cadre théorique de cet article, c'est pour l'utiliser pour donner une analyse critique des deux sociétés présentées dans le corpus afin d'appréhender leur relation en faisant ressortir les similitudes et les différences.

Argos est une ville qui a un dieu, un roi et sa reine qui imposent un ensemble de lois au peuple. Les gens admettront à jamais des culpabilités pour des péchés qu'ils n'ont pas commis. Ils continueront à les confesser et à demander pardon aux parents décédés. Les âmes de ces morts sont libérées une fois par an pour tourmenter les vivants et les tenir dans la peur tandis qu'ils continuent à demander pardon. En réalité, les gens sont libres mais ils ne sont pas censés savoir pour que les dieux et le roi restent pertinents dans leur vie. Il était important qu'ils vivent dans la peur et la culpabilité afin que les dieux puissent les assurer de sa protection, leur pardonner et les menacer à ses guises. Mais le prince Oreste, censé avoir été assassiné à l'âge de 3 ans, mais plutôt exilé à cet âge, est revenu au bout de 15 ans. Il ne vivait avec aucune culpabilité, il savait qu'il était libre et Jupiter (dieu) le craignait. Il vengea la mort de son père en tuant Egisthe le roi et la reine (sa mère) qui ont tué son père. Il avait le rêve de rendre au peuple sa liberté. Malheureusement, beaucoup ont préféré rester dans leur état de servitude. Sa sœur bien-aimée avec qui le meurtre était planifié a refusé son offre de liberté. Elle est partie avec Jupiter.

Koka-Mbala est un royaume avec un roi, ses conseillers, la reine et bien sûr les citoyens. Ils étaient accablés par une loi qui interdisait aux jeunes hommes de regarder les demoiselles aux visages quand ils leur parlent. Enfreindre cette loi attirait la peine de mort pure. Un jeune homme a été surpris en train de regarder une femme nue et a été amené pour être condamné. Le roi effrayé par le rêve qu'il avait fait, ne voulait pas le condamner. La reine a encouragé le roi à ne pas le faire. Mais le premier conseiller qui était le grand prêtre du royaume insista pour que la loi soit observée. En partie parce que sa troisième épouse était en cause ici, en partie parce qu'il était jaloux du roi et était prêt à prendre le contrôle du royaume, mais surtout parce qu'il a fabriqué cette marmite sacrée, à l'intérieur duquel demeurent les âmes de leurs ancêtres. Il prétend communiquer avec leurs morts. Tout le monde craignait cette marmite y compris le roi. Le jeune coupable a été exilé et non tué. Au bout de 3 mois, il se faufila dans la ville, organisa des pourparlers et convainquit d'autres jeunes, ils allèrent affronter le roi et ses conseillers. La marmite sacrée a été brisée et le premier conseiller condamné à mort. La paix régnait.

Les similarités entre ces deux sociétés sautent aux yeux. Deux royaumes fictifs qui croyaient en des êtres suprêmes étaient alourdis par des lois. Ces lois ont été fabriquées au nom des morts pour maintenir les gens dans la peur. Les dieux ont instillé la peur et l'horreur. Les activités des dieux et du roi étaient aussi hypocrites qu'irrélles. Cela est la mauvaise foi. Il y a le thème de l'exil dans les deux histoires. Les jeunes adultes devaient s'éloigner des royaumes déformés pour apporter le changement souhaité. Les auteurs du mal ont été éliminés, les dieux ignorés et la marmite sacrée brisée.

Cependant, alors que la reine Lemba dans *La Marmite de Kaka Mbala* encourageait le roi à faire du bien, la reine Clytemnestre dans *Les Mouches* encourageait le roi à perpétuer le mal. Oreste a été exilé comme enfant, Bitala a été exilé comme jeune adulte. Le changement si nécessaire n'a pas été entièrement accompli à Argos parce que certains parmi les gens préféraient rester dans leur état de servitude. Le changement à Koka-Mbala a été total et complet.

Ci-dessus sont les différences et les similitudes entre les deux sociétés à l'étude. Ce qui est important selon cette étude c'est la relation entre ces deux sociétés. Ces sociétés sont réunies par un problème existentiel - Il y manque la liberté. Ce manque de liberté est un acte délibéré des dieux et les rois de maintenir les gens dans la peur. Pendant un dialogue entre la reine et le roi:

Égisthe: Eh bien, le roi. On a lâché les morts, ce matin.

Clytemnestre: Seigneur, je vous en supplie... Les morts sont sous terre et ne nous gêneront pas de sitôt. Est-ce que vous avez oublié que vous-même vous inventâtes ces fables pour le peuples?

Égisthe: Tu as raison, femme eh bien tu vois comme je suis las? Laisse-moi, je veux me recueillir. (Satre 191-192).

Un peu plus loin dans un dialogue entre Jupiter et Égisthe ils admettent qu'un homme qui est libre est capable de faire ce qu'il veut sans l'aide de dieux et du roi.

Jupiter: Regarde-moi. (Un long silence.) Je t'ai dit que tu es fait à mon image. Nous faisons tous les deux régner l'ordre, toi dans Argos, moi dans le monde; et le même secretpèse lourdement dans nos cœurs.

Égisthe: Je n'ai pas de secret.

Jupiter: Si. Le même que moi. Le secret douloureux des Dieux et des rois : c'est que les hommes sont libres. Ils sont libres, Égisthe. Tu le sais, et ils ne le savent pas.

Égisthe: Parbleu, s'ils le savaient, ils mettraient le feu aux quatre coins de mon palais. Voilà quinze ans que je joue la comédie pour leur masquer leur pouvoir.

Jupiter: Tu vois bien que nous sommes pareils. (Satre 200).

Les dieux et les rois ont peur d'un homme qui est conscient de sa liberté. C'est pour cette raison qu'ils ne veulent pas qu'Oreste demeure dans la ville. Il peut infecter les autres qui vivent dans l'ignorance.

La même scénario se manifeste dans *La Marmite de Koka Mbala*. Les gens y incluant le roi et ses conseillers sont tous menacés par une marmite sacrée. Ce qui est surprenant ce qu'ils savent tous, que cette marmite a été inventé par le féticheur du royaume. Cependant, ils se laissaient prendre par la peur perpétrée par le féticheur et sa marmite sacrée. Bitala a dû le confirmer en disant à Bobolo le premier conseiller:

Ne compte pas sur tes gardes, ils sont réduits à l'impuissance. Et si tu ne prends garde, Seigneur, c'est ta tête qui tombera la première. Nous savons que c'est toi l'inventeur de ce satanique instrument destiné à semer le désarroi et la panique dans les cœurs des conseillers et du roi; nous savons aussi que c'est toi qui dictes à tout le monde la ligne de conduite à suivre dans les procès ; ne nous oblige donc pas à user de la violence pour obtenir ce que nous exigeons. Nous voudrions que les choses s'arrangent dans le calme. Majesté, nos deux conditions restent posée. (Menga 39)

Plus loin il s'address à sa Majesté ainsi:

Sors de cette naïveté, Majesté, cette marmite n'a rien de sacré. Elle n'est qu'un instrument de mystification inventé par un individu aux ambitions incommensurable. Tant qu'elle sera présente ici au moment de vos délibérations, ni toi ni tes conseillers n'agirez librement, ne vous exprimerez librement, car votre conscience est comme liée. Majesté, pour une dernière fois, ordonne que cette marmite soit cassée. (Menga 39)

Tout au long du livre, ce premier conseiller ne prenais jamais la parole sans semer la panique en rappelant aux gens que ce sont les esprits de leur mânes qui habitent dans la marmite. Voilà ce Sartre appelle la mauvaise foi !

Les concepts de l'existentialisme dans les œuvres.

C'est dans l'application de ces concepts d'existentialisme que l'on trouve les facteurs les plus unissants pour ces deux œuvres. À savoir: La mauvaise foi. La liberté, la responsabilité, l'angoisse, la existence précède la essence.

La mauvaise foi. Sartre a décrit la mauvaise foi dans son œuvre.

Si nous avons défini la situation de l'homme comme un choix libre, sans excuses et sans secours, tout homme qui se réfugie derrière l'excuse de ses passions, tout homme qui invente un déterminisme est un homme de mauvaise foi. On objecterait : mais pourquoi ne se choisirait-il pas de mauvaise foi? Je réponds que je n'ai pas à le juger moralement, mais je définis sa mauvaise foi comme une erreur. Ici, on ne peut échapper à un jugement de vérité. La mauvaise foi est évidemment un mensonge, parce qu'elle dissimule la totale liberté de l'engagement. (Sartre 13)

Prétendre que ce qui n'est pas... est. C'est la mauvaise foi. Dans la ville d'Argos, Egisthe, Clytemnestre et Jupiter savaient que le peuple était libre, qu'il n'avait aucune culpabilité. Aucun mort ne les tourmentait. Ils les ont tenus sous de fausses lois pour les garder captifs. A Koka-Mbala, c'est la même chose. Le roi et ses conseillers savaient qu'ils avaient inventé cette marmite, mais ils se laissèrent intimider par elle. « Il est étonnant de voir comment ils croient que les âmes des leurs ancêtres sont dans la marmite et qu'elles demandent le sang de jeunes qui regardent les femmes nues. Cela est absurde! C'est le mensonge, c'est l'hypocrisie, c'est la mauvaise foi. » (Onuoha & Ogbodo 10)

Liberté. Dans les deux sociétés étudiées, ce qui manque c'est la liberté. La liberté est étouffée par des lois religieuses qui constitue un fardeau pour les gens.

La présentation d'une société croyante n'est pas pour rien. C'est pour démontrer l'inutilité de certaines règles religieuses. Certaines croyances mettent en place des règles inhumaines que contribuent aux problèmes existentialistes. On trouve dans le livre (*La marmite de Koka Mbala*): un garçon de moins de 19 ans, attrapé au flagrant délit de regarder une femme nue, qui doit être jugé et exécuté. (Menga 11) Cela ramène à l'esprit les gens d'Argos dans *Les Mouches* qui consacrent une journée entière à leurs morts, portant des vêtements noirs et criant leurs péchés pour se faire pardonner. « La fête des Morts. » (Sartre 58) C'est comme s'il [menga] le faire pour appuyer la position de Sartre en la non-existence d'un dieu. La cérémonie de la mort ainsi que la marmite sacrée qui fait peur aux gens sont, tout les deux inventés par les hommes (leurs dirigeants) pour assujetti les citoyens. (Onuoha & Ogbodo 6-7)

Il faut donc retrouver sa liberté afin d'apporter le changement dont on a tant besoin. De leurs lieux d'exil, les rédempteurs sont revenus pour sauver le peuple.

