

AFRICAN PHILOSOPHY OF EDUCATION FOR AFRICAN DEVELOPMENT

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Abstract

This paper is faced with innumerable questions as regards facets of African crisis of development knowing full well that no nation develops beyond her 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, she needs her own 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. This paper applying method of observation and critical analysis finds out that African development rests more on well defined mapped-out curriculums and therefore recommends a functional African Philosophy of Education for African emancipation and pursuance of African developmental oriented goals thereby rejig African for a better world.

Keywords: African philosophy, African philosophy of education, development

Introduction

African continent is an unfortunate continent. But time has come for us Africans (with our seeming black skin that has given room to world structural inequalities) to question few things with regard to *who we are* and *what* is happening around us. In spite of the rare privilege of Africa being the cradle of civilization and mother of civilization of all civilizations and the much lauded gained independence, Africa still, in this 21st century, struggles to survive independently, socio-politically and economic wise. However, the contemporary and continued scramble for Africa leaves every good thinking human being with 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 due to the global COVID-19 pandemic and economic meltdown of past years as well as the already existing great divide of Global North-South amidst renewed scramble for Africa, in spite of the existing brain drain of the *blacks* as well as the capital flow and France continued financial plundering of Africa speak volume of continental Africa in unhealthy relationship with Europe. Africans have no immunity from the happenings in the world rather it is affected by it. The paper therefore tries to question what stops or favours Africa in bridging the yawning gap in-between the existing global divides.

The paper emphasizes greatly the quest for change in the African educational system through the use of African Philosophy of Education. It stresses that though there is an existing Philosophy of Education but it does not fulfill the needed purpose. This explains and at the same time criticizes the impact of colonial education on Africans. Though there are few positive impacts but the negative impacts outweigh the later. 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 so as 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 African Philosophy of Education so as to solve peculiar African problems. However, it is within the proper limits of Philosophy of Education to define the appropriate boundaries of the curriculum as its content development with regard to teaching and learning. In *lato sensu*, 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 same person into knowledge.

African Philosophy of Education ought to borrow heavily from African Philosophy as philosophy.

As Africans, who are still battling with unfathomable crisis of development and poor educational policies, we need a form of education that is well informed by African Philosophy of Education which is valued oriented and morally based, to be formally taught in our schools. This is very pertinent, especially in our time, when there seems to be general clear gross loss of common sense, crass reign of poverty of thought, glaring show of *transvaluation* of values and abysmal collapse of morals. If our educational system is well articulated on a proper and healthy ideology of African Philosophy of Education, it will definitely ensure a return to a sound functional education with great premium on discipline, character, common sense and value orientation and formation.

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 independent. In another sense, some colonial masters are dependably under-developing few African countries they colonized via capital flow and *cash payment of colonial tax for the benefits of slavery and colonization*. However, one must recall that the death or the near collapse of industrialization in Europe due to abysmal shortage of man power and awful lack of *raw materials* made Continental Africa vulnerably 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 via their need for natural resources, slavery, colonization and of course, through open market and capital flight. There is 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. Their recent *debt-burden strategy* of which, virtually, every African nation-state is involved and indebted as well as the new wave of scrambling for African countries are becoming the worst events and episodes in human history perpetrated against African development. Unfortunately, all the African states were colonized save Ethiopia. But we must note that countries like India and Dubai were equally colonized. So what is wrong with Africa and her development? Let's take France for example. Marence Bart-Williams (2020) in a TED talk maintains that the western world with their free aid is systematically destabilizing the wealthiest African nations with the impression that Africans are poor and dying thereby continuing with their aids and presents. Africa is merely thought to be surviving on the mercy of their free aid with the presence of their International Organizations. For Marence, what one hand gives under the flashing light of cameras, the other takes in the shadows. She proposed that it would have been super sweet of them to come with their coloured paper in exchange for our gold and diamonds. However, it is disheartening to note that French Government treasures about 500Billion Dollars year in year out from Africa. However, the former French President Jacques Chirac recently spoke about the African nations' money in France bank in a video interview about the French exploitation scheme in Africa and here is the excerpt transcript: "we have to be honest, and acknowledge that a big part of the money in our banks come precisely from the exploitation of the African continent." Continuing Antoine Roger Lokongo of Global Times (2012) writes:

Former French president Jacques Chirac acknowledged that "without Africa, France will slide down into the rank of a third [world] power." Chirac's predecessor François Mitterand already prophesied in 1957 that "Without Africa, France will have no history in the 21st century." Africa is critically important for France. One French scholar, Xavier Renou, suggests several reasons: maintaining an international status, independent of US and Chinese influences, securing a permanent access to strategic

resources, and benefiting from a monopolistic situation. To attain these objectives and maintain its power over its former colonies, France has to pursue a global policy that is economic, political and cultural. However, in the 21st century, Africa does not need the remnant frameworks of colonialism. Africa should turn its back on La Francophonie in particular. France does not respect Africa. Former French president Nicholas Sarkozy went as far as insulting Africa, when in a speech in Dakar the capital of Senegal he said: "Africa has no history" and "the African man has not fully entered into history."

Indeed recorded history has it that France started colonizing Algeria in 1830. Gradually, French control crystallized over much of North, West, and Central Africa at the start of the 20th century (including the modern states of Mauritania, Senegal, Guinea, French Sudan (now Mali), Ivory Coast, Benin, Niger, Chad, Central Africa Republic, Republic of the Congo, Gabon, Cameroon, the east African coastal. However, William I. Zartman, an on-line publisher maintains that fifteen years after most of African Countries received their independence, Africa is still attractive and Europe is still present and influential in the continent. Africa still looks attractive to the Europeans amidst the much lauded independence as long as their political influence, economic preponderance and cultural conditioning remain. Report has it that France has been holding the national reserves of fourteen African Countries since 1961: Benin, Burkina Faso, Guinea-Bissau, Ivory Coast, Mali, Niger, Senegal, Togo, Cameroon, Central African Republic, Chad, Congo-Brazzaville, Equatorial Guinea and Gabon. In summary, France has been addicted to looting and exploiting Africa right from the times of slavery. There are still French military bases and soldiers in Africa under the pretence of protection. But in fact they are there to control and oppress the local citizens. Mawuna Remarque Koutonin (2020) in an on-line write-up gave a detailed account of France dubious impact on the socio-political cum economic platform in African continent. Below are his lengthy excerpts.

