AFRICAN PHILOSOPHY OF EDUCATION IN A WORLD OF CHANGE

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Abstract

Functional education, well expressed on proper and effective Education, as a human enterprise, is very basic with change that is positively and optimistically holistic in challenging the very basic and peculiar vagaries of problems in our contemporary society. Philosophy of Education, however, in its expertise attempt at defining the limits and necessary boundaries of teaching and learning, critically examines the underlying principles in the continued process of leading one out of ignorance (educere) and the consequent act of cultivating or leading one into knowledge (educare). African Philosophy of Education nevertheless, aptly conscious of the Africanity as well as the philosophicality of African Philosophy of Education as a discipline, gives credence to suitable education within African contextualized worldview, contributing greatly and immensely to the global world of change. Using the method of critical appreciation and analysis, the researcher finds out that Africans need a Philosophy of education that is African based and oriented while contributing significantly to development in general. This paper recommends practical and functional curriculums that are not only ad rem but ever in line with African Weltanschauung so as to contribute to the contemporary world of change as she tries to recover from the long negative and suppressive effects of colonial education ensuring African Identity.

Keywords: African, Africanity, Philosophy, Philosophicality, Education, Curriculum, World of change

Introduction

Africans have lived their lives learning and seeking new ways of improving and advancing themselves. Learning has no beginning or an end in Africa and tracing where education started in Africa is a very difficult task. What is new in Africa is the White man's Education which is one introduced to the Africans by the white men to advance and ensure the success of their trades and other bargains in African.

African education is a type of education that is meant to serve African needs. Its major aim should be to solve the problems of Africans. It is that type of education which is meant to inculcate strong moral values, teach the people the culture, tradition and general belief system of the Africans as well as improve the environment in which they find themselves.

As Philip (1964) rightly asserted:

> The idea that philosophy and education are intimately related is certainly new. From at least the time of Plato many outstanding philosophers have been concerned with the problems of education. When we remember that philosophy has traditionally studied the nature of reality, knowledge and value, we see a number of obvious connections with education (p. 52).

Philosophy simply means love of wisdom and the major interest of philosophers is seeking new ways to acquire wisdom and better the society. It is a concept that concentrated on the finding one natural element underlying all nature and being and further dealt with moral and religious questions, concept of virtue and the individual's relations with the divine. It was not merely a mental activity, but a ways of life to be followed in accordance with philosophical beliefs, (Igboabuchi & Ofojebe, 2010, p. 5)

African philosophy of Education is therefore, the type of education that is meant to solve African problem. It is a philosophy that is saddled with the responsibility of reflecting African cultures and values. The major aim of introducing education is to enlighten and harness the potentials in people. In school, students are being taught how to make the best of themselves while advancing the course of the society where they find themselves. It is disheartening to observe that the education introduced by the white men to the Africans have not been able to solve African problems or improve them due to the fact that, Western philosophy, culture and values differs from that of Africans and as such, the philosophy of education operation in Africa has been detrimental in terms of advancing African Identity and

ideology. The cause of this can be traced to the fact that African issues and challenges especially in the contemporary period is not the same with that of the Europeans. We therefore observe a European philosophy of education that is operational in Africa and expected to solve African problems.

The onus of this paper is therefore a critical enquiry into the type of philosophy of education in Africa and their level of effectiveness and ineffectiveness. The paper will further suggest new ways of improving African education through the review of and construction of curricula that capture African issues.

Conceptual Understanding of Education

The word "education" can be derived from Latin word "educere" which means to lead out and "educare" loosely translated as "to form", "to train" or "to mould." These two derivations of education go on to suggest two important elements; one is the innate ideals or ability every human being while the other is the environment that shapes the overall lifestyle of such an individual.

According to Igboabuchi and Ofojebe (2010)

> these two elements are regarded by psychologist as nature and nurture…as education is a concept, people use it in different ways to convey different meanings according to context. In some uses, it conveys the idea of counselling; in some, it conveys the idea of an institution; in some it means discipline. It can also use to mean a product and a process, (p.31).