Responsabilité. La liberté s'accompagne d'une lourde responsabilité. On assume la responsabilité de ses actes et on devrait refuser d'être tenu responsable du crime d'autrui ou de sa culpabilité. Le roi Bintsamou, malgré l'indignation de tous ses notables à préférer de rester avec la responsabilité de ses choix.

LE ROI : (Après un moment de réflexion) Messieurs, je vous ai entendus, les uns et les autres. Toutes vos remarques font ressortir nettement qu'il règne à Koka-Mbala un grand malaise.

Mais un roi doit savoir faire face aux ennuis de tous ordres et ne pas se laisser influencer par tout ce qui fait du bruit ou tonne bien qu'il doive en tenir compte. Vous direz donc à vos sujets que le roi a pris acte de leurs doléances et les examinera à tête reposée. Mais à ceux qui réclament l'exécution de Bitala, j'ai le regret de leur dire que ce criminel ne sera pas mis à mort... (Indignation de tous les notables). (Menga 35)

Oreste dans *Les Mouches* accepte aussi la responsabilité de ses actions. Il est donc parti avec les mouches qui envahissaient les gens. Les héros existentialistes, ont la caractéristique d'assumer la responsabilité de leurs actions.

Angoisse. Les habitants des ces deux villes étaient remplis d'angoisse pour quelque chose qu'ils désiraient mais qu'ils ne pouvaient pas obtenir. Electre attendait avec impatience le retour de son frère. Dans sa souffrance au palais. Elle se consolait en se disant que son frère devrait revenir bientôt. Néanmoins on constat son ambivalence lorsqu'elle rencontre en fin son frère. Le roi, dans *La Marmite de Koka Mbala* est confronté à un choix difficile. Devant ce choix, il est angoissé. Grâce à sa femme qu'il a pu prendre une décision.

L'existence procède de l'essence. Sartre étant un athée croit qu'il n'y a pas d'être suprême supérieur à l'homme. L'homme existe d'abord, et par ses choix et ses actions, il détermine son essence. Oreste a décidé de tuer les meurtriers de son père. Il a choisi d'être roi non pas pour s'asseoir sur le trône mais le roi qui enlève la culpabilité du peuple. C'est ce qu'il a fait. Bitala au lieu de rester en exil, a choisi de revenir et de sauver le roi et de démolir la loi indésirable. Ces jeunes hommes se voient exister d'abord avant de déterminer leurs destins par les choix qu'ils ont fait.

Conclusion

Nous avons réussi à faire une analyse comparative de deux œuvres dramatiques d'origines différentes, d'auteurs différents, d'époques différentes et d'inspirations différentes. Mais, un fait intéressant c'est qu'ils remplissaient la même fonction en s'attaquant à des maux sociaux similaires pour établir une société plus juste. Les dieux et les rois inventent des lois au nom de la religion pour garder les gens en captivité. Il convient de noter qu'ils ont utilisé les mêmes outils philosophiques qui sont les concepts de l'existentialisme pour mener cette guerre. Sartre a peut-être consciemment appliqué ses concepts existentiels à son travail parce qu'il a beaucoup travaillé sur cette pensée philosophique, mais il n'y a aucune preuve significative que Menga en était conscient lorsqu'il a écrit. Si les mêmes outils peuvent être efficaces pour deux publics différents, alors les problèmes existentiels humains sont fondamentalement les mêmes, quelle que soit la couleur, la race, la religion ou la société.

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THE TOXIC MASCULINITY IN GUILLAUME OYONO MBIA'S TROIS PRETENDANTS....UN MARI

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Abstract

Masculinity has long been associated with traits such as dominance, aggression, and strength. However, these traits have been utilized to justify a culture of harmful behaviour among men. This pervasive tradition of toxic masculinity can have disastrous consequences for individuals and society as a whole. It is particularly prevalent in some parts of the world. Guillaume Oyono Mbia in his piece of work Trois prétendants.....un mari, depicts the adverse effects of destructive male behavior on women's lives and society. The protagonist Juliette faces numerous hardships at the hands of her suitors and father, who prioritize their desires over her well-being. This harmful character among men can manifest in various forms, including physical abuse, violence, emotional abuse, sexual harassment, and controlling behaviour. These behaviours are often normalized or justified, perpetuating a cycle of harm and oppression. The following also have a negative impact on men, as they may feel pressured to conform to hurtful gender norms, resulting in adverse effects on their relationships and mental health. Through the application of gender and masculinity theories, this article explores the portrayal of toxic masculinity in the drama Trois prétendants.....un mari. By exploring the power dynamics in this work, this article aims at bringing out a better understanding of how gender expectations and norms can influence, and shape social behaviour, and how it can be harmful and oppressive. This requires a collective effort to raise awareness and challenge harmful gender stereotypes, creating a more inclusive and equitable society for all genders.

Keywords: Masculinity, harmful behaviour, Toxic Masculinity, Gender stereotypes, Power dynamics

Introduction:

The arrival of Europeans to Africa has brought a lot of positive changes. But, some rural areas find it difficult to let go of certain obnoxious cultures. Some of these cultures, which are characterized by traditional ideologies and masculine beliefs delineate men as brave, noble, unemotional, intelligent, and strong, and thus, must not be fragile or emotional in the face of challenges or overwhelming events.

Potency is a term used to describe the attributes, behaviours, and roles typically associated with men and male identity. Kimmel in his book *The History of Men*, defines this concept as not only a collection of traits or characteristics but also a system of power relations that organize social life in a gendered way (103). It is a set of practices that are constantly changing and being negotiated and are thus subject to contestation and change (Raewyn 71). In today's society, the concept of Masculinity is often associated with traits such as strength, courage, assertiveness, and competitiveness. However, these traits can also be used to justify harmful and oppressive behaviour, such as aggression, violence, and sexism, leading to the concept of toxic masculinity. The latter is defined as a “narrow and harmful concept of manhood, which prizes aggression, dominance, and emotional control, and which can contribute to a range of negative outcomes for men and women, including poor mental health, substance abuse, and relationship difficulties”. (Greene 197-212).

Authors like Bell Hooks in her book *The Will To Change: Men, Masculinity, and Love* explores how patriarchy and toxic masculinity harm both men and women and advocate for a more compassionate and equitable vision of masculinity. (9) On the other hand, Michael Kimmel in his book, *Theorizing Masculinities*, explores the socialization of young men into toxic masculinity and encourages them to question and challenge these harmful cultural norms(2). Guillaume Oyono Mbia a renowned Cameroonian writer in his piece of work *Trois Pretendants.....un mari* also demonstrates this hazardous manliness. The writer uses the characters in his piece of work to show this harmful manliness and how it affects men themselves, and the society that surrounds them.

Although the drama portrays African marriage and the payment of dowry, it also deals with different behaviours of men that are harmful to the surroundings and themselves. Antagana the father of the main character Juliette has this belief that the daughter's hand in marriage should be given to the highest bidder not minding her choice and emotion. The suitors on their side, exhibit behaviours that are hurtful to others.

Using the Gender and Masculinity theories, this article shows more of the depiction of toxic masculinity as seen in the work of Guillaume Oyono Mbia and its effects on society. The objective of this article is to bring out a better understanding of how gendered expectations

and values can shape and negatively influence social behaviour, and how it can be oppressive and harmful.

An overview of the Plot *Trois Pretendants....un mari:*

One of Guillaume's most famous works is the drama *Trois prétendants....un mari* (*three suitors....One Husband*), which was published in 1962. The novel is a satirical portrayal of traditional African society, its patriarchal structure, and its obsession with social status.

It is a captivating story that revolves around the challenges faced by Juliette, a young girl living in a Cameroonian village, as she confronts the age-old tradition of dowry collection. Even though she is still in secondary school, Juliette's father Antagana, is determined to find her a husband and collect a sum of money from suitors who show interest in marrying her, without putting her wishes into consideration.

However, Juliette rebelled against this practice and falls in love with Okô, a fellow student much to the dismay of her family who viewed him as an unsuitable match. In a bid to secure her happiness, Juliette, her cousin Kouma and her fiancée Okô plan to steal the dowry collected from her suitors. Despite her father's attempt to retrieve the money or find the culprit, Juliette and her accomplices remain successful in their scheme.

The story takes a surprising turn when Okô presented the stolen money to Antagana as Juliette's dowry, leading to the acceptance of their union and a happy ending for the couple.

Toxic masculinity in *Trois prétendants....un mari.*

Guillaume's work explores harmful behaviours that plague the lives of his characters, causing significant harm to those around them. Through the lens of Gender and Masculinity theories, which seek to understand how social and cultural factors shape individuals' experiences and perceptions of gender, particularly the masculine gender, we can examine the concept of nefarious behaviours in Mbia's *Trois prétendants....un mari*. These theories posit that manliness is not an inherent, biological characteristic, but rather a social construct reinforced through cultural practices, norms, and expectations.

Ndi, a stark illiterate farmer, pays a young girl's dowry without seeking her consent, believing it to be the right thing to do. Ndi: Mais.....je vous ai versé cent mille francs!.....(Oyono 66)

He sees women as objects incapable of making decisions for themselves, reducing them to mere commodities. Ndi's actions are representative of a larger issue of patriarchal control, where men view women as subservient and powerless, existing solely to fulfil their needs.

Ndi's actions deprive Juliette of her identity and her right to choose her future. She is relegated to the status of a passive object, unable to speak for herself. This same treatment

of women is echoed in Buchi Emecheta's *The Joys of Motherhood*, where Nnu Ego is similarly subjected to patriarchal control and emotional abuse. In both cases, women are denied their voices and forced into marriages that do not align with their aspirations.

By limiting women's opportunities and denying them their rights, societies lose out on the contributions of educated females who could play significant roles in their development. Ndi's belief that women belong only in the kitchen is a pernicious ideology that undermines women's potential and reinforces harmful gender stereotypes.

If Juliette had accepted Ndi's proposal, she would have been condemned to a life of emotional trauma and stifled potential. This not only affects the individual but also the broader community, leading to a generation of timid individuals who lack the courage to speak out against injustice. Women, in particular, bear the burden of raising children and shaping the next generation. If they are denied their agency and voice, this can have disastrous consequences for the development of society as a whole.