When Sékou Touré of Guinea decided in 1958 to get out of French colonial empire, and opted for the country independence, the French colonial elite in Paris got so furious, and in a historic act of fury the French administration in Guinea destroyed everything in the country which represented what they called the benefits from French colonization.

Luigi di Maio, Italian deputy prime minister equally via BBC accused France of exploiting Africa and fuelling migration as they never stopped colonizing tens of African states.

Sylvanus Olympio the first president of the Republic of Togo, a tiny country in West Africa, found a middle ground solution with the French. He didn't want his country to continue to be a French dominion, therefore he refused to sign the colonisation continuation pact De Gaul proposed, but agree to pay an annual debt to France for the so called benefits Togo got from French colonization. It was the only conditions for the French not to destroy the country before leaving. However, the amount estimated by France was so big that the reimbursement of the so called "colonial debt" was close to 40% of the country budget in 1963. On January 13, 1963, three days after he started printing his country own currency, a squad of illiterate soldiers backed

by France killed the first elected president of newly independent Africa. Olympio was killed.

On June 30, 1962, Modiba Keita, the first president of the Republic of Mali, decided to withdraw from the French colonial currency FCFA which was imposed on 12 newly independent African countries. For the Malian president, who was leaning more to a socialist economy, it was clear that colonisation continuation pact with France was a trap, a burden for the country development.

In June 2019, Chihombori-Quao, former ambassador of the African Union (AU) to the United States, who was fired by the AU on November 1, 2019, for her criticism of France for taking over \$500 billion from Francophone African countries based on a pact they forced these countries to sign, that is: *Pact for the Continuation of Colonization* before they were granted independence.

In fact, during the last 50 years, verifiable records have it that a total of 67 coups happened in 26 countries in Africa, 16 of those countries are French ex-colonies, which means 61 % of the coups happened in Francophone Africa. What of the Capital flow and the contemporary China Debt Trap for African nation States?

Again through different waves African Continent suffers different debt burden. In 2012, the IMF found that China owned 15% of Africa's external debt. Few years later, roughly two-thirds of all new loans were coming from China. However, some analysts continue to issue warnings about debt-burden traps. Most people see what China is doing as a new form of colonialism. Wade Shepard (2019) reporting on the developments that are shaping the 21st century questioned what China is really up to in Africa? He writes thus

Africa has become the fastest urbanizing region of the world with rural migrants moving into cities a clip that has even surpassed that of China and India, as the continent becomes one of the final frontiers of the forth industrial revolution. This rapid transition presents big challenges but also offers big rewards for countries willing to risk billions in an infrastructure building revolution unlike anything the world has seen before – and no country has answered Africa's call quite like China.

Professor PLO Lumbumba equally gave a touching speech advising African leaders about the economic impact of china on 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* on-line interview, PLO Mulumba 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 so as to ensure that Africans stakeholders benefit from engagement with the Chinese in terms of trade, investment and loans.

One of the central themes that he raises repeatedly in his speeches, conferences and interviews is: what is China long-term objective in Africa? "When China is handing down these many loans, including the \$60 billion (FOCAC) loans to African countries, what will

she get in return? My view is that we must begin to ask the fundamental question: what are we doing to ensure that China does not buy-over African countries?" An estimated 20 percent of African governments' external debt is owed to China, according to the Jubilee Debt Campaign, a charity organisation that wants the debts of developing countries to be written off. Zambia today remains the most indebted country to China in Africa to the tune of US\$7.4 billion (of the country's total US\$8.7 billion) of debt is owned by China. This is a large debt burden given the relatively small size of Zambia's economy. Djibouti owes over 80 percent of its GDP to China and in 2017, became host to China's first overseas military base. Today, there are debt-traps as well as debt-burden diplomacies.

The term "debt-trap diplomacy" was coined by Braham 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. The term was first used in 2017; within 12 months it had quickly spread through the media, intelligence circles, and western governments. It has since expanded to include other parts of the world and was further defined and expanded upon in the context of Chinese geo-strategic interests in a 2018 Harvard University report. Nigeria is becoming a test ground for this China debt-trap madness.

Recently Nigeria has fallen prey to China's debt trick of giving heavy loans to susceptible and gullible nations with view that if they fail to repay they can forfeit anything that may equal the loan in their country. However, it may interest you to know according to Yomi Kazeen (2020) that:

As such, Nigeria has increasingly relied on loans for big-ticket infrastructure projects and has particularly leaned on Chinese financial and technical support to build out its transport network. So far, China has offered loans to back eleven ongoing large-scale infrastructural projects, leaving Nigeria's debt to China at \$3.1 billion

There is this trailing info with regard to China-Nigeria debt deals as it concerns the proper information and the politics trying to instigate fears on the citizens. For them, it seems that China has set her debt-trap in Nigeria with questionable clause in an unprintable style and unreadable language. However, Nigeria's transport minister Rotimi Amaechi in a cold-chilling press interview has attempted to clarify and explain away the purpose of the clause relating to China's debt-diplomacy and described it "as a waiver of immunity which would allow China pursue paths, including arbitration, to settle possible disputes over payments". Wao! As simple as that! Just like that! The minister, however, continuing explained:

They (the Chinese) are saying, if you are not able to pay, don't stop us from taking back those items that will help us recover our funds. And it's a standard clause, whether it's with America you signed it or with Britain or any country, because they want to know they can recover their money.

The water has been troubled. According to Eric Olander (2020): That clause, *sovereign immunity* clause, now commonly known as clause 8 (1) has sparked a level of controversy bordering on moral panic, with people accusing the government of selling out Nigeria's sovereignty to China. The water is simply troubled. It is yet to settle as China's presence in Nigeria and their hidden arrival in Nigeria with Government-protection at the heart of lock-down in March-April 2020 appearing as Medical Doctors though they were, weeks later, know to be engineers and other high-

tech experts, makes mockery of whatever anybody or the Minister is trying to explain and exonerate their unholy intentions from. After the Minister of health who welcome the engineers later tries to deny it, all in Nigeria. Ankara On-line writes:

A team of Chinese medical experts will arrive in Nigeria on Wednesday for a month-long visit to help in the country's fight against the corona-virus, local media reported. The invitation to the Chinese experts is opposed by local doctors, with the Nigerian Medical Association (NMA) terming it "ill-timed" and raising concerns over the impact of a similar team that visited Italy. According to local newspaper Punch, the Chinese team includes experts in infectious diseases, intensive care, respiratory illness, cardiology, general surgery, neurology, and anaesthesiology. The group, which will land in the capital Abuja, will bring medicines and equipment, including test kits, ventilators, disinfectants, and protective face masks.