Education serving as counseling or orientation is a situation whereby an individual or a group of people are given guidelines on the rules and regulations governing such an individual or group's action or individual. For instance, students can be given education on the rules and regulations of an institution, newly married couples can be educated on how to better run their new homes and live in peace. In these instances, education has been used to mean advice, counseling and orientation. Education can also be used to qualify the totality of structures or institution in a place or country at a given period of time which has the major function of educating or socializing the people. For instance, we have the American education system which is used to refer to the totality of institutions in America.

The studies in education which concentrated on who to educate, gave rise to the emergence of educational psychology. The studies which focused on the content and materials to be used in educating brought forth educational curriculum and the studies associated with the rationale for educating with what gave birth to what is regarded as educational methodology. We equally have such concepts as education that focus on the relationship between the society and the school, the interplay of the individual, school and society and education as a process which involves people and thing.

Igboabuchi and Ofojebe (2010) further posit that education as a process involves the performance of a task:

> Education as a process connotes passing through a system where a variety of activities and experiences are provided the acquired skills and learns new things. Education as a process is a task as it involves new experiences to pass through and activities to surmount by the learner. It is a task also because it involves on-going activities that have not ended. Apart from being a task, education as a process which involves people and activities, has content, method and purpose, (p.34).

In Philip's (1964) opinion about education, "where the inculcation of skills, habits, attitudes or belief is intended, the process of teaching is called training (sometimes indoctrination or orientation), in contrast to teaching designed to increase the student's ability and inclination to employ critical, independent, and creative judgement" (p. 23). This means that education entails inculcating or indoctrinating things approved by the society which will be of immerse benefit to the particular individual involved as well as the society such a person finds himself. Dewey (1916) sees education as the enterprise of supplying the conditions which insure growth, or adequacy of life, irrespective of age (p. 61). Education exposes one to own abilities, inclinations and limitations and through education, one will learn where he belongs in the society and the roles he is expected to play.

Okafor in (1992) summarizes the overall role of education thus:

> Education is a process of acculturation through which the individual is helped to attain the development of his personalities and their maximum activation when necessary, according to right reason and to achieve thereby his perfect self-fulfillment. To him, education should concern itself with the cultivation of the whole person (intellectual, affective, character and psychomotor

development). It is a social and not individual activity, through the agencies such as the family, the state and the church, apart from the school whose primary function is to educate. Education should therefore concern itself with the cultivation of the whole person (i.e body and soul) (as cited in Ibekwe, 2008, p. 11).

Meaning of Philosophy

The term Philosophy is etymologically coined from two Greek words, philos (love) and sophia (wisdom or knowledge). Literally, the word philosophy means love of wisdom, such that a philosopher, therefore, strives towards an unbiased knowledge of life. It has been difficult over the years to reach a consensus among scholars on the definition of Philosophy. It cannot be easily defined like Microbiology. What is perhaps common in all the definitions of philosophy according to Ibekwe (2008) is that "philosophy is all embracing. It strives at a universal understanding of reality, of all areas of human experience including man himself" (P. 2). In a technical or professional sense, Akinpelu in 1981 defined philosophy as "an academic discipline to which scholars devote their time and energy. It is characterized by Logic, consistent and systematic thinking so as to reach conclusions that are sound, coherent and consistent in all parts" (as cited in Ibekwe, 2008, P. 4). We can therefore say philosophy is a technique of thoughtful and constructive thinking and reasoned inquiry (Okoh, 1998) and on the part of Oroka in 2010, philosophy is a philosophic wisdom and activity concerning the existence of things around us. It concerns with what is, and why what is, is; as well as a man's place in the universe of things. (as cited in Abiogy, 2014, p. 2). According to Okafor (1984), a traditional academic definition holds that "philosophy is the science in which natural reason seeks an understanding of all things by the knowledge of their first principles (scientiarerum per ultima causas)" (as cited in Ibekwe, 2008, p. 4). For the purpose of this research, we also consider the definition given by Hirst and Peters (1970) who hold that philosophy, in brief, is concerned with questions about the analysis of concepts and with questions about the grounds of knowledge, belief, action and activities (p. 3).