Polygamy as a toxic gender practice

Polygamy is the practice of marrying multiple spouses, typically wives. Our analysis reveals that this concept is a product of toxic behaviour. Mbia, a civil servant and wealthy man, has already taken eight (8) wives but now seeks Juliette's hand in marriage.

".....Notre genre est donc célibataire? Pas tout à fait mais il n'y a que huit femmes.....(41).

The statement suggests that polygamy is ingrained in their culture and accepted as a customary practice. This societal norm views polygamy as a conventional way of living. It is unclear what drives the desires of those pluralistic men in society to marry so many women, but it is apparent that he has little regard for women as individuals. To him, these women are interchangeable possessions to be discarded once he is done with them, and boasting about them as his property seems to fulfil his ego. Mbia uses his wealth to intimidate those around him into accepting whatever he presents, thus perpetuating the polygamous lifestyle that can leave a man restless, emotionally traumatized, and susceptible to health risks. Meanwhile, women in polygamous relationships often suffer a lack of love and care, leading to low self-esteem and a lack of companionship with their husbands. In society, polygamy reinforces gender inequality and perpetuates the denial of education for girls. "Polygamy reinforces gender inequality by perpetuating notions of women as inferior and subjugated to men. The practice also perpetuates the denial of girls' education, as families prioritize marrying off daughters over-investing in their education." (Volume 13)

Mbia's hazardous attitude not only makes him a chauvinist but also contributes to his arrogance and overbearing personality. When he arrived to ask for Juliette's hand in

marriage, instead of simply stating his intentions, he indulged in self-praise, speaking of his commitment, position, and achievements.

"C'est moi Mbia, grand fonctionnaire de Sangmélina. Je travaille dans un très grand bureau.Je suis au Gouvernement depuis vingt-cinq ans, et bien connu de Monsieur le Ministre.Mes capacités exceptionnelles m'ont valu bien décorations, bien des honneurs." (29, 30).

By offering double what Ndi had paid for Juliette, he belittled women and reduced them to mere commodities.

Makrita: Ça bien marché avec le fonctionnaire?

Antagana: Très bien, très bien! Il nous a verser deux cent mille francs...(45)

He even had his assistant take note of the family's needs so that he could provide for them during his next visit, further emphasizing his power and influence.

".....pour que tu puisse épouser Juliette, il faudra que tu m'apportes trois de ces grands pagnes que les commerçants Bamileke vendaitun sac du kolas du Nord, et une belle chaise longue. (Mbia fait signe à Engulu de prendre note de tout ce que les villageois vont demander)" (42).

Mbia's attitude made the villagers compromise their objective judgment. From an objective standpoint, Juliette and Mbia's relationship precludes them from getting married.

Mbia:la mère de ma mère était Yembong, et celle de.....

Makrita: Quel maleur mon fils!La grand-mère de l'arrière grand-père paternel de Juliette était Yembong! Mariage impossible (33)

However, with the indiscriminate display of affluence, the quest for a higher dimension of life and a title within the community, they accepted Mbia's proposal. (41 - 43). No one seemed to care about Juliette's feelings. They seemed to ignore the fact that accepting Mbia's proposal would reduce her worth, expose her to emotional abuse, and could even lead to domestic violence. She would never achieve her dreams in that kind of life.

Buchi Emecheta's *The Bride Price* also explores the disastrous consequences of forcing young women into marriages with wealthy suitors. Akunna, like Juliette, had a lover she would have preferred to marry but was pressured into marrying Chike, the richest suitor, to help her mother settle her bills. This decision resulted in Akunna losing her happiness and dreams. (Emecheta 31). The same could happen to Juliette if she were to accept Mbia's proposal to be yet another one of his wives.

Covetousness as an offspring of toxic masculinity

Antagana, a pivotal character in this literary work, embodies greed as a result of his harmful beliefs. He operates unilaterally, ignoring the counsel and opinions of others. Antagana sent Juliette to college with the sole intention of maximizing her dowry.

".....En l'envoyant au college, j'avais bien raison de dire à tout le monde: un beau jour cela me rapportera! (15)

He subscribes to the belief that the more he invests in his daughter's education, the higher the dowry he can expect to receive. This unquenchable greed compelled him to accept dowry from two different suitors. When he lost the money, he scoured the land for another suitor who could help settle his debts, in case the previous suitors returned.

Antagana's avarice also drove him to pressure Tchentgen into marrying Juliette. He extolled his daughter's virtues to such an extent that Tchentgen felt compelled to inquire about the dowry, thereby belittling and devaluing Juliette.

" Tu vois Missa Tchetgen? La fille la plus obéissante du monde! Ce n'est pas comme ces filles de maintenant qu'il faut faire taire à coup de baton en admettant qu'on y parvienne.....(106).

If Juliette were to concede to this demand, she would be stigmatized for life. Furthermore, Antagana's conduct led him to accept money from Oko without conducting the necessary background checks, as required by tradition (116). If Oko had turned out to be a dishonest man, Juliette's future would have been in jeopardy. Antagana's behaviour brought shame, not only upon himself but also his entire village. When the villagers met with Mbia to request additional funds, their demands and urgency only served to embarrass themselves and their community. Poor Juliette continues to endure these emotional torments, causing her worth to depreciate in the eyes of her suitors. Antagana's greed and detrimental beliefs caused a multitude of problems for himself, his daughter, and their community.

The life of Antagana can be compared to that of Okonkwo in *Things Fall Apart*. Like Okonkwo, Antagana gives his daughter's hand in marriage without her consent, demonstrating a lack of understanding and empathy towards his daughter's feelings and highlighting his shortcomings as a father and member of the community. Such actions could lead to a loss of respect from others and a decline in his social status. By forcing his daughter into a marriage that she does not want, Antagana demonstrates a rigid adherence to traditional gender roles and patriarchal values, limiting his ability to adapt to changing circumstances and ideas and hindering his potential for success and progress. Antagana's decision could deny his daughter the opportunity to have a say in her future and to choose her partner, ultimately leading to her unhappiness and, potentially her death, as in the case of Okonkwo's daughter.

Other pernicious gender roles in Oyono's society.

Tchengen, Juliette's third suitor, though a forced one, also exudes toxic virility. He could have declined Antagana's offer as his only intention was to sell his wrappers. However, he proceeded to negotiate. He offered 200,000 francs for the dowry but refused to pay 300,000

francs, claiming that women are not worth such an amount (106). This single act renders him detestable. He didn't even bother to speak with Juliette first to ascertain her consent before haggling over the price. Tchengen displays a lack of respect for women and believes them to be inferior creatures who are not deserving of monetary investment. His perception of life degrades Juliette. It presents her as a lady without value and a future.

Okô, the well-educated suitor selected by Juliette, initially appeared as an ideal gentleman by seeking her consent before offering his dowry (116). However, despite his education, he failed to extricate himself from the norm of paying a dowry, which went against his beliefs. To conform to social expectations, Okô resorted to stealing money, taking on a despicable act that contradicted his character. This toxic trait of conformity has made him lose his identity and resort to selfishness and dishonesty. It is ironic that in trying to prove his love for Juliette, he defrauds the family and society he seeks to be accepted by. Okô had other ways to demonstrate his devotion. Instead of resorting to theft, he could have planned another strategy with Juliette or perhaps eloped with her. Collaborating with Kouma to commit this unacceptable act has not only presented him as a wealthy man but has also set false expectations for his in-laws, Juliette's family. Living a lie in a marriage built on falsehood will cause Okô and Juliette to live a false life, jeopardizing their future together. While Juliette may find Okô's decision acceptable now, it is crucial to revisit it since it could lead to significant discomfort later on. If Okô lacks the financial means to sustain their union, he should take responsibility and own the situation, relying on their families and community to assist them. Nonetheless, regardless of how he presents his situation, Okô will have to live with the moral dilemma of commencing his married life with an unethical act, feeling guilty all his life. In conclusion, Okô's actions require reconsideration since they have significant repercussions not only for the future of his relationship with Juliette but also for his image in the community. A marriage built on falsehood is not one rooted in love and principle but a ticking time bomb with severe consequences. Okô and Juliette must pursue their future with integrity, honesty, and love.

Conclusion

Guillaume Oyono Mbia's work expertly portrays toxic masculinity from the very first page. Every male character in this novel displays this harmful behaviour, which is a learned attitude reinforced through societal expectations, cultural norms, and media representation. As could be seen in *Trois Pretendants Un Mari*, Antagana's father and son, Oyono, both exhibit this hazardous trait, suggesting that society passes down from one generation to the next. It's worth noting that while toxic masculinity is typically associated with men, toxic femininity also exists and can have detrimental effects on both individuals and society.

Nonetheless, challenging harmful gender stereotypes and promoting healthy expressions of gender is essential to creating a more equitable and just society for all genders. By

emphasizing respect, empathy, and equality through education, empowerment, role models, media, community engagement, and policy changes, we can work towards promoting a healthy expression of gender. By recognizing the destructive effects of toxic masculinity and advocating for positive models of masculinity and femininity, we can create a more inclusive and compassionate society for everyone.

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GLOBALIZATION, EDUCATION AND UNDERDEVELOPMENT IN NIGERIA: ADDRESSING THE MISSING LINK

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Abstract

Although some Nigerian scholars argued that globalization is the third phase of colonization, as a member of the international community, no country is shielded from the globalization process. Globalization finds expression in the process whereby the transmission of knowledge, skills, attitudes, abilities and behaviour cease to be geographically fixed, partly because of technology, but also through international media. Globalization is a fundamental factor affecting education globally in this century. Development, on the other hand, remains a challenge that will preoccupy all nations of the world that aspire to greatness. Different factors have been attributed to Nigeria's underdevelopment condition; these include corruption, religious fanaticism, insecurity, inadequate educational opportunities, foreign debt, over-dependent on foreign products, brain drain syndrome, political intolerance and so on. It is against this background that this paper is undertaken to unravel the causes of Nigeria's underdevelopment. For Nigeria to break the crises of underdevelopment, the paper argues that political stability, functional and quality education, constant power supply, good governance, diversification of the economy, the war against corruption, bilateral relation etc are major factors that will catapult Nigeria to a developed and industrialized nation. This paper, therefore will examine the challenges of education in Nigeria. The paper will suggest ways by which those challenges could be addressed.

Keywords: Globalization, Underdevelopment, Education, Corruption

Introduction

Globalization is the word used to describe the growing independence of the world's economies, cultures and populations, brought about by cross-border trade in goods and services, technology, and flows of investment, people and information. Globalization represents an unavoidable phenomenon in the history of mankind, which is making the world smaller and smaller by increasing the exchange of goods, services, information,

knowledge and cultures between different countries, therefore it is very important to understand the “why, where, what and how” of our current situation.