However, it was noted by the same source that

The primary purpose of the team is to provide China Civil Engineering Construction Corporation (CCECC) employees with critical and necessary healthcare," the Punch report quoted CCECC Executive Director Jacques Liao as saying.

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 made reference 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, great need for the 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 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 Cape-town 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 then acclaimed colonial masters of progress, leaving Africa at the cross road of dependency after the much lauded independence and impoverishing African countries of their resources. Were Africans really trained, educated or colonized to be free and independent? This is a million dollar question when one looks at other continents and compares with African continent and the continued scramble to own Africa. It is worrisome why France is still being paid by all the countries they colonized. Britain politically controls all they colonized and through their system of political subjugation places the worst in all ramifications over the best in all rounds, socio-political cum economically and educationally wise. Portuguese still leverage their colonized countries. The interference continues socio-politically cum economically. They equally interfered with our cultural orientations as well as traditional institutions all in the name of colonization.

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 cultures? To this end Okere has emphatically demonstrated that philosophy is the hermeneutics of culture. Since we have been de-cultured, 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 their 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 foreign language is not a sign of intelligence. 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 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.

Language-Strategy Appreciation

Language and Culture are two sides of one coin. Man though is known as *animal rationalis* (rational animal) is a *homo loquens* (speaking animal) and fundamentally *animal culturalis* (cultural animal). Language and culture are entwined and knotted together; hence, man is language bound as well as culture bound. A particular language defines a people that are bound with one culture. Through language, however, the culture of the people is expressed. .

Language most often is a product of thought hence the interconnection between language and thought, as an idea or opinion produced by thinking. Language, a system of sound for communication, culturally learned and acquired, is a very exclusive mark of man. According to Azikiwe, Uche (1998:1), "language could be said to be a means of social control, it is a collection of motor responses. It functions symbolically and so is used for verbal communication. Again only human beings had evolved a communication system with the properties of natural language". Explaining further, Azikiwe describes Language as a code, a system, convention for verbal communication. To this extent one thinks of sign language just for communication that is important for authentic and functional development.

Culture-Strategy Admiration

Traditionally the very word *culture* goes back to Latin *colere*, 'to inhabit, care for, till, worship' and *cultus*, a *cult*, especially a religious one. It means a *place tilled* in later days English. To be cultural, to have a culture, is to inhabit a place sufficiently intensive to cultivate it—to be responsible for it, to respond to it, to attend to it with great care. 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.

Culture is the characteristics and knowledge of a particular group of people, encompassing defining elements like custom, religion, symbols, language, norms, values, artefacts, government and economy. Culture is basically learned, shared, dynamic, integrated, flexible and symbolic. Culture defines a people. Culture determines a people. Culture disciplines a people. Culture identifies a people. Culture, amidst diversity of cultures, is an umbrella concept that encompasses the human society with defining common and acceptable social

attitude as it concerns the complex whole of capabilities within the human society. While change is inevitable, the past should also be respected and preserved. The United Nations has created a group called the *United Nations Educational, Scientific and Cultural Organization* (UNESCO) to identify cultural and natural heritage and to conserve and protect them as such. The flexibility of culture allows for *culture meeting other cultures* which allow a form of assimilation in the way of *enculturation* as well as a process of *acculturation* through which one attain self fulfilment *via* personal development and a form of amalgamation in a way of merging and dropping some unhealthy-archaic aspects as in *inculturation*.

Philosophy, African Philosophy as Interpretation of Cultural *Weltanschauung*

Philosophy as love of wisdom dwells more on the world-view of the people especially the culture of the people. Philosophy is wondering on the reality and the world-view of the people in question. Omoregbe (in Boudorin, 1985:1) asserts that “human experience is the source of the reflective activity known as philosophy”. It is by this singular human exercise of interpreting realities and reflecting on the peoples’ world-view and symbolic cultures that one attains the level of wondering for the love of wisdom which is *philosophia*. Hence, Paul Ricoeur (in Okere, 1983:18) asserts: “one can philosophize from culture, or at least from those elements of culture that can be called symbols”. Okere (1983:18) buttressing further remarks: “symbols are pregnant with meaning...philosophical discourse is, therefore, a hermeneutical development of the symbols, these enigmas which precede and nourish it”. Therefore, Okere (1983:120) writes:

We assert, however, that in black Africa there exists a reservoir of cultural *philosophemes* from which any future philosopher can inspire himself or borrow his share of philosophical raw material. In such a culture a philosopher can plant his roots and from inside it, and as forming part of it, develop a philosophy with his culture as non-philosophical background.

Onebunne, J. (2019a: 23) rightly affirms that many African literatures gave credence to Okere’s work on African Philosophy as an *avante guard* in the application of hermeneutics of culture as philosophizing per excellence. Oguejifor, J.O & Onah, G.I. (eds) (2005: x) interpreting Okere further writes “taking inspiration from some European hermeneutic philosophers, Okere argues that philosophy, every philosophy, is essentially a hermeneutics of culture (in the fullest meaning of the term culture)”. Okere (1983: i) asserts greatly of the possibility of African philosophy and its ultimate source thus:

But designating what is African Philosophy needs some criteria. Philosophy is a unique cultural form and, despite affinities, is not to be confused with other forms such as myth, *Weltanschauung* and religion. But it grows out of a cultural background and depends on it.

Philosophical excursus is a product of critical cultural symbolism; that is a kind of reflection on the symbols of his culture, *amidst implications it embodies*. Philosophy *ipso facto*, as a human enterprise is a reflection on symbols which are pregnant with sense and meaning. However, the unique relationship of culture to Philosophy is explained in the natural constitution and traditional understanding of man as *animal culturalis* and *homo cogitans*. African cultures being symbolically structured are laden with vital and significant meaning. Hence, a critical reflection on these symbols trying to make the inherent and underlying meanings open and explicit would give credence to what constitutes African Philosophy.