Philosophy of Education

The philosophy of education has to do with the study of the purposes, processes, nature and ideals of education. Just like philosophy,

philosophy of education has no specific definition. Some define it in a classical or traditional term while others look at it from the point of view of historical development of educational ideas. Still some focus on the general methods of approach in describing philosophy of education as a process of conceptual analysis. Some others emphasize the functions or those characteristics which designate philosophy of education as a field of study. Anadi in 1996 attempted a definition of philosophy of education as:

> a bunch of knowledge, accumulated wisdom expressed by educational philosophers who have undergone professional training in philosophy and who have offered for education abundant philosophical literature relevant to content, design and activity of education (as cited in Ibekwe, 2008, P. 12).

According to Moore (1982) Philosophers of education, then, are concerned with a scrutiny of what is said about education by those who practice it and by those who theorize about it.

According to Philip (1964), philosophy of education set basis for educational theories:

> One of the functions that philosophy of education may perform is the analysis of education into its most significant aspects as a basis for the development of educational theory…philosophy of education may delineate the proper subdivision and areas of specialization within the larger emerging discipline of philosophy of education. This is to say that it is philosophy of education that analyzes the total discipline into such divisions as philosophy and education, philosophy in education, philosophy for education, and philosophy of education, (p. 70).

Philosophy of education deals with the guidelines, policies and ideas that are used to monitor the ways schools should be follow. It is therefore, pertinent to construct an effective philosophy of education to enhance a sustainable national growth and development. It can equally be seen as an applied philosophy primarily concerned with the application of philosophical principles to the practical conduct of education. Philosophy of education takes the theoretical findings of philosophy and translates them into some kind of intelligent and workable schemes for the ongoing practical process of education. Bamisaiye (1989) defined philosophy of education as "that discipline which is concerned with critically examining problems and issues, as well as setting goals for education, as these relate

ultimately to promoting our understanding of the nature of man, society and knowledge" (p.15).

The philosophy of education is important because it explains how educational theories arise. By examining the philosophy of education, we are able to see why and how theories complement or oppose each other. An understanding of philosophy of education is useful in guiding and critiquing the development of educational theory. Philosophical knowledge goes a long way in providing a justification for teaching methodologies; reveal and challenge assumptions about the nature of teaching; and provide a language for educational debate. It is a vital tool for the promotion of teaching as a scholarly and professional activity. Education has only recently been recognized as a subject in its own right. Many educational theories are drawn from other disciplines, and a philosophy of education can provide a pedagogical history of ideas, theories and vocabulary. It helps to place the educational discipline on a similar philosophical footing to other disciplines through the establishment of a distinct discourse and rationale.

The relevance of philosophy of education in the formulation of Educational policy cannot be over emphasized. A sound philosophy of education enables the policy to capture the socio-political ideology of the nation the policy is intended for. Philosophy of education does not only bond the nation's ideology with the objectives and visions adoptable in education, it goes further to sporadically evaluate ideologies to ensure that such ideologies are valuable and apt for the nation's development. Also, philosophy of education synchronizes the various inputs from other discipline of education into the policy as a harmonizing whole. Without philosophy, the whole of education and policy process will linger as "a jig-saw puzzle whose bits and pieces hang together in a crazy quilt" (Akinpelu, 2005, p. 167).

The reason behind the recorded let-downs of some national education policies is in the disparity ratio of set objectives and actualized objectives. In order to dismiss such mismatches, an educational philosophy must ensure a harmony between objectives and their implementation. Only then can a nation attain a certain degree of development particularly economic development. Thus, it is the duty of philosophy of education to ensure flexibility and adaptation of educational policies in the face of unceasing changes that affects nations and her ideology. This is to state

that, for any nation's education practice to achieve sustainable development, it has to be driven by sound philosophies. In support of this, Amaele (2005) asserted that a well formulated policy on education erected on a strong philosophical footing, is indeed a sure guide to getting things right in the world of education, and consequently in the development of a nation.