Education is a purposeful activity directed at achieving certain aims, such as transmitting knowledge or fostering skills and character traits. These aims may include the development of understanding, rationality, kindness, and honesty. Various researchers emphasize the role of critical thinking to distinguish education from indoctrination. Some theorists require that education results in an improvement of the student while others prefer a value-neutral definition of the term. In a slightly different sense, education may also refer, not to the process, but to the product of this process: the mental states and dispositions possessed by educated people. Education originated as the transmission of cultural heritage from one generation to the next. Today, educational goals increasingly encompass new ideas such as the liberation of learners, skills needed for modern society, empathy, and complex vocational skills.

The Concept of Globalization

Globalization is the process by which ideas, knowledge, information, goods and services spread around the world. Globalization as it is known in some parts of the world by the convergence of cultural and economic systems. This convergence promotes and in some cases necessitates –increased interaction, integrations and interdependence among nations. The more countries and regions of the world become intertwined politically, culturally and economically, the more globalized the world becomes.

Globalization is also the process of interaction and integration among people companies and governments worldwide. This increase in global interactions has caused a growth in international trade and the exchange of ideas, beliefs and culture. Globalization is primarily an economic process of interaction and integration that is associated with social and cultural aspects. However, disputes and international diplomacy are also large parts of the history of globalization, and modern globalization

Sociologists Martin Albrow and Elizabeth King define globalization as “all those processes by which the people of the world are incorporated into a single world society in the consequence of modernity, Anthony Giddens writes “Globalization can thus be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. In 1992, Roland Robertson, professor of sociology at the University of Aberdeen and an early writes in the field described globalization as “the compression of the world and the intensification of the consciousness of the world as a whole”.

In global transformation, David Held and co-writers state. Although in its simplistic sense globalization refers to the widening, deepening and speeding up of global interconnection,

such as definition begs further elaboration. Globalization can be on a continuum at the local, national and regional. At one end of the continuum, we have social and economic relations and networks which are organized on a local and or national basis, at the other end lie social and economic relations and networks which crystallize on the wider scale of regional and global interactions.

Globalization can refer to those spatial-temporal processes of change which underpin a transformation in the organization of human affairs by linking together and expanding human activity across regions and continents without reference to such expensive spatial connections, there can be no clear or coherent formulation of this term. A satisfactory definition of globalization must capture each of these elements; extensity (stretching, intensity, velocity and impact).

Thomas Barrson, in his book, *the race to the Top*: states globalization is the process of world shrinkage of distances getting shorter, and things moving closer. It pertains to the increasing ease with which somebody on one side of the world can interact, to mutual benefit with somebody on the other side of the world.

Also, Paul James defines globalization with a more direct and historically contextualized emphasis. Globalization is the extension of social relations across world space, defining that world space in terms of the historically variable ways that it has been practised and socially understood through changing world time.

Manfred Steger, professor of global study and research leader in the global cities institutes at RMCT University, identifies four main empirical dimensions of globalization; Economic, political, cultural and ecological. A fifth dimension- the ideological cutting across the other four. The ideological dimension, according to Steger, is filled with a range of norms, claims, beliefs and narratives about the phenomenon itself.

Concept of Education

Education has no single or acceptable definition. It is viewed by people from different perspectives. It has been defined by many educationists, philosophers and authors. It is a word we hear often in life because education is considered the most significant activity in any society.

Something important, but not independent of the number of opinions and assumptions about the meaning and definition of true education. In this article, I intend to write the opinion of education experts which of course will vary depending on each perception. Farrent (1989) and Idowu (2011) defined education as the total process of human learning by which knowledge is impacted faculties trained and skilled developed. Ipaye (1996) in Isyaku (2011)

sees education as an instrument of social mobility, a potent factor in national development and social engineering.

Fafunwa (1977) defined education as the aggregates of all processes by which the child or young adult develops his abilities attitude and other forms of behaviour, which are of positive value to the society in which he lives. For him, education implies a process of transmitting culture.

Wikipedia sees education as a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for them to have the spiritual strength of religion, self-control, personality, intelligence, noble character and skill needed for themselves and society.

According to John Dewey, “Education is the development of all those capacities in the individual which all enable him to control his environment and fulfil his responsibilities.

Education is also the process through which individuals are made functional members of their society (Ocho, 2005). It is a process through which the young acquires knowledge and realizes her potential and herself and others. It is a means of preserving, transmitting and improving the culture of the society in every society, transmitting and improving the culture of society. In every society, education connotes the acquisition of something good or something worthwhile.

Education is one of the fundamental rights of individuals. Article 26 of the Universal Declaration of Human Rights, which was adopted by the United Nations General Assembly in December 1949, stipulated that;

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages.
2. Elementary education shall be compulsory. While technical and professional education shall be made generally available.
3. Higher education shall be equally accessible to all based on merit.
Parents have a prior right to choose the kind of education that shall be given to their children.

For education in Nigeria to conform to the global standard, it must be in harmony with Nigeria’s philosophy of education which is based on:

- a. The development of the individual into a sound and effective citizen
- b. The full integration of the individual into the community and
- c. The provision of equal access to educational opportunities for all the citizens of the country at the primary, secondary and tertiary levels both inside and outside the formal school system (FRN, 2004).

The Concept of Under Development

Underdevelopment refers to the low level of development characterized by low real per capita income, widespread poverty, lower level of literacy, low life expectancy, and underutilization of resources, etc. An underdeveloped economy fails to provide acceptable levels of living to a large fraction of its population. Underdevelopment is a term associated with dependency theory. It is used to describe the condition of poverty and economic stagnation. It is characteristic of many third-world societies. It implies that these societies are not simply suffering from lack of development, but also that they have not achieved the expected levels of development which would have occurred, had they not been exploited by the advanced capitalist state.

The element of underdevelopment includes a low level of development characterized by low real per capita income, widespread poverty, lower level of literacy, low life expectancy, underutilization of resources, high dependence on extractive industry and practically agricultural and weak institutions. There are enough research reports on the problems of Africa and solutions to those problems. The United Nations Economic Commission for Africa in conjunction with the African Union and the Africa Development Bank has produced many home-grown reports to asset Africa. These reports are in addition to those provided by the World Bank, the IMF and various local and international institutions in Africa and around the world. Instead of running around for countries in a greater debt trap, leaders should look inward to increase productivity through quality education and health service, and mobilization of domestic financial and non-financial resources. If leaders in other countries behave like African leaders, would they produce a surplus to lend?

African leaders should make sure the citizen consumes largely what they produce instead of encouraging international trade in imports of finished goods, including food. Whoever wants raw materials for Africa should come and use them in Africa to export finished products, most raw materials. The world only respects leaders who provide quality leadership, not those perceived as parasites in their economy. Africa is underdeveloped. No doubt, some leaders are showing promises, but the majority needs to change the narrative. How many African presidents have won the Ibrahim Prize for leadership, established by the M.O Abudu Foundation, since its inception in 2007?

Causes of Underdevelopment

The following are the main causes of underdevelopment:

1. Corruption
2. Unemployment
3. Poor government policies
4. Insufficient infrastructure
5. High Levels of Illiteracy

6. Excessive Regulation
7. Insurgency
8. Insufficient Skilled Labour
9. Poor government policy implementation
10. Lack of Political will

Corruption: One of the biggest problems in Africa today is corruption. Corruption can take many forms, and it might be challenging to understand what counts as corruption and what does not. In this context, I mean the abuse of a position of power by public officials for private interests or personal gain. This happens when people entrusted with power use their authority for their benefit. When this happens, the government and people become disorganized and lose motivation to develop. The problem here is that impoverished African governments can't invest enough money into health care, education, infrastructure, etc. They need to use their already scarce resources on corruption, such as paying public officials salaries or funding more projects. This kind of problem is widespread in the continent today, which causes underdevelopment in Africa.

Unemployment: This problem is very serious because if not enough people are employed, their contribution to the country's development will slow down. The youth are unable to find jobs because of the high requirements and lack of work. Not only the young people but also the older people who find it difficult to find a job are left unemployed when their knowledge and skills could have been extremely useful in the growth and development country. Due to the unemployment rates, the GDP of Nigeria keeps reducing every year, which is one of the effects of underdevelopment in our country. The solution to this problem would be easier than it seems – more job opportunities have to be created for the youth. The problem of corruption should also be dealt with because it exists in large amounts in the job market and is closely connected to the unemployment rates.

Poor Government Policies: Many African governments have implemented policies that prevent the continent from developing. In many cases, these governments have been responsible for economic crises and political instability. Many Governments either fail or refuse to sustainably solve domestic problems, such as poverty, unemployment, and hunger. This is because African countries often lack the resources needed to govern themselves effectively. Here are many civil servants in some African countries where the state is involved in every aspect of society. The result is terrible management or even incompetence because corruption hinders good governance.

Insufficient Infrastructure: Most African countries have insufficient infrastructure. This refers to roads, railways, and airports that are not adequate to allow trade or tourism. It's also about having an electricity grid that allows the population to use appliances, such as washing machines and computers. The lack of infrastructure in Africa today is a big obstacle to development because it limits people's ability to do business across borders.

This means there are fewer work opportunities, which leads to unemployment and poverty throughout the continent.

High Levels of Illiteracy: Although there are many African countries where primary education is compulsory, this does not apply to secondary and tertiary education. Many parents do not send their children to school because they need them to work and contribute to the economy. Many countries in Africa also have problems with teachers who are not adequately trained or paid enough money. This means that students do not receive proper lessons and can't get a good education. Illiteracy is common in Africa today, limiting the development of people throughout the continent.

Excessive Regulation: Many African countries have laws and regulations that make it hard for businesses to succeed (or even do business) throughout the continent. While these measures are designed to improve safety and the standard of living, they often have the opposite effect because they are poorly implemented or too strict. The good news is that African leaders are aware of the problems in Africa today. They are gradually making improvements to make it easier for African countries to develop and become more competitive worldwide.