African Philosophy is *scientia rerum per ultima causas* within African reality. Therefore, from onset, African Philosophy has been a discipline and a movement. It was more of a movement as it tries to reclaim its position as a discipline within the world philosophical heritage. Hence, as a discipline, African Philosophy is a critical cursory look into the inherent

problematiques and prospects of Africa as part of the world philosophical heritage. As a movement, African Philosophy searched for the authentic knowledge that is Philosophy and African within the African cultural world-view. Therefore, a definitive thoughtful interpretation and critical analysis of the symbols of African cultures would be African philosophy *qua tale*. More so, a reflection with profound application of criticality, analyticity and originality on African thoughts and cultures give credence to Philosophy and rightly put, African Philosophy. However, such profundity in the critical appreciation of African cultural world-views make of them, veritable moments for African philosophy. With the methodological moment of proper hermeneutics, one can dependably and realistically infer that African Philosophy is Philosophy with African source and is nourished from African culture as its cultural reservoir and primary critical nourishment. Okere (1983:58-79) 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 reflexion, philosophy... 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. Symbols are pregnant with meaning... There is no symbol which cannot become reflexion or comprehension through an interpretation.”

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 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 an 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, I. M. (1999:28) 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 to bear the characteristics marks of its particularity and universality.” Borrowing an impressive idea from J. Kinyongo, Osuagwu, I. M. (1999: 28) writes that “African Philosophy is carried on at the same time according to philosophy’s general scientific exigencies and Africa’s particular natural and cultural factors. In this cooperation, and mutual integration, Philosophy and *Africanity* look into each other to detect, engage and determine the scientifically valid and available in themselves”.

African Philosophy therefore, has a share in the mainstream of philosophical traditions growing as a human enterprise as a result of critical interpretation of tradition and cultural realities. Okere, T. (1983:38) asserts that “all philosophy is essentially an historical and time bound interpretation of being”. Amidst all sorts of bizarre and false ideas on the capability of African man to philosophize, questioning the depth of their philosophy, one can boast of African philosophical scholarship as well as African authorship. However, Iroegbu (1994:116) an optimistic contemporary philosopher was very apt in defining African philosophy as: “The reflective inquiry into the marvels and problematics that confront one in African world, in

view of producing systematic explanation and sustained responses to them. It is an inquiry with two aspects: *philosophical and African*”.

Iroegbu, P. was very *premier* in giving this succinct definition. In this definition one can read a *kind* of defense as regards African philosophy. This is why for Iroegbu, P., African philosophy is a *philo-sophia, a quest for African wisdom*. However, Iroegbu was academically astute enough to reiterate that “African philosophy is philosophy done in an African context...the different aspects and complexities of existence that challenge him as an African person. In this respect, every philosophy is contextual philosophy”. For Iroegbu, P, therefore, these philosophical concepts alone “are what we generally call the African philosophical *philosophemena*: raw materials for philosophical reflection, questioning, responses, analysis and eventual synthesis”. In this statement of fact, Iroegbu, P. continue to echo his teacher Okere Theophilus who had earlier conceived the idea of *philosophemes* as deposit of conceptual data or realities for philosophical enterprise.

Plans for Improving African Traditional Education

Education derived from two Latin words thus: *educere* as the process of leading one out of ignorance and *educare* as the consequent act of cultivating or leading one into knowledge. Education literally 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 for the society. This 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 bed rock of every successful country. 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 her citizens’ education. Education, therefore, is an instrument of change and value orientation. However, Nelson Mandela was credited the saying that “Education is the most powerful weapon which you can use to change the world.” Europeans’ Invasion and Exploration of African boomed with slavery, colonization and later capital flow. 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 White-man and his cohorts started to partition and plunder Africa. African Traditional Education was a means of transmitting ones culture from one generation to another. It is a process of bringing about a relatively permanent change in human attitude within a human society. Education is a very important aspect of every society and a major determinant of how far the society can rise in progress. This is because no nation can rise above the quality of her educational system. Mara (2006:2) asserts that African Traditional Education is aimed at inducting the members of the society into activities and mode of thought that align to the norms and values of the society. Mara, further maintains that African societies were noted for her 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 in the traditional system. The traditional system of education incorporated the ideas of learning skill, social and cultural values as well as the 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: 14). 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, 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, 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 (1998, 72), 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 like Igbo Apprenticeship System (*id est Igbaodibo*). 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.

Nevertheless, Colonialism would have been the best for African Nation States, if it has been a form tutoring or mentoring so as 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 positive side of the coin with regard to introduction of formalized system of education, advent of Christianity and economic perspectives. Negatively, colonial education rubs African her being thereby trying to recreate an African person into an European maroon. Ezeani, E (2013:22) 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". Such was behind whatever informed the colonizers and their education for Africans even with regard to French Policy of Assimilation. In this process, every Africa and her black nature became fake and original and must be westernised or Europeanized. Such education in the end estranged African man from his environment and his very person. As Ezeani, E., (2013:23) lamented: "for a good number of Africans, adoption of anything foreign is a mark of *onye ma ife* (educatedness or civilized person) as this is interpreted to be a symbol of education...education became associated with western knowledge and culture." 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 the societal life. Ezeani, E. (2013:25) continuing 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." What then remains of an African person?

The pessimistic effects of the colonial system of Education in African 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 same inhuman methodology in view of recreating persons who are Africans in blood, but French in opinion, morals and intellect. Such were Britain's and French policies of assimilation explicitly intended to be accomplished. Their pattern of colonization of African required that Africans should discard their own 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.

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 own destiny in response to the aspirations of Africans for brother-hood 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 of 350 years then in South Africa. OAU then with this formation tries to organize and cooperate for holistic development of Africa by jointly move towards eradication of all forms of colonialism from Africa. One may see that it as a response to Bob Marley & Wailers prophetic lyrics calling Africans to unite thus:

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

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”.

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 is 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 very crucial and most 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 exploration. Expanding this idea, an eloquent Kenyan lawyer, 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...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.

African Philosophy of Education

Education is a very important aspect of every society and a major determinant of how far the society can rise in developmental progress and otherwise. This is because no nation can rise above the quality of her education. Quite dauntingly, 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 African world view starting with Montessori and Chinese Educational system. 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 on 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 her educational system. The quality of any educational system is within the bounds of curriculum. It is, therefore, with the limits of Philosophy of Education to delineate the content of curriculum with which the teacher teaches and what the pupils or students learn. Ezeani, E. (2013) summarizes it thus: “in 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”.