African Traditional Philosophy of Education

African Traditional Education is a means of transmitting ones culture from one generation to another. It is a process of bringing about a relatively permanent change in human behaviours (as cited in Okoro, 2010, p. 143). As one of the oldest industries in human history, education is the main instrument employed by the 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 is a very important aspect of every society and a major determinant of how far they can rise in progress. This is because; no nation can rise above the quality of its education. It could be therefore asserted that educational system existed in African society prior to the European invasion of the continent.

Mara (2006) asserts that African traditional education aimed at inducting the members of the society into activities and mode of thought that conduced to norms and values of the society. Mara, further maintains that African societies were noted for her cultural heritage which was preserved and transmitted from generation to generation through a system of traditional education (p.2).

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 in the traditional system. The traditional system of education incorporated the ideas of learning skill, social and cultural values and 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, p. 14). African traditional system of education have been described as education that prepared one for ones responsibilities as an adult in his home, village or tribe. It has been variously seen as indigenous, pre-colonial and informal or

community based education. The descriptions were predicated on the fact that there were no schools of the modern type and no professional teachers as found in the modern system who sit in the classroom and inculcate in the students necessary skills and empowerments needed to advance the course of the society they find themselves. However, there were certain centres of initiation and the adult members of the community served as teachers. Though, the traditional system lacked the modern classroom setting under the guidance of a teacher, and was characterized by the absence of student/pupils with uniform, regimentation and permanent teachers, however it served its purpose at the time. This is because it was essentially practical training designed to enable the individual to play useful roles in the community (Scalon, 1964, p.72).

Notably, African philosophy of traditional education was quite pragmatic and aimed at providing a gate way to the life of the community. It was based on the philosophy of productivity and functionalism. It was utility based and in African education, there is an end in view such that anyone who have 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 (1998), further avers that though there were few theoretical abstractions, but 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. Hence one of the major features of traditional education was apprenticeship model of learning, whereby, people learned under masters (72).The 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 content of the curriculum was quite comprehensive and based on the philosophy underlying the various job responsibilities in the society. However, the curriculum could be broadly classified into two realms, namely, physical and moral educations. Nevertheless, both realms of education are inseparably intertwined.

The African traditional education curriculum, though not documented, was quite elaborate, embracing all aspects of human development. The

content of curriculum include: mental broadening, physical fitness, moral uprightness, religious deference, good social adjustment and interaction. Basil (1969) and Mara (2006), maintain that both children and adolescents took part in such activities as wrestling, dancing, drumming and acrobatic display. In traditional African societies, the main emphasis of education was on 'mastery-learning' (Ociti, 1973, p. 13). In this direction, individual training incorporated of various social values as honesty, respect for other people property and right and the dignity of labour. Hard work and productivity, self-reliance and collective orientation towards the maintenance of social values and social order, were however at the epi-centre of African traditional education.

In respect to vocation, children were taught farming, fishing, weaving, cooking, hunting, knitting, building of houses, mat making and forging of local farm implements. The main focus of African vocational education was the preparation of African child for his/her responsibilities in the community (Scanlon 1964, p.3). In his own contribution, Warkins (1945) describes the African educational institute as 'the bush school'. The reason for the description was that before initiation into the adult life, most African communities take the neophytes outside their community of social comfort to seclusion, often in the bush areas of the community. Commenting on this special institution, Block (1973) writes:

> The training given to the youths prepared them for military, family, agricultural and cultural progress...the length of training of the boys differ from those of the girls, but usually takes several years before a boy is passed from adolescence into adulthood...and failure was virtually nonexistent, every effort was made, encouragement given, incentive provided to make sure that even the most coward goes through, say the circumcision process