Insurgency: This is a very serious aspect of Nigeria's underdevelopment. The insurgency of the jihadist group Boko Haram started in 2009 when they decided to rebel against the Nigerian government. To this day, there is a huge tension in the country, because the Boko Haram insurgents are still active, and their violent actions lead to many deaths. Boko Haram group is radically against Western values and education, and unfortunately, they demonstrate their beliefs mostly with violence against those who do not share them. They have officially been called one of the deadliest terrorist groups in the world, because of the number of people that they have murdered. The insurgents can appear at any time and this is a major problem for those who want to make investments in certain aspects of Nigeria's development. There are no guarantees of complete safety, especially if the investments were made in the northeastern part of Nigeria. Therefore, people who want to invest are usually making their establishments outside Nigeria, because this choice seems much safer to them.

Insufficient Skilled Labour: Another cause of underdevelopment in Africa today is the lack of skilled workers. Most African countries do not have enough qualified teachers, doctors, engineers, etc., which means that many Africans cannot offer their services in these parts of society. There are often too few job opportunities for well-qualified professionals to make a living in Africa today, so they must look elsewhere. This shortage also means that education and health care in Africa is often unsatisfactory.

Poor Government Policy Implementation: There are a lot of policies in Nigeria that are technically supposed to improve the life of the residents. They all look great on paper, but in practice, they have very little actual implementation. The result of it is the untimely ending

of many projects that were designed for development because they have not moved on anywhere from the paperwork level. Government should take under its responsibility and watch over these policies, making sure that they were implemented and did not just stay on paper. It is a problem that the government should take immediate care of because there are so many potential improvements and so little implementation.

Lack of Political Will: This is one of the significant causes of underdevelopment in Africa today. Many African governments are not fully committed to using the resources available to improve living conditions throughout the continent. This means that much-needed international aid money intended for development is misappropriated and used in dubious ways, or there may be a lack of investment in necessary infrastructure. In addition, politicians sometimes misuse public funds when they are holding office. This often leads to a lack of transparency and undermines good governance, which is an essential factor in development on the continent today.

The Sustainable Solutions to Underdevelopment

The present situation in Nigeria calls for serious intellectual engagement because any progress made or envisaged will depend on refinement at the intellectual level. Therefore, one wonders why there is questionable intellectual silence and pretence everywhere while professors and other intellectuals expect politics to perform miracles of fixing the problems without any established knowledge or research.

We face the question of how to attract a large number of inventors, innovators and creative thinkers because many grassroots solutions go unnoticed or are or are overlooked. More so, peculiar situations such as those in Nigeria require outright out-of-the-box creative thinking. A challenge is therefore urgently needed to bring such inventions and innovations to the public domain.

At the forefront of this challenge is a just concluded 40-year multidisciplinary research study into the sustainable development of the grassroots population. From 1981 to 2021, two frontline intellectuals of the University of Lagos: Professor Isaac Ayinde Adalemo, Professor Emeritus of Geography/former Deputy Vice Chancellor of the University of Lagos; and Professor Oyewusi Ibidapo-Obe, Professor Emeritus of Engineering System/former Vice Chancellor of the University of Lagos /Founding Vice Chancellor of Federal University in Ebonyi State (both of them now of blessed memories), mentored a multi-disciplinary research study in rethinking a new concept of sustainable grassroots development. This writer has the unique privilege of being mentored by the two emeritus professors over the past 40 years in this great Endeavour and also becoming a co-founder of the Development & Empowerment Society International with them.

The out-of-the-box creative thinking can be summarised that the planet Earth with its humanity is an integral part of a self-organizing, self-sustaining and ever-burgeoning universe. It is a set of system sustainability laws to organize the entire universal system, incorporating innumerable trillions of stars and planets for automatic sustainability and systemic prosperity. It implies that the same system of sustainability laws must be discerned, adapted and replicated to usher in an era of automatic sustainability and systemic prosperity in the human situation.

The out-of-the-box creative thinking also sums up that the adaptation and replication of the universal model would systematically de-myth money and redesign the money system to make money the servant of the creation and protection of real wealth. Adaptation would also systematically make speculation unprofitable and limit the growth of financial bubbles, stimulate cooperation and integration among people and communities; reward productive work; create a just distribution of claims to real wealth; provide incentives for patient and locally rooted investment in real assets; and strengthen the social fabric of family and community.

The great research carried out under the aegis of Agronomics Institute/ DES/ invented the Automatically Sustainable Community – which introduces a universal sustainability investment regime that would self-finance the creation of AUTOSUCOM, its infrastructure and total jobs for members of the community. The significance of the AUTOSUCOM invention is that it is capable of creating at least 2 million new jobs in each of the 36 states of Nigeria, amounting to 72 million new jobs out rightly financed by a multi-trillion dollar sustainability investment fund created by the invention itself.

In discussing this great invention, there is the need to draw attention to the strange fact that there is yet an unidentified cause of underdevelopment. This strange fact is that the underdevelopment of the grassroots population is a direct correlate to the absence of a specialized field of knowledge for achieving sustainable greatness and mightiness and that great and mighty men and women of this world have not been able to attain sustainable greatness and mightiness as ordained in the universal space.

Time and again, it has been said that imperialists destroyed the traditional economic systems of the third world and replaced them with a production system that produced well for the imperialists' consumption. Therefore, underdevelopment is usually explained as a continuing relationship of exploitation where the entire economic surplus is not available for reinvestment at any level of the chain that could benefit the exploited. Imperialists have employed predatory socioeconomic and political philosophies to achieve greatness and mightiness based on the existing knowledge for achieving such. But the unknown truth up till now is that predation or oppression has the element of a breaking point, which brings about a reversal of attained greatness or mightiness as witnessed by the rise and fall of great empires throughout history.

The breaking point is reached when the oppressed begin to fight or agitate for freedom or independence from the oppressor. In the emerging international sustainable development concept, independence is a misnomer. The new word is integration. No reasonable person will seek separation, independence or disengagement from a prosperous relationship that meets his or her heart's desire. This is also very true even if the relationship came about through a form of forced cohesion as in governance.

The breaking point is usually the beginning of contradiction which means that the oppressor would not achieve sustainable greatness or mightiness as he would have wished as it is perpetually modelled in the universal space.

An outstanding example of such a contradiction of self-interest and non-attainment of sustainable greatness and mightiness is Great Britain. By the year 1919, Great Britain had reached its full height as the greatest empire in history. For over a century, she was a foremost global power. She held sway over numerous countries and territories. According to the British Historian, Stuart Laycock, out of the 193 countries that are currently UN members, the British invaded or fought in the territories of 171, which is about 90 per cent.

The first setback for Great Britain came from colonized America. The predatory exploits of King George III of Great Britain and his ruling team were vehemently repelled by colonized America. Consequently, the American War of independence was fought as a necessity. The Americans won the war and declared their independence from Great Britain in 1776.

It appeared that the American experience had set a model for all other colonies to follow. Accordingly, one after the other, the rest of the colonies agitated and secured their independence from Great Britain.

Notwithstanding the perilous exploration undertaken by Great Britain to achieve greatness, the knowledge gap of how to achieve sustainable greatness has forced the greatness being sought to wane to a level of unimaginable smallness. Today, Great Britain has been reduced to the United Kingdom. Let us suppose that the knowledge existed at that time that Great Britain could sustain her mightiness by investing in the integration of all the colonies into systemic prosperity, her mightiness would have known no bounds today.

After independence, the general pattern in the former colonies, particularly in Africa, is that the powerful elite predated, oppressed and usurped virtually most of the resources needed for the overall development of the general population for their aggrandizement.

This problem is further compounded by the multi-ethnic structure of African nations in which dominant ethnic groups predate vulnerable ones, a phenomenon now known as internal colonization.

The predation and oppression of the grassroots population by the elite of Africa in general and Nigeria, in particular, has also reached a breaking point of contradiction. The untold hardship unleashed on the grassroots population has resulted in the radicalization of the majority of the redundant grassroots population into a new wave of criminal and wicked activities as a mode of living. This manifested in widespread kidnapping for ransom payment and killing for rituals, internet fraud, armed robberies etc. This has resulted in constant threats to the lives of the elite and their families as the general population become systematically ungovernable.

The Importance Of Education

We all know that education is important. But why it is so important? Is it worth the time and money? Education is not how well you can read and write but whether you can communicate with and understand the world around you. A good education not only teaches you skills but also helps you broaden your horizons, gain a better perspective, and teaches you to think for yourself. People today are quite aware and comfortable speaking about social injustices and other pressing issues. This can be attributed to the increased access to education around the world, which in turn has made society more accepting and open-minded. Therefore, education is an element of human evolution. The importance of education is also pronounced in areas of creativity and innovation. Education encourages thinking outside the box and experimenting with new ideas.

Here Are Nine Reasons Highlighting The Importance Of Education: Realizing Your True Potential

A good education helps you recognize yourself and your strengths. As you learn about the world and yourself, you come across things that interest you. You find things you are good at and figure out how you can contribute and help the world grow. Education gives you opportunities to explore yourself, and your surroundings and empowers you to understand the ways of the world. It gives you the freedom to live a life of your choice.

Sharpening Critical Skills

Education helps you develop critical skills like decision-making, mental agility, problem-solving, and logical thinking. People face problems in their professional as well as personal lives. In such situations, their ability to make rational and informed decisions comes from how educated and self-aware they are. Education also breeds creativity and innovation. When you take time to understand how the world works presently, only then can you come up with solutions and alternatives for existing problems.

More Opportunities

Education opens up new avenues. When you invest in educating yourself about a particular subject, you broaden your perspective in that area. As a result, you get opportunities to test and enhance your skill set. When you attend college or become a part of an organization, you get to meet the right people. You become a part of a community and also discover new things about yourself. Moreover, as you educate yourself, you are learning something new every day without even realizing it. Your accolades in college and otherwise are indicative of your competence and can open doors for you.

Financial Stability

Yet another benefit of having a strong educational background is financial stability. Students who graduate from esteemed colleges have a higher chance of landing well-paying jobs. The more knowledge you gain, the more skilled you become, and hence more opportunities open for you. If you are good at something and know your way around it, rest assured you will be compensated well.

Supporting a Developed Society

Education is imperative when it comes to building a modern society. When people learn about things like culture, history, and science, they can view problems from a much-informed perspective. Education teaches values and helps in the development of society as a whole. It gives people a chance to mould themselves into more responsible members of society. Educated individuals are also more likely to get well-paying jobs and engage in effective trade and commerce practices. These, in turn, contribute to driving more capital to the economy. Hence, education drives growth in countries and supports a developing society.