It is now pertinently clear that we need a system of education that is African for Africans. In line with this, Willis, D. in the book *A Philosophy of Education For African Nations* writes: “As independent nations with self governance for over 50years 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”. It is sad to note that most philosophy of education in African 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 gave us a bilingual educational system which Ezeani, E. (2013) would have recommended thus: “for there is no doubt that a bilingual African Child is linguistically richer and socio-metrically and psychologically healthier than his or her monolingual counterpart. Many African countries are in these shackles of ignorance in educational system”.

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. African must be acknowledged as part of world 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 definitely address and attend to African problems from African point of view. This is why 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 same person into knowledge. African Philosophy of Education is for credible African education. In this line of thought Mbakela and Luthuli in Ezeani, E., (2013: 15) opines that “African Philosophy of Education...has to do with reflecting upon, analysing and criticizing the current African situation and education system”. As a developing nation state and continent of global south, Africa needs a kind of education that will confront their 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, African Philosophy of Education is a contextual education. African Philosophy of Education ought to deal with traditional education bordering on our African science and technology if there are to be proper and functional African development.

Appreciation of Science and Technology

Science, *scientia*, is a systematic organized body of knowledge of natural and physical realities through observation and experiment. Iroegbu, P. O. (1994, 50), underscores science thus “productivity, instrumentality, experimentality and utility are the four basic driving motives in man’s research on nature, *id est*, in science, and in technology, its sequel”. In this sense, science and technology constitute the two feet that make material development march forward. Science remains the pursuance of systematic-theoretic knowledge and its consequent productive application or technologization. The *Oxford English Dictionary* defines science as “knowledge acquired by acquaintances with or mastery of any department of learning”. Hornby A. S. (1985, 761) maintains that science is “knowledge arranged in an orderly manner, especially knowledge obtained by observation and testing of facts; pursuit of such knowledge.” Anowai, E. (2017, 1) define science as “the pursuit and application of knowledge and understanding of the natural and social world following a systematic methods.” This is why scientific investigation entails theories and research, observation and experimentation accommodating the broad nature of science as empirical and rational sciences. Science has methodological moments and peculiarity that border on *scientificity*, *specificity* and *systematicity*. Hence, the goal of science is to establish facts and explain them *in tandem* with reality since science deals with every reality observable with the external human senses. In line with this understanding, Margaret Balcom reiterates that science is “primarily a method or dealing with matter (objects) in action through observation and experimentation, analysis, derivation of a physical law (a concept), prediction in terms of that law.” Some scholars have delineated some aspects of sciences to include physical science, historical science, psychological science, critical science and religious science.

Science has been defined as the state or fact of knowing, knowledge or cognizance of something specified or implied, with wider reference, knowledge (more or less extensive) as a personality attribute. Now only theology in the rendering of scholastic tears...and occasionally philosophy in the scene of knowledge as opposed to belief or opinion. Science remains man’s ability to explore nature as work of God with an in-depth research in an orderly way for a better understanding. There is this kind of creativity and scientificity by man as *homo scientia*. Every viable science and scientific theories are complemented with technology. Technology, from *techne* meaning *art* or *skill*, is the application of scientific knowledge for practical purposes, especially in industry and to the practical aims of human life with manipulation of the human environment. *African* is an adjectival noun dealing with the geographical continent of Africa. Hence, African technology is about all the applications of scientific knowledge, art and skill within African Continent for productivity.

African Science and Technology

Continental Africa has enjoyed the privileged position of being the mother and cradle of modern civilization. The encounter between continental Africa and Western World ought to be mutual and beneficial. But unfortunately, centuries before expedition-colonization, Africans have only helped in developing Europe as a result of years of slavery and other stolen legacies. *Via* colonization and post-colonial era, Africa has continued to sustain the western world. In 1972, Walter Rodney published an offensive seminal work: *How Europe Underdeveloped Africa* with their systematic interference on Africa realities and world-views. The contact between Africa and Western world remains parasitically on dominance with staged misinformation and mis-education of Africa as a whole. Knau, A. I (2015, 298)

interpreting Walter Rodney book reiterates, “the contact was ruled by exploitation, the discarding of traditional systems to speed up the capitalist agenda, evident are the events of the slave trade and colonialism, which ended in the under-developmernt of Africa and thus, the losing of the sciences and technologies that had prevailed in Africa ” Ancient Africa has played host to ancient civilization with regard to writing, arithmetic, medicine, astronomy, calendar, metallurgy, architecture, navigation. Kanu, I (2015, 299) reiterates that, “the contributions of Africa to ancient civilization in terms of science and technology covers a wide area.” Later in years Africa grapples with doubt of her past scientific glory . Why?

The word *African* is an adjectival noun dealing the geographical *locus* of the continent of Africa. African Science is an application of scientific theories and juxtaposition of scientific hypothesis within African realities as form of African study, theories and experiments. African science, however, is said to be strictly deep and private. Hence, it is devoid of elements of objectivity and rigorous experimentation and theorization. African science is stringently natural and therefore, regarded as crude science. However, one must make reference to ancient Egypt as mother of civilization. And Egypt wouldn't have reached such height without any science and consequent technology on ground. One may refer to it as Ancient African Science (AAS). However, Africa has the world's oldest record of human technological achievement. History of the development of the world in areas of science and technology was part of Africa (Egypt precisely) being one the cradle of major ancient civilizations with Mesopotamia, the Indus valley and China in the 4th BC.