Basil (1969) provides another dimension to understanding the African traditional educational institution, as he writes, 'one of the major avenues through which African youth received his or her education was and still today is in some quarters, during several grades or initiation ceremonies. He gives an apt description of the rite among the Tiriki community in Kenya, East Africa thus: Until you are ten or so, you are counted as a small boy with minimal social duties, such as herding cattle. Then you will expect with some

trepidation to undergo initiation to manhood by a process of schooling, which lasts about six months and punctuated by ritual examinations. Selected group of boys are entered for this schooling once every four or five years...All the initiates of a hut eat, sleep, sing dance bathe, do some handicraft etc...but only when commanded to do so by their counselor, who will be a man under twenty five...circumcision gives its ritual embodiment within the first month or so, after which social training continues as before until schooling period was completed, then comes ceremonies at which elders teach and exhort, the accent now being on obedience to rules which have been learned. The Tiriki social charter is thus explained and then enshrined at the centre of man's life (pp. 81-85). This method of education can equally be found in other parts of Africa like the eastern part of Nigeria where young boys and trained for a period of time on how to become real men of valour and afterwards, they are initiated into a particular age grades.

African traditional education taught African culture, tradition, values, norms, skills and how to be lively and practicable. Sadly, we are losing the warmness of Africa and the curriculum has not helped in restoring this warmness.

Africans are in a crossroad where though they want to be Africans but they possess European mentality and ideology. Through the curriculum that Africans have is a loss of African heritage in the global trend.

African philosophy of education is aimed at enhancing the African worldview which should evidently be seen in the development of curriculum, implementation of those African which will in turn build the personality of the African person. Development is the level of man's consciousness to his environment. African philosophy of education in recent time pictures the three Cs that the Europeans came with which are, Colonization, Christianization and commercialization. In the same vein, curriculum introduced to African school was such that reflected these major aims.

Nigeria's Philosophy of Education

It is worrisome to note that Nigeria, despite her fifty-seven years of national history has not concretely spelt out her philosophy of education. All there is as of today, is the National Policy on education which is just a

volume show-casing government's ways of achieving parts of our national objectives through education. The absence of a Nigerian Philosophy of education is not a product of dearth of philosophers of education in the country. Rather, it is a function of a lacuna on our national ideology. Nigeria, unlike America and other developed nations of the world, has no precise and articulate ideology of her own. America is known with pragmatism and capitalism and as such, the philosophy of American education system is based on these ideologies. Socialists' states like Cuba and Yugoslavia based their philosophy of education on the principles of socialism and their educational systems are made to reflect this. Not until Nigeria fashions for herself a stable and sound ideology, which other sector of the national life will be patterned after, the future probability of sustainable educational development in Nigeria may keep dwindling.

Curriculum Development in Nigeria

The soul of any learning institution is the curriculum, that is to say that schools or learning institutions cannot exist without a curriculum. With its relevance in formal education, curriculum development has become a dynamic process due to the changes and advancement in our society.

Curriculum development is planned, purposeful, progressive, and systematic processes designed to create positive improvements in the educational system. Every time there are changes or developments happening around the world, the school curricula are affected. There is a need to update them in order to address the society's needs. Curriculum development has a wide-ranging scope because it is not only about the school, the teachers and the learners. It is also about the development of a society in general. If universities have curricular programs that are innovative and in demand in the local or global markets, many students even from foreign countries will enroll. Higher number of enrollees would mean income on the part of the universities. As a result, if the income is big, it can be used for teachers' promotion, scholarship and remuneration. It can also be used in funding research and development endeavors, and in putting up school facilities, libraries, and laboratories, all in a bid to improve human condition and dignity

In today's knowledge economy, curriculum development plays a vital role in improving the economy of a country. It also provides answers or

solutions to the world's pressing conditions and problems, such as environment, politics, socio-economics, and other issues on poverty, climate change and sustainable development. There must be a chain of developmental process to develop a society. The school curriculum particularly in higher education must be developed to preserve the country's national identity, improve human condition and dignity and ensure its economy's growth and stability.

Making higher education relevant to the requirements of the new global economy is critical to support a national economy, through improved human condition, that is expected to change following a long period of stagnation and decline in the GNP per capita during the nineties. Concerns have been raised about the skewed growth of post-graduate education, mainly in disciplines for which there is low demand in society. Attempts to use funding as a steering mechanism for the development of post-graduate education by the NUC have been slow and the funding for this purpose has been limited. The need for high-level skills to help stimulate the economy has been underplayed in the debate in general – as evident in the proceedings of a conference organized by the NUC in 1996. The country needs to pay much greater attention to the development of high-level skills through post-graduate training for the production of new knowledge to meet the needs of Nigerians in their daily lives and for national survival in the global economy.