Giving Back To The Community

When people can afford a stable life for themselves, they are more likely to take the initiative to solve local problems. Education enables people to be self-dependent. It also teaches people the need for a stable and secure community. As a result, people join hands to help the less fortunate and solve the community's most pressing issues. The importance of education is at the forefront when it comes to social issues. No matter if it is the education of maintaining clean neighbourhoods, practising good sanitation, or knowing your rights. People can lift other people only by exposing them to new possibilities by educating them.

Blurring Geographical Boundaries

The importance of education is especially pronounced when we want to communicate with people from different cultures across the world. When we have a wide knowledge base, it is easy for us to find common ground with someone from a different place. Digital mediums of learning and spreading information have played an instrumental role in bridging this gap. They have allowed more people to connect, interact and learn. This new way of teaching and learning has blurred geographical boundaries and contributed to sharing insights and opinions, broadening the horizons of all involved.

Equal Opportunities

Education helps us create equal opportunities. People from different genders, religions, castes, races, and cultures have multiple possibilities laid out in front of them because of education. They in turn strive to create more opportunities for others, even if only within their community. Education has made filling an irrational rift possible by making merit the only criterion for judgment. Education makes people more tolerant of others. It makes them more open-minded, so they can accept different views and opinions. This further opens the gates for equal opportunities and a better standard of living for everyone.

As a Tool For Empowerment

As mentioned above, education is the most powerful tool in the world. Minority sections are usually left unseen and ignored despite their potential. Educating these sections of society not only initiates their growth but also the growth of society because empowered people empower people. For instance, increased education rates for women have led more women to join the workforce across various industries and stand up against the inequality they face. More and more women are being empowered through education, which has helped in the creation of a more inclusive and empathetic society. There is still a long way to go, but the importance of education in empowering sections of society cannot be overlooked.

Other relevance of education include;

- It enables you to become independent, confident, and courageous.
- Creates a safer world to live in.
- Improves productivity in society.
- Helps you get to know yourself
- Improves mental as well as physical health.
- Promotes and maintains peace among members of the global community.
- Develops problem-solving and critical thinking skills.
- Helps in keeping up with the dynamic environment and adapting to it.

The Impacts of Globalization on Education

Globalization has been a widely defined word with several connotations for many different people. There has been a hot debate about globalization. Some people believe globalization is a dangerous phenomenon which has changed the world in negative ways. To them, globalization has brought undesirable consequences to society, affecting its peace. On the other hand, another group of people regard globalization as a fruitful phenomenon, making the world more connected and informed than ever before. They look at it as a novel source of optimism in the world. This group see various advantages of globalization. In describing both views, Jan Aart Scholte states that *‘Some people have associated “globalization” with progress, prosperity and peace. For others, however, the word has conjured up deprivation, disaster and doom.’*

Scholte is a Professorial Research Fellow in the Centre for the Study of Globalization and Regionalization. Having said so, it is obvious that the impact of globalization has been both positive and negative in the sector of education. Listed below are some points that highlight the positive and negative impacts of globalization on education has led to.

- Globalization has radically transformed the world in every aspect. But it has especially transformed the world economy which has become increasingly interconnected and interdependent. But it also made the world economy increasingly competitive and more knowledge-based, especially in the developed Western countries
- Global education interconnects methods of teaching from worldwide systems to encourage the international development of environmental sustainability, as well as contribute toward fortifying global industries. These educational initiatives prioritize global access to school from the primary to the university levels, instigating learning experiences that prepare students for multinational leadership roles.
- As education serves as foundational to global stability, the development of multicultural awareness from an early age may integrate ideologies sourced from various societies to arrive at well-balanced conclusions regarding issues that surround the world as a whole. Globalization and education then come to affect one another through mutual goals of preparing young people for successful futures during which their nations will grow increasingly connected.
- With globalization some of the challenges for knowledge, education and learning will provide today’s learners the ability to be more familiar and comfortable with abstract concepts and uncertain situations.
- Information society and the global economy require a holistic understanding of systems thinking, including the world system and business eco-system. Globalization uses a holistic approach to the problems. The interdisciplinary research approaches are seen as critical to achieving a more comprehensive understanding of the complex reality currently facing the world system.

- It enhances the student's ability to manipulate symbols. Highly productive employment in today's economy will require the learner to constantly manipulate symbols, such as political, legal and business terms, and digital money.
- Globalization enhances the student's ability to acquire and utilize knowledge. Globalization enhances the ability of learners to access, assess, adopt, and apply knowledge, to think independently to exercise appropriate judgment and to collaborate with others to make sense of new situations.
- It encourages students to work in teams. To be able to work closely in teams is the need for employees. Working in teams requires students to develop skills in group dynamics, compromise, debate, persuasion, organization, leadership and management skills.
- Globalization produces an increased quantity of scientifically and technically trained persons. The emerging economy is based on knowledge as a key factor of production and the industries demand the employees remain highly trained in science and technology.
- Globalization breaks the boundaries of space and time. Using advanced information and communications technologies, a new system of knowledge, education and learning should apply a wide range of synchronous and asynchronous activities that aid teachers and students in breaking boundaries of space and time.
- Globalization meets the knowledge, education and learning challenges and opportunities of the Information Age. Knowledge-based businesses often complain that graduates cannot learn new skills and assimilate new knowledge. Globalization makes it easier for businesses.
- Globalization creates and supports information technologists, policymakers, and practitioners for rethinking education and supports mechanisms for the exchange of ideas and experiences in the use of educational technologies.
- Globalization encourages explorations, and experimentation to push the frontiers of the potential of information technologies and communications for more effective learning.
- Global sharing of knowledge, skills, and intellectual assets that are necessary for multiple developments at different levels.
- Mutual support, supplement and benefit to produce synergy for various developments of countries, communities and individuals.
- Creating values and enhancing efficiency through the above global sharing and mutual support to serve local needs and growth.
- Promoting international understanding, collaboration, harmony, and acceptance of cultural diversity across countries and regions.
- Facilitating communications, and interactions, and encouraging multi-cultural contributions at different levels among countries.

- The potential fallback of globalization in education can be the increased technological gaps and digital divides between advanced countries and less developed countries.
- Globalization in education may end up creating more legitimate opportunities for a few advanced countries for a new form of colonization of developing countries.

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WIDOWHOOD RITUAL IN IGBOLAND IN DIALOGUE WITH CHRISTIAN FAITH

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Abstract

The Igbo cultural milieu is pervaded by numerous ritual activities. Since for an Igbo and indeed the African, religion and culture are strictly interwoven, almost every major phase of man's existential reality passes through the crucible of one ritual activity or the other. These rites range from rites of passage, circumcision rites, rites of naming, purification rites, burial and funeral rites, and the rites of widowhood, among others. The ceremony surrounding the ritual activities is usually performed with the devotion it demands. Every aspect of life is initiated or concluded thanks to one ritual activity or the other. Owing to the religious worldview of the Africans, these rituals, when not fully understood by outsiders, could be casually dismissed or judged to be irrational. At the death of one's husband, the widowhood rite is expected to be celebrated through the instrumentality of some kinsmen/kinswomen. In the African global community, there is an evident setback in development based on the uninformed understanding even by promoters of some of these rites that even at times infringes on one's freedom of worship. The researcher intends to explore a rite of widowhood and to what extent its dialogue with the Christian faith will help to arrive at a healthier understanding of the rites of widowhood. In this research, the researcher will use the descriptive method of investigating the rites of widowhood and its intricacies. The analytic approach will be used to give a critical examination of how through the dialogue with the Christian faith, the widowhood rites will minimize the setback it has created in some African communities.

Keywords: widowhood, rites, ritual, dialogue, Christian faith

Introduction

Right from creation, God has continued to give man the opportunity to collaborate in the work of creation. This is evident in the mandate given to man to be "fruitful and multiply, fill the earth and subdue it" (Gen. 1:28). The human participation in divine operation

evidenced in marriage is an opportunity towards continuing and improving on the work of creation. The Fathers of the Second Vatican Council (1998) established that the intimate partnership of married life and love has been established by the Creator and qualified by His laws and is rooted in the conjugal covenant of irrevocable personal consent. Hence by that human act whereby spouses mutually bestow and accept each other, a relationship arises which, by divine will and in the eyes of society too, is a lasting one. (The Church in the Modern World, n.48)

In this way, man continues to transcend himself and aspire towards the spiritual realm, which is his ultimate goal. This divine-human cooperation, according to Murphy-O'Connor (1990:802), is a mode of divine activity inaugurated by Christ. This spirit of working together enhances what Camarilhna-Matos, L.M et al. (2008) called shared creation, which involves a process through which a group of entities enhance the capabilities of each other. It more fundamentally involves the mutual engagement of participants to solve a problem together, which implies mutual trust and thus takes time, effort, and dedication.

In human society, marriage has remained a veritable way of manifesting this divine-human cooperation. The institution of marriage and its accompanying conjugal love are ordained for the procreation and education of children and find in them their ultimate crown. Thus a man and a woman, who by their compact of conjugal love "are no longer two, but one flesh" (Matt. 19:ff), render mutual help and service to each other through an intimate union of their persons and their actions. Through this union, they experience the meaning of their oneness and attain it with growing perfection day by day. As a mutual gift of two persons, this intimate union and the good of the children impose total fidelity on the spouses and argue for an unbreakable oneness between them." (The Church in the Modern World, n.48)

This bond is unfortunately and painfully broken down by the death of one of the partners. The resultant effect is that one remains a widow or widower, as the case may be. In this state that most often occurs in an impromptu manner, the widow is devastated not only by the loss of his/her partner but also by some cultural demands involving some dehumanizing rites to be performed. The researcher wishes to investigate these rites to see how the Christian faith can dialogue with these cultural elements. Such dialogue aims at reducing, if not extirpating, the pains of the victims and the uplift of human dignity and freedom of worship, especially where such practices attempt to suppress it.

Widow/widowhood: basic understanding

The word widow, from its Old Saxon origin *widowa* and its Sanskrit *vidhava* as presented in the Dictionary of Etymology (2000), is connected with the idea of being lonely and solitary. From there, it trickles down to the Latin *vidua* meaning widow. Its Latin verbal form *viduare* meaning "to deprive," and the adjectival form *viduus-a-um* meaning "deprived,

bereaved”, as presented in Cassell’s Latin Dictionary (1968) go, clearly denote the status of a widow/widower as one deprived of her husband or his wife by death.

With the death of one of the marriages, partners set in the period of widowhood. According to Oliobi et al. (2001:71), this “passage from life is an event that is marked with special rituals in all cultures. In consequence, Christians and non-Christians have rituals specific to their faith.” The burial and funeral, as well as widowhood, have their different rites.