It is a fact that the history of Africa was great interfered with by the West's exploration of Africa, carting away human and natural resources for centuries, amidst series of slavery and colonialism as well as stolen legacies most probably disrupting our great achievements in Science and Technology, right from Ancient Africa. Despite the sufferings through the horrific system of slavery, early Africans made countless contributions to science and technology. Sadly, the vast majority of discussions on the origins of science include only the Greeks, Romans and other western worlds. But in fact, most of their discoveries came thousands of years after African developments. African continent , typified in Igbo-Nigeria, has shown to have the oldest democracy, oldest written constitution with full participation of women in her political system, applying due process and practised individual freedom of her citizens when Europe was still groping in the dark. Biblically, Continental Africa has contributed to humanity and Christianity that was claimed to have been brought to us alongside Colonization. It was in Africa that Abraham was enriched in Egypt (Gen. 12¹⁰: So Abram went down to Egypt to reside there as an alien, for the famine was severe in the land). It was in Africa that Jacob was richly blessed when famine struck the earth (Gen. 30²⁵). It was in Africa that Joseph became the Ruler, the Prime minister (Gen.41³⁷). It was in Africa that the 12 sons of Jacob were spared the plague that struck the earth (Gen. 37-47, Ex. 1-20). It was in Africa that Moses was born and became great to liberate a whole people (Ex. 2:1-10). It was in Africa that the people of Israel amassed wealth and went out with gold, silver and precious stone to build the tabernacle (Ex. 12:³⁵). It was in Africa that Jesus Christ took refuge fleeing from Herod. African continent was peaceful enough to have harboured Christ (Mtt. 2: 13-18). Our African brother Simon Cyrene was privileged to have helped Christ with His Cross to the Calvary (Mk. 15²¹). Africa by these scriptural passages is not alien to Christianity and equally has contributed to the Christianity that the Imperial masters thought they brought to us. The remarkable black civilization in Egypt remains alluring and appealing. There was sophistication and impressive inventions throughout ancient sub-Saharan Africa as well. The burnt Alexandrian Library was paramount then documenting many scientific discoveries and technological innovations like the Pyramid of Giza in Egypt. The Ancient Egypt is arguably the most well-known of Africa's ancient civilizations. It began around 3400 BCE. Equally, history has it that from Africa the world was able to have these significant courses as Algebra and Mathematics, Navigation, Astronomy, Metallurgy and Tools, Architecture, Engineering and Medicine.

African Science is science done within African orientation through African contributions. Bajah, Sam, Tunde (1980, 6), defines African science as a "systematic, complex and exclusive traditional process (commonly noticed in a number of African cultures), in which an attempt is made to describe, understand, predict and control nature." African science is a way of appreciating nature within an African context and which does not rely on the empirical dogmatic objectivity of Western science. African Science, however, suffered authentic existence as African Philosophy underwent. All we need to do is to reclaim what we had through efforts like this scholarship especially through methodological deconstruction, construction and reconstruction. Africans have traditional thinkers and scientists who also through their years of training attempt to unfold the truth in nature. Ezeabasili, Nwankwo (1977, xi) states that African science is "African account of nature and how it works...the black African has an authentic scientific culture." Africa has a deposit of rich and detailed cultures and traditions that gave birth to a wealth of science and technologies. An acknowledgement of the great ancients achievements in Egypt simply shows that there was science that necessitated such advancement in course and technological prowess. It remains an indisputable fact that Africa has been a source of science and scientific discoveries. The continent continues to attract the world, which has led to some breakthroughs in science. Ever before the yoke of colonial times, science has been part of the existence of Africa even when colonial and imperial historiography as well as Hegel declared that Africa had no history and therefore the Africans were a people without history nor any science and of course, technology.

But the continent was a rich field for scientific expeditions for them, save experiments and research. Hence, we talk of African Science. Theophile Obenga in his book *African Philosophy: The Pharaonic Period, 2780-330BC* shows an early engagement of African Philosophy alongside African scientific developments in all is *africanity, philosophicality* and *scientificity* dealing with basic principles of existential realities. And going through the Pyramid Text, Theophilus Obenga (1990, 243) reiterates thus: "over 2500 years before our age, the thinkers of Pharaonic Egypt grappled with quintessential riddles of existence, reflecting upon issues as the question of origins, the problem of the cosmos and any way it came into being." An expert on ancient Egyptian civilization Diop, Cheikh, Anta with his paper *Africa's Contribution to World Civilization: The Exact Sciences* relates some of the sophisticated science Africans were doing long ago. 1,700 years before Archimede's time, the Egyptians were able to calculate the surface area of a hemisphere and the volume of any object¹.

The Africans sharing in human nature as human beings remains , *homo faber, maker man* or *man the maker*. Henri Bergson (1859-1941), French philosopher was the one that coined the word. Man by his natural disposition is a tool-making and tool-using animal, a toolmaker. Therefore, the effort to make tools and develop more makes human beings to be able to control and conquer their environment using tools. The African is naturally a toolmaker and a tool-user and is regarded as such in contemporary times by African Philosopher Pantaleon Iroegbu (1994) as *animal technologicus*. African society *before* the advent of the West with their exploration and colonization uses one *crude* instrument or the other as machine in performing a simple or unskilled complex task to achieve a desired purpose. Such is African technology. Africans had indigenous technical know-how that helps them to achieve a greater result as they perform simple or complex tasks. *The African is technique-wise* This is why our traditional Africans built mud houses, tapped wine, processed their foods and were potters, hunters, farmers, traditional medicine men healing people, and other handiworks (making mats, brooms, baskets etc), to mention but a few.

Equally, the African society *after* colonization and in this contemporary has a new version African technology. Necessity we must acknowledge is the mother of invention. The

¹ Diop, Cheikh, Anta, *Africa's Contribution to World Civilization: The Exact Sciences*. Van Sertima, Ivan. (Ed) Nile Valley Civilizations. Journal of African Civilizations Ltd., Inc. 1085.

Nigerian-Biafra War (1967-1970) made the Igbos to manufacture an indigenous shell-Mortar (*Ogbunigwe*). PRODA (Projects Development Agency), Enugu established in Nigeria in 1970 after the war, was to conduct scientific, engineering and technological research aimed at facilitating the domestication and industrialization of appropriate technology for socio-economic advancement of Nigeria and for related matters. PRODA as a technological breakthrough is part of an African Technology that is for generating and catalysing industrialization especially with regard to indigenous products like Nigerian car. INNOSON Group established in 2016 is an indigenous owned Nigerian Group of Companies for manufacturing auto-mobiles, plastics, motor cycle, tyres & tubes.

The interference, in the continued development of our African technology and science was heavily occasioned by western exploration and imperial invaders in the name of slavery, colonialism, capital flow and African debt. However, African scientific technology, past and present, is rich with great human and natural resources. Africans today can boast of raw materials and technological expertise which are portrayed in brains, handiwork and talents available in achieving some scientific feats *cum* technological success. Today, there is a continued rise in African Technology as Africans continue to improve on what they have cross-bred and exchange ideas, adopt from others and engage in proper transfer of technology. Based on these, our indigenous African Technology grows and expands.