The Implications of Neglecting African Philosophy of Traditional Education and Embracing Western Philosophy of Education in African Society

The traditional African system of education –with its curricular content were and still very effective, that a total rejection of African heritage will leave African societies in a vacuum only be filled with confusion, loss of identity and a total break in integrational communication (Mara 2006). The assumption of Mara (2006), is underscored by the fact that human beings are by nature social creatures, whose basic drive and instinct lead them to create moral values that bind themselves together into communities. They are also rational and their rationality allows them to create ways of cooperating with one another spontaneously. Religion has often helped in this process(Fukuyama, 1999, p.6) therefore, the natural state of man is not the war of everyone against everyone but rather a civic

society made orderly by the presence of host of moral rules. However, Okoro (2009) laments the untold consequences of neglecting or rather abandoning of the traditional philosophy of Africa on the modern African societies as he observes the followings.

Unemployment: African people who are noted for possessing enterprising spirit and personal industry have been reduced to mere job seekers, instead of job creators, which they were before the imperial period. This situation has created with the Igbo state social disequilibrium, which has resulted to restiveness and crisis at every sector of the socio-political and economic life of African societies. As has been posited above, African education taught Africans how to be self-sufficient, providing employment and not seeking one. Skills, craft and arts were introduced to the young African child so that he does not have to go about begging food. Those who do not fall into this category were potential farmers who planted king crops such as yam, cassava among others. We equally have notable fishermen and hunters and warriors. In all, African philosophy of education before the advent of European educational philosophy in Africa was one that empowered all.

The neglect of moral values: Due to the fact that the contemporary market economy does not support morality or value personal industry, Africans have joined the rest of the world, especially the west to adopt wholesomely the unethical means to sustaining their existence, since it is against logic to obey any law in a lawless society. This ethical position has resulted in a large scale crimes in the form of prostitution, embezzlement, armed robbery, fraud-including cyber fraud, kidnapping, youth restiveness, violent destruction of life and property of individual and the public at large. These constitute a major breach of peace in modern Africa. Okoro (2009) opines that with the neglect of African traditional education in modern Africa, the values of social solidarity has become ousted.

Hence Uwalaka (2003) avers in relation to Igbo community thus:

> The celebrated Igbo solidarity has drastically waned and continued to vanish…today this excessive individualism is now on the Igbo throne, geocentricism and selfishness have become driving force, personal interest and subdued common interest, personal agenda over group, nothing is sacrificed in the higher interest of the group. Internal destruction, competition has taken over cooperation and collaboration (30).

Overly, some of the situations enumerated have great implications for peace initiatives in modern Africa. Thus the modern African society has become utilitarian in outlook and organization. It has also adopted individualism as her epistemological vision for organizing the society. The spirit of individualism has been given an apt description by Uwalaka (2003), as he writes, 'this individualism is calm and considered feeling, which disposes each citizen to locate himself from the mass of his fellows and withdraws into the circle of families and friends, with this little society formed to his taste, he gradually leaves the society to look after itself.'

African traditional education taught African culture, tradition, values, norms, skills and how to be lively and practicable. Sadly, we are losing the warmness of Africa and the curriculum has not helped in restoring this warmness. This is because, the Western philosophy of Education introduced to African were never for the purpose of maintaining these cultures and harnessing the best in the African child but was an attempt to build an African man with a European ideology. The white men educated African with view to colonizing them, ensuring that they are viable sources of European economic, financial and technological growth and development. To this end, Africans are in a crossroad where though they want to be Africans but they possess European mentality and ideology, forgetting the fact that European ideology cannot fit into molding and building a true African. Through the curriculum that was introduced, what Africans have is a loss of African heritage in the global trend.