Widowhood, which we are concerned with here, continued Oliobi et al. (2001a), is “a mourning period, which commences at the death of a partner and lasts for unspecified period...” This initiates another passage in life. It changes the status of the married woman to that of being a widow and that of a married man to being a widower. It is a status that goes with sorrow and mourning and that requires fortitude to forge ahead. It is a condition that is accompanied by apparent helplessness as far as marital companionship is concerned. Odunze (2005:15) gave an apt description when he presented widowhood as an unwanted and horrible period that women pass through in life. Widowhood is an awful period for any woman whose husband has died. A lot of stress and punishment is meted out to the woman as soon as her husband is pronounced dead. In some towns in Igboland, hardly can a man die, and his kinsmen will accept that he died a natural death. The automatic perception is usually that someone is responsible for his death, and in some cases, the wife is the first to be accused. The widow is treated worse than a murderer. She undergoes certain rituals to appease the dead husband and the spirits of her forefathers. It is this dehumanizing treatment that gave rise to the saying *di bu ugwu nwanyi*. To that effect, as soon as the man dies, her dignity crumbles like a paper house; and she is left at the mercy of other male relatives.

Widowhood ritual

Rite is derived from the Latin *ritus*, meaning custom, usage, especially a religious observance or ceremony. Rite of passage marks the end of one phase and the start of another in the life of an individual. The ritual, which is the adjectival form of rite, refers to events about or consisting of rites or rituals.

Ritual is the performance of ceremonial acts prescribed by tradition or by sacerdotal decree. Ritual is a specific, observable mode of behaviour exhibited by all known societies (Penner, Encyclopedia Britannica).

Among the Igbos, some rituals formally initiate widowhood. Oliobi et al. (2001:72) describe it thus:

The bereaved is generally initiated into widowhood by the shaving off of hair. The shaving is done by the widow-daughter of the family. The shaving of the hair rituals initiates the

inhuman treatment meted out to the widow. She is severely restricted from any movement for several market weeks, doing no work, including not going to the market.

More so, Okafor (1996:n.15) affirms that she “undergoes an elaborate rite of extrication from the bond of the deceased partner, a traditional rite which includes some dehumanising treatments.... In some communities, she is deprived of all her husband’s belongings. Black dress is worn for one year to mourn the deceased husband.”

All these widowhood ceremonies are tied to the religious worldview and understanding. They are reflecting that John Mbiti (1991:30) stated that Africans are “notoriously religious” and that religious heritage “is by far the richest part of African heritage”. In his book *Introduction to African Religion*, he brought out the fact that every aspect of the life of the African has a religious component, beginning from pregnancy to death. The Africans have rituals for everything important event in their lives. And their religious worship is full of life. Africans celebrate life. Customary rites form an integral part of cultural practices in Africa. Such practices reveal the values and beliefs of a particular group of people (Maluleke 2012). According to Gill (2013), traditional practices encompass marriage, festivals, funeral rites, birth rites, and widowhood rites.

Widowhood rites are culturally defined as ceremonies that a spouse undertakes in honour of his deceased partner (Ayagiba, as cited in Atindanbila et al., 2014). For George et al. (2016), widowhood rites are sociocultural rituals which a woman undergoes to show respect and mourn her deceased husband. Manala (2015) notes that widowhood rites serve as a transitional period that prepares a woman from marital status to being a widow. However, widowhood rites have some positive consequences for women. In that vein, Tasie (2013:156) asserts that primarily, widowhood rites in Africa were not intended to de-womanise African womanhood or impoverish and oppress women, nor are they part of the so-called male chauvinism. Instead, by and large, widowhood rites are intended for the general well-being of the widow.

The widowhood rites help the widow to sever her relationship with her late husband. The severance is symbolized in the shaving of the widow’s hair. According to Boaheng (2022:103), the widow uses the hair in a ritual which not only severs her relationship with her deceased husband but also indicates to the ancestral world that her late husband was a responsible person who paid her bride price. It is also important to note that, notwithstanding the potential benefits of widowhood rites, Boaheng (2014:104) maintained that these rites sometimes lead to infringement on human rights. Yet, widows are compelled to religiously observe the rites; or else they incur the wrath of their ancestors.

Further still, culturally, widowhood rites are meant for both men and women. However, women seem to be the only ones going through the ordeal of widowhood rite in most

cultures (Yu et al. 2019). Widows, therefore, experience more psychological effects than widowers (Yu 2019)

Grades of widows

Ordinary layman's observation immediately reveals to us that all widows are not in the same category. Though they have the common denominator of the loss of their husband, the post-mortem (after death) challenges vary. Ezeokafor (2022) made a clear distinction in this regard between very early widows without offspring, widows within marriageable age and well-placed widows at an advanced age.

When the widow is childless, she suffers enormous psychological torture, especially from her immediate relations. Such torment is as excruciating as it is devastating. Some become widows/widowers at an early stage of marriage when the children are still very young. Such is an obvious case of prolonged widowhood with its attendant prolonged challenges. Those within the marriageable age, especially the widows, can still remarry.

Some others become widows/widowers at a later stage of married life when the children must have grown up and become autonomous. In such a case, the widow/widower is supported and taken care of by her children, especially if they are financially buoyant, compassionate and embrace it as their responsibility. Consequently, challenges are minimal. It will be more of a lack of companionship, whereas the former has to battle with the lack of companionship and the heavy demand of rearing up the children as an accidental single parent. Of particular attention are the barren widows. We must not fail to note that in the bible, barrenness is worrisome to the man as well as to the woman. Recall the case of Abram when he complained to the Lord God, "Behold, you have given me no offspring; and a slave born in my house will be my heir." (Gen. 15,2-3); even Rachel said to Jacob, "Give me children, or I will die" (Gen. 30,1-2) and also the provocation Hannah received incessantly from her rival because of her childlessness (1 Sam.1,1-11). Such widows remain an object of pity, torment and, at times, even cruel subjugation, and they most often suffer social marginalization, psychological and emotional torture, and spiritual anguish. Frymer-Kensky (2006) noted that "in ancient Israel, women did not normally own land, which made them economically dependent on men, first on their fathers, then on their husbands, and ultimately on their sons" (p.160). The case of being a barren widow is, by that fact, a double tragedy.

Christian faith: It's understanding

The word faith derives from the Greek and Latin nouns *pistis* (πίς) and *fides-ei*, respectively. The two nouns reflect an attitude of trust, confidence, belief etc. It is noteworthy that Πίς like its adjectivetός was initially used about a personal relationship with somebody or something (Bultmann et al., 1968:176); on the contrary, their opposites - *apístoς* and *ía* have

the senses of distrustful and unfaithful, unreliability and unfaithfulness respectively. The later development of Pistis brought in the idea of putting faith not only in human words, as the case may be, but also in divine sayings and even deity itself. (Bultmann et al., 1968:179).

There is, however, no gainsaying the fact that “faith comes from what is heard, and what is heard comes by the preaching of Christ” (Rom. 10,17). Since faith passes through an auditory process, ipso facto, it demands teaching and listening and application of the content of what is thought to real-life situations. Sequel to that, human agents are crucial in the process of evangelization. Therefore, faith and teaching are unavoidably interwoven. In the same vein, for faith to bear fruit, unquestionable obedience to what is preached becomes a sine qua non. Preaching plays a significant role in the initiation and sustenance of faith. It is faith that leads to Christ, who is the Light that liberates from the shackles of the darkness of unbelief and sin, and in the long run, goes to unveil the vision and knowledge of God. And that is the hallmark of the Christian faith. As Baham (2020:1-2) has it, the attitude of the heart that is recognized as faith drives how the Christ follower interacts with the world, their fellow human beings, and what shapes their hopes for the future and their understanding of the past and the present. It is faith founded in Christ. Such faith in Christ is anchored on obedience to His Words enshrined in the Bible and the teachings of the Church.

Since faith is a spiritual reality, it is not comprehensible through mere human reason. There is a limit to human reason, for one cannot arrive at the knowledge of God and other heavenly realities through reason alone. To that effect, we do not ascribe to a blind faith that would exclude rational investigation. Such rational investigation arms one to “always have answers ready for people who ask us the reason for the hope that we have” (1 Peter 3:15).

Against this background, it is clear that faith, through spirituality, also has a concrete dimension in its manifestation. Since faith appertains to man’s spiritual dimension, since man, thanks to the grace of God, is both the agent for the transmission of faith and the recipient of its content, since man by nature has a dual component, spiritual and material, we cannot exclude the cultural context where that faith is lived. It is in the same cultural context that conflict oftentimes ensues concerning the practice of faith. The meeting of two cultures, for example, the divine culture (faith) and temporal culture, is most often fraught with conflict and tension. The tension is consequent upon the divergence in their objective. The former has a transcendent goal; the latter, though ultimately geared towards the supernatural, is more so weighed down by its earthly ties. This calls for dialogue.

Dialogue

Dialogue is derived from the Greek word *diálogo*. According to Liddell and Scott (1999), it is a composite of two words, *diá*, which, among other things, means “mutual relation, one with another,” and *lógos*, which, apart from meaning “word” also means “speech,

discourse, conversation.” Based on these etymological foundations, Chambers's Twentieth Century Dictionary presents dialogue as a conversation between two or more persons, especially of a formal or imaginary nature: an exchange of views in the hope of ultimately reaching an agreement.

Since man is naturally a social animal, he is, therefore, prone to dialogue. In the everydayness of man's existence, dialogue remains a regular exercise that is engrafted into his nature; be it in the diurnal exchange of pleasantries or the day-to-day cross-pollination of ideas or even in the ordinariness of daily routine of life. Dialogue permeates his whole life. So, it covers not only an exchange of views on scientific and intellectual subjects but even the most ordinary conversation about what we experience in our daily lives. It could be political dialogue, religious dialogue etc. Religious dialogue regards matters of divine faith and mundane faith.

In this religious context, we must remember that primarily God initiated a dialogue with man right from creation. This is evident in the document of Vatican II (1998), where it is stated that “First, there is the dialogue between God and man: “The Bible teaches that man is created ‘in the image of God’, capable of knowing and loving his Creator...” (Gaudium et Spes n.12); in Scripture, according to Rulla (1986:34), man is the only creature whom God calls ‘you’ and to whom God directs commandments and restrictions, awaiting an answer on the part of man.

Faith and culture, all things being equal, should enjoy interpenetrating co-existence. In the case of faith-culture friction, dialogue comes in as the proper instrument of peace and normalcy. It is based on this that it becomes necessary to establish a dialogue between the widowhood ritual and the Christian faith.