African Philosophy of Development

Etymological Source: The fundamental contrasting term is *envelopment*, that is, to put in an envelope, to cover, fold or veil in. Etymologists trace its origin to the French: *developper*; *de (un)* and *velopper (unwrap)*. To develop literally means to unwrap. Thus development is the un-wrapping, un-folding, un-veiling, out-growth of what was enveloped, hidden or latent. Development is as old as man. In the chequered history of man, every one of man's activities is tailored towards development. From the dawn of creation, man was mandated by God to conquer the earth (Gen. 1:²⁸: So God created man in His own image; in the image of God He created him; male and female He created them. God blessed them and said to them: Be fruitful and multiply and fill the earth and subdue it, rule over the fish of the sea and the birds of the air and every creature that crawls upon the earth). Man is, therefore, ordered to *manipulate* nature to his very advantage. Development is in line with the *Old Testament Divine mandated mission of man* with regard to taking charge of the earth and subduing it as *homo faber*, tools man. *Homo faber* is a concept articulated by Hannah Arendt and Max Scheler referring to humans as controlling the environment through tools.

Development therefore is part of the fulfilment of man as *animal laborans*, a working animal, a labouring animal. Labour is that activity which corresponds to the biological processes and necessities of human existence, the practices which are necessary for the maintenance of life itself. Labour is distinguished by its never-ending character; it creates nothing of permanence, its efforts are quickly consumed, and must therefore be perpetually renewed so as to sustain life. Tools man and Labour man are concepts that are by extended logic rooted in the concept of Development. Development has many meanings as it tries to bring forth another reality from a given reality as a result of creativity. Development mean a process by which an inner principle, which is the first hidden, comes to light (the development of an idea by a speaker); It may be a slow, step by step transformation (which is not necessarily directed to one definite goal: like many historical developments); It means a transformation that is guided in a definite direction, transformation that leads from unformed and less determined to the formed and fully determined and transformation from one form or species to another. Development, therefore, is a process of *transformational agenda* within the context of a people in relation to their level of growth as well as the progress of individual members of a human family within the natural society. Development in this context becomes a constant *recurring human response decimal* for a better society as humanity responds to nature bringing forth sustainable civilization.

Development in the realm of organic life is called *ontogenesis* like the development of the germ of life or embryo into a mature being capable of independent life. It can be called *epigenesis* or *new development*. It is developmental transformation in a definite direction. However when it is another development in organic world with regard to the appearance of new species, it is *phylogenesis*. Development is the schema of entire world process with partial or total dependence on natural science. There as personal development as well as spurs of personal development that deals with historical development: history of ideas, cultures, peoples, nations etc. Hence, there are broad categories of development as: *Natural Development*, *Human Development* and *Societal (National) Development*. However, the primary aim of development is human well-being. Broader concept of Development places man at the centre of Development. The main development is development of the people which nevertheless borders on Human, Social, Economic, Industrial Growth and sustainable Development. Recently development has been identified with ***Socio-Economic, Human and Industrial Growth***. And Man is at the centre of it while ***Education*** is the sure way to achieve as no nation grows nor develops beyond the quality of her education that will actually lead to ***Sustainable Development***.

According to Iroegbu, P., the term development with technology, progress, civilization and jet age are existential catch words as well has become a symbol of neo-colonialist domination of the so-called developed nations against the not-yet developed ones². Many developmental strategies meted out to these poor nations (underdeveloped world, third world, especially with regard to African continent caught between the hinges of third world under-development, ideological progressivism and western hyper-development) are nothing but new sinister methods of assuring their continuous domination. A proof is that these *development aids* (material, technical) are provided in such a fashion as never to bring harm to the givers. On the contrary, they are made to be in the long run at the interest and to provide the needs of the dominant powers. The term development has therefore become odious, with nuances of meanings. For this inhuman reason, Prof. Joseph Comblin of Louvain-la-Neuve University proposes a change of terminology from *development* to *revolution*. Instead of the arm-chair propositions for by the wealthy for the poor nations, the poor nations must now catch on an *epistemology of revolution* which term demands a total break with the actual dependent-structure situation to a radical transformation of human political and international activities and relations. African is in great crisis of development. Presently, the crisis of development is the most serious problem facing Africa. This is because the continent has remained largely underdeveloped despite the presence of huge human and natural resources. Several decades after the end of slavery and then colonialism, most parts of Africa is still under shackles of debt management with litany of leadership crises, insecurity and corruption. Development runs on a continuum development stages. Continental Africa has remained limited due to its inability to strategically position itself globally.

Development at this level goes beyond conventional definition of development in terms of physical growth, economic growth, technological advancement and improved Gross Domestic Product (GDP) analysis. Thus, development is a holistic and integral concept that involves the overall development of the human person; it takes into cognizance man's moral well-being, psychological growth and social progress. Therefore we think of the philosophy of development with particular reference African Philosophy of development. Through African Philosophy of development one digs deep into basic definitions and exposes its weakness for discussion. In this regard, development is not an exception; this is because philosophical look at development implies philosophy beaming its search light on the various definitions and

² Iroegbu, P., *Enwisdomization and African Philosophy*, (Owerri: International University Press 1994), p. 81-82

aspects of development. However, development transcend physical and economic advancement, it is a holistic development of the human person. In the book, *Problem of Humanism in the Philosophy of Pope John Paul II* simply defines humanism as the development of human value in all its forms and to its fullest extent.

According to Iroegbu, P. the term development with technology, progress, civilization and jet age are existential catch words as well has become a symbol of neo-colonialist domination of the so-called developed nations against the not-yet developed ones. Many developmental strategies meted out to these poor nations (underdeveloped world, third world, especially with regard to African continent caught between the hinges of third world under-development, ideological progressivism and western hyper-development) are nothing but new sinister methods of assuring their continuous domination. A proof is that these *development aids* (material, technical and planificatory) are provided in such a fashion as never to bring harm to the givers. On the contrary, they are made to be in the long run at the interest and to provide the needs of the dominant powers. The term development has therefore become odious, with nuances of meanings. For this inhuman reason, Prof. Joseph Comblin of Louvain-la-Neuve University proposes a change of terminology from *development* to *revolution*. Instead of the arm-chair propositions for by the wealthy for the poor nations, the poor nations must now catch on an *epistemology of revolution* which term demands a total break with the actual dependent-structure situation to a radical transformation of human political and international activities and relations.