African Philosophy of Education in a World of Change

African philosophy of education is aimed at enhancing the African worldview which should evidently be seen in the development of curriculum, implementation of core African ideologies, cultures, tradition and values which will in turn build the personality of the African person thereby aiding development. Development from this perspective is the level of man's consciousness to his environment. African philosophy of education in recent time pictures the three Cs that the Europeans came with which are, Colonization, Christianization and Commercialization. In the same vein, curriculum introduced to African school was such that reflected these major aims. Little wonder therefore why the increasing growth of corruption and loss of African values and identities. For

instance, the education in Nigeria and other African nations is one that has taught them how to appreciate technology without teaching them how to produce it. Our languages are being relegated to the background and no longer considered relevant. The fact that the African child at birth has a language he understands, learns while growing and communicates effectively is, a language that if he is taught with will sink deeper and concepts that are related to such a child which he can easily identify is down played. Instead, strange European languages which the child only struggles to learn while in school, concepts and words which the African child may never see except on the television or he travels abroad is used to relate concepts in African. Thereby, confusing such a child and leaving him in oblivion and lost between reality and imaginary.

Also, Africans can give credence to European for the introduction of a philosophy of education but is it is pitiable to observe that after colonization, westernization, acculturation and even indoctrination of these philosophies and the Europeans has left, Africans have not deemed it fit to produce their own philosophy of education which will showcase Africanness both in context and content. A philosophy that can solve African problems and extol African ideologies. Such philosophies can help to foster peace, improve the spirit of communalism which Africans are noted for, preach and practice such notable concepts like *Ohazurume* and *Ohacracy*, *EBUB* (I am because we are), *Ubuntu* (live and let's live) etc. In the evolving generation, Africans must be ready to draw philosophies of education which can align with the changing world. This can be achieved by drawing a working curricula which will capture African and African issues in it, present ways of solving these issues with the help of the curriculum and amend the curriculum for time to time to sooth the changing world. This curriculum must project African languages, culture, ideologies, values and norms while further encouraging and empowering the growth and appreciation of African skills, crafts, and art. African philosophy of education should be African but able to stand side by side with European philosophy of education. Though we are not moving with the changing world at present, but we can get there when we learn to see ourselves as Africans and appreciate, harness and enrich our African potentials.

Conclusion and Recommendations

African philosophy of education in a world of change has aptly captured African educational system dominated by European philosophies of education. It has clearly pictured a philosophy that is nonoperational, archaic, and unconventional. A philosophy that instead of solving African problems has ended up complicating it thereby, leading to an upsurge in continuous loss of African identities enshrined in their cultures, traditions, religion as well as values. To solve this problem, this paper outlines the following as measures to help build a true African philosophy of education which will in fit into the changing world.

Some of these recommendations include but not limited to:

i. There should be functional curriculum prepared by experts to reflect African issues and solve African problems.

ii. Education should continue to be highly rated in the national development plans because education is the most important instrument of control; any fundamental change in the intellectual and social outlook of any society has to be preceded by education.

iii. Life-long education should be the basis of the nation's educational policy;
education and training facilities should continue to be expanded in response to social needs and made progressively accessible to afford the individual a far more diversified and flexible choice.

iv. Educational activities should be centred on the learner for maximum self-development and self-fulfilment.

v. Universal Basic Education in a variety of forms; depending on needs and possibilities, should be provided for all citizens.

vi. Efforts should be made to relate education to overall community needs.

vii. Educational assessment and evaluation should be liberalized by their being based in part on continuous assessment of the progress of the individual.

viii. Modern education techniques should be increasingly used and improved upon at all levels of the education system.

ix. The education system shall be structured to develop the practice of self-learning. Government shall in this regard continue to encourage the establishment of Young Readers Clubs in schools.

x. There should be the introduction of subjects extols African languages and should be made compulsory in schools from primary school level to the tertiary institution.

    xi. Opportunities should continue to be made for religious instruction; no child will be forced to accept any religious instruction which is contrary to the wishes of his or her parents; and

Physical and health education should be emphasized at all levels of the education system.

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