The excruciating plight of widows

According to the report of the United Nations Division for the Advancement of Women (2001), it is evident that across a wide range of African cultures, widows are subject to patriarchal customary and religious laws and confront discrimination in inheritance rights. Many of these widows suffer abuse and exploitation at the hands of family members, often in the context of property disputes.

The state of widowhood goes with obvious difficulties ranging from forced marriage, deprivation of inheritance, oppression through widowhood ritual and a host of others.

Forced marriage: In some communities in Africa, widows may be forced into new conjugal relations with a male relative or be forbidden to remarry, even if they wish to do so. As a result, many women may spend a long period of their lives in widowhood, with all its

associated disadvantages and stigmas (United Nations Division for the Advancement of Women (2001:3).

Deprivation of inheritance: Many widows became victims of their husband's male relatives who, rather than protect and support them, denied them any access to their husbands' land or property. (United Nations Division for the Advancement of Women (2001:9). Some of the negative practices derive from the belief that "the beauty and dignity of a woman is her husband". Consequently, at the death of her husband, if she has no male adult children, she may be ejected from her husband's house as both it and his land will have been inherited by his oldest brother. In most cases, the husband's kin does not provide the widow with any economic support, particularly if she will not accept the status of being an additional wife to one of her husband's brothers.

Inheritance of widow: Widow inheritance or levirate marriage was another aspect of widowhood which was a common practice in many parts of Africa. Luke (2001) records widow inheritance as a normal occurrence in which a widow was inherited by one of her husband's brothers or other close male relations. She further stipulates that inherited widows were better off than non-inherited widows. The word levirate comes from the Latin word *levir*, which means brother-in-law. This was an ancient custom which was practised among the Semitic people and the Arabs of Yemen (Holy Bible, Ruth Chapter 1:9-21, 4:1-6, Deuteronomy Chapter 25:5-10). In most villages, widows were to remarry their brothers-in-law or the successor of their husband, as this gave the widow considerable security. Tati (2018) maintained that widowhood inheritance preserved and maintained a continuous relationship between the widow, her children and the deceased family. Through widow inheritance, the levir became the widow's sole legitimate sex partner, and the children produced from such a relationship continued to bear the name of the deceased husband. The widow was prohibited from having additional sexual partners.

The economic upliftment of some widows empowered them financially, and so they had no reason to seek the support of a levir. The empowerment of widows rescued them from harmful widowhood practices and dehumanizing treatment and abuses.

Oppression: Francis (2016), without mincing words, singled out widows among those that suffer untold oppression.

Widows, along with orphans and foreigners, were the most vulnerable groups in society. The rights afforded them by the Law could be easily disregarded because, being isolated and defenceless, they could hardly be assertive. A poor widow, there, alone, with no one to defend her, might be ignored, might even be denied justice and will have no one to make recourse to. She is all alone.

Undoubtedly, most of these oppressive practices aimed at dehumanizing the widow/widower are, in the words of Okafor (1996a:n.63), imposed by their relations, social

groups, traditional mores and religion, are inhuman, unjust, and contrary to Christian principles. Sadik (1995), the Executive Director of United Nations Population Fund Activities at the Fourth World Conference on Women in Beijing, insisted that we must be courageous in speaking out on issues that concern us (women). We must not bend under the weight of spurious arguments invoking culture or traditional values. No value worth the name supports the oppression of women.

Iloka (2022:49) made her point clear when she maintained that “the subjugation of women is deeply rooted in our culture and tradition emanating from the alleged inferior status of women, unstable character and impropriety of women’s political and social participation, also stretching economic circles.” Further still, Iloka (2022b:49) opined that, “widowhood rituals include the physical and emotional torture, which a widow is subjected to. Widows are made to suffer double jeopardy of losing their husbands, sometimes even at the early period of their marriages, and going through some excruciating cultural rites of proving their innocence in the death of their husbands.”

Widowhood in the light of Christian faith

The central message of the Christian faith is the love of God and neighbour. And “if anyone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen” (1John4:20). There could be no other time more appropriate to manifest such love than moments of bereavement; and no other person more desirous of it than widows and orphans. The biblical testimonies confirm the necessity of having a tender solicitude towards widows. For God listens promptly to the cries of the widows and orphans and avenges any harm inflicted on them (Ex. 22:21; Deut. 10:18). In that regard, Tertullian (1994:1.8) affirms that “these two names, left to the care of the divine mercy, in proportion as they are destitute of human aid, the Father of all undertakes to defend.” Jesus himself also showed compassion on the widows (Lk. 7:11-17). St. Paul, on his part, stipulates how a true widow should behave and the need to show assistance to her. In his word, “If any Christian woman has widows in her family, let her assist them; in this way, the church will not be burdened and may assist those who are truly widows” (1Tim.5:16). Special mention is made of some widows like Judith (Jdt 8:4-6) and Anna (Lk. 6:36-37) who remained faithful despite their state of widowhood; the widow of Zarephath (1Kg. 17:17-24) who welcomed and fed Elijah with the last bit of flour that she had; and thus found favour in the face of the Lord through their prayers and devotion. The widow has to be prayerful, resolute in keeping the faith and see their condition as a sacrifice to the Lord. With this orientation towards the faith, she gets involved in the service of the Lord. Their sustenance comes from the unwavering delight in their spiritual inclination.

When juxtaposed with Christian belief, Okafor (1996b n.61) observes that the “traditional Igbo custom takes a rather negative attitude towards widowhood, especially with respect to the widow.” The death of the husband becomes a moment of excessive suffering for the

widow in the name of rituals and sacrifices. But the most worrying thing is that some Christians in these areas, instead of propagating the paschal character of Christian death as expressed in the funeral rites (Vatican II, Sacrosanctum Concilium n.81), even join the Traditional Religionists in vehemently defending these dehumanizing elements of the widowhood rites. One then wonders at such a syncretistic disposition. This calls for a tirelessly persistent catechesis on the one hand and a seasoned evangelisation and dialogue between faith and culture on the other. In this way, the gospel will permeate the culture.

In the wake of this manifestation of syncretism and lukewarm attitude in matters of faith, Okafor (1996) decries as unacceptable “certain practices imposed on the widows and widowers by their relations, social groups, traditional mores and religion, that are inhuman, unjust and contrary to Christian principles.” Okafor (1996c) then holds that: the widow/widower is legitimately entitled to the goods and property of his or her partner, whether they have children or not. Each individual is exhorted to make to guarantee this right. Where no will is left to settle issues, sharing of the assets and liabilities of the departed should be amicably discussed between the immediate relations. The shaving of hair is to be done by anybody on any day of the week, and the hair is to be burnt or discarded. No religious or ritual importance whatsoever is to be attached to the hair or its shaving. Since the hair is an object of adornment for women, the shaving merely serves to demonstrate the subjection of that adornment to the grief and deprivation of that moment.” (n.64)

He went further to denounce all forms of restriction placed on the widow and all sorts of rituals and sacrifices except those of the Church. It is here that calls for faith-culture dialogue. It is a dialogue that must have the fulcrum of listening. Thus, the gospel can assume different cultures and different tongues. The reign of God’s kingdom, which the gospel preaches, does not exist in the abstract. It is rather, in the words of Paul VI (1975), “lived by men who are profoundly linked to a culture, and the building up of the kingdom cannot avoid borrowing the elements of human culture or cultures” (n.20). But every culture has to be divested of its inhuman elements and must aim at promoting human dignity. While preaching the gospel in various tongues, the Church in no way aims at taking away “anything from the temporal welfare of any people. Rather, she fosters and takes to herself, in so far as they are good, the abilities, resources and customs of people. In so taking them to herself she purifies, strengthens and elevates them” (Vatican II, Dogmatic Constitution on the Church n.13).

Conclusion

We must say without mincing words that the “apostolate of married persons and families is of unique importance for the Church and civil society” (Decree on the Apostolate of the Laity n.11). To that effect, widowhood must “be accepted bravely as a continuation of the

marriage vocation, should be esteemed by all” (Pastoral Constitution of the Church in the Modern world n.48).

Following from that, like Gregory the Great who changed his missionary strategy when he saw that coercion could not yield much fruit in his evangelization of the English people, so should a proper and humanly edifying method be adopted by all and sundry in handling funeral and widowhood problems. Christian faith is lived within one’s cultural milieu. Corroborating that fact, John Paul II (1998) affirms that “cultural context permeates the living of Christian faith, which contributes, in turn, little by little to shaping that context. To every culture, Christians bring the unchanging truth of God, which he reveals in the history and culture of a people” (n.71).

Recommendation

- i. Over and above every observation of cultural beliefs and traditional rites and rituals, in this context of widowhood ritual, the dignity of the human person must be uppermost.
- ii. Subjugation of women founded on the patriarchal root of our society has to be very much reasoned into for avoidance of undue oppression perpetrated against widows by men and even by women themselves.
- iii. If marriage is founded on love, and Christian faith is rooted in the love of God and neighbour, these dehumanizing attitudes meted out on widows contradict the entire foundation of the Christian faith.
- iv. Finally, respect for human rights and the dignity of man must be promoted in the practices of our traditional culture, especially with reference to widowhood rituals.

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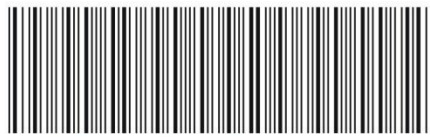
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ABOUT THE BOOK

GENDER, HUMAN RIGHTS AND EDUCATION IN AFRICA

The 2023 Annual Conference of the Association for the Promotion of African Studies was held at the University of Nigeria Nsukka. It focused on the relationship between Africa and the global community and aimed at retelling the African story in a unique African manner. This is very important as the African continent has been presented and described in the global space, most times negatively and by non-Africans. This APAS conference, therefore, told the story of Africa from within Africa and in rare African voices - to counter erroneous ideas and projections about Africa. The Conference brought together progressive visionaries from across the continent to reflect critically and discuss theoretical and empirical perspectives on African landmark achievements, setbacks and future developments. The multidisciplinary conference facilitated conversations across a broad spectrum of disciplines and generated robust engagements. This enabled the forging of ambitious but concrete paths that will catalyse Africa's prosperity.

The present work on *Gender, Human Rights And Education In Africa* is a collection of papers presented at the conference bordering on gender, human rights and education in Africa. Through this piece, the Conference shares the fruits of her research with the rest of the academic community.



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