There is this idea of good old days as nothing is new under the sun. This challenges our contemporary developmental progress. Such statement seems to suggest that the historical change over the years has generally been seen by many to be retrogressive rather than progressive. People of different cultures have negatively judged their present condition amidst other cumulative contingencies of their time as a lapse from ideal standards approximately better by the past rather than by the present. This is better noticed in moral, religious, social, communal and the human spheres of lie that are affected by the material things. However, with the personalities of the past and historical figures of the yesteryears, the artistic masterpiece of the past cultures in Ancient Egypt and Mesopotamia, old kingdoms of Benin, Oduduwa, Arochkwu and Warri which are historical data, genuine development in African seem to be more distant than near in our times. The work of Frank Fanon *Pedagogy of the Oppressed* suits this example. Equally, Albert Camus, a philosopher-historian remarked thus that there is a spirit that rules every age. Accordingly, expanding his earlier theory, one can say that 17th Century was ruled by spirit of Mathematics, 18th Century was ruled by spirit of Biology, 19th Century was ruled by the science, 20th Century was dominated by that of technology and 21st Century is being controlled by spirit of crisis and confusion.

The entire world process is dependent on development. From the ancient history of philosophy unto medieval period and through modern era till now, this contemporary moment, philosophy has undergone series of development with regard to the *urstoff* of things. The general idea of evolution is about becoming, that is, a form of change, a progressive process. Becoming characterises fundamentally all of us and everything around us in the world. Recently there is this idea of *world order*- old and new world order. The *Old World* is a historic reference to those parts of Earth known to Europeans before the voyages of Christopher Columbus; it includes Europe, Asia and Africa. *World Orders Old and New* is a book by Noam Chomsky, first published in 1994 and updated in 1996 by Columbia

University Press. In the book, Chomsky writes about the International scene since 1945, devoting particular attention to events following the collapse of the Soviet Union.

In Contemporary western philosophy, development is seen from the point of view of becoming, a kind of process philosophy, that is, a form of *dialectical process*. Dialectic or dialectics, also known as the dialectical method, the Socratic method, is at base, a discourse between two or more people holding different points of view about a subject but wishing to establish the truth through reasoned arguments. The concept of dialectics was given new life by Georg Wilhelm Friedrich. *Hegelian dialectic*, usually presented in a threefold manner, was stated by Heinrich Moritz Chalybdus as comprising three dialectical stages of development: a thesis, giving rise to its reaction; an antithesis, which contradicts or negates the thesis; and the tension between the two being resolved by means of a synthesis. In more simplistic terms, one can consider it thus: problem → reaction → solution. Development has appreciated and interpreted in different many philosophical traditions. Most recently is the idea of *Global Areas*-Global North and Global South. The gap between them is in terms of development and wealth.

Eliot (1971), observes that there is no agreement as to what development is. It was coined by developed nations to describe the power and powerless nations. According to Onwuliri (2008), there are various aspects to what constitutes development, however, common to all these *is a positive change in human wellbeing*. It is in this regard that Schumacher (1975), avers that development should not start with goods, but with the people, their education, organization and discipline. It is not all about money, profit and the number of industries. Levi and Havinden (1982) understand it as *a long-term improvement in the standard of living, as felt and judged to be by most of the people in the country*. Schumacher (1975) names education, organization and discipline as the three ingredients of development. And the greatest elemental factor of development is *Education*. Education is a continued process of leading one out of ignorance (*educere*) and the consequent act of cultivating or leading one into knowledge (*educare*)

This perspective sees development as an overall social process including economics, social, political, cultural and moral dimensions of life. In the past, discussions and commentaries on development easily tended to be developed by economists who saw it primarily from the perspective of economic growth. In that context, so long as the monetary value of goods and services (Gross Domestic Product) increased yearly, there was development. According to Nwajiuba (1999), this perspective is false as there could be an economic growth, but not development, that is, if the majority of the people did not benefit from it.

Development is to bring to a more advanced or to a more highly organized state, to work out the potentialities of, to elaborate, to cause to grow or advance, to evolve, build up or construct to a greater magnificence or perfection. Biologically development is *ontogenic*, (Development in the realm of Organic life is called *Ontogenesis* like the development of the germ of life or embryo into a mature being capable of independent life.). Structurally development is *epigenetic* in the sense of being the realization of new or additional data, forms or systems via the combination or employment of already present *material objecta*. This distinguishes development from creation, the latter of which demands *ex nihilo* starting point. God *creates ex nihilo*. Man *creates* from something since nothing comes from nothing, *ex nihilo nihil fit*.

In this fundamental sense of taking out of envelopment, development is applicable to a wide generality of areas like *Child Development* in which the child develops its natural powers and talents from infancy via adolescence to adult; *Personality Development* in which the

individual un-earths his different personal and *characterial* qualities and capacities; *Language Development* in which a given language grows to meet new elements of communication, vocabulary and contact; and recently an ecclesiastical one that is, *Integral Development*, the development of each man and of the whole man by *integrating the different peoples of the earth, offering viable models of social integration*. Other areas of the manifestation of onward latent qualities and characteristics include *Culture, Religion, Science, Technology, Politics et cetera*. But the most implying area is the *Socio-economic development*.

Some scholars, especially Joseph A. Schumpeter, have used the concept of innovation to identify development. Innovations are symbiotically both techno-economic and politico-social and to both he gives the name unfolding, evolution, development. The French Francois Perroux defines development as *the combination of mental and social changes of a people which enable them to increase, cumulatively and permanently, their total real production*. He later advances that development is achieved fully in the measure that by reciprocity of services, it prepares the way for reciprocity of consciousness. A socialist holistic definition holds that development is man's ability to appropriate his total essence in a total manner, as a whole man. It is a historical vision in which mankind assumes control of his destiny.

Development is seen as concrete unfolding of personal, natural and cultural data from one point to another. It is the unfolding of latent qualities that lie in *one particular point to another point of flowering level*. Development we must note is in different directions, even at times negatively. Developing therefore can be under-developing, pseudo-developing, non-developing or still circular developing. For Rodney (1952) development in human society is a many-sided process. At the level of the individual, it implies increased skills and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being. Generally, development is defined as a state in which things are improving. But it is defined in different ways in various contexts, social, political, biological, science and technology, language and literature. Development at this level goes beyond conventional definition of development in terms of physical growth, economic growth, technological advancement and improved Gross Domestic Product (GDP) analysis. Thus, development is a holistic and integral concept that involves the overall development of the human person; it takes into cognizance man's moral well-being, psychological growth and social progress. Therefore we think of the philosophy of development with particular reference African Philosophy of development. Through African Philosophy of development one digs deep into basic definitions and exposes its weakness for discussion. In this regard, development is not an exception; this is because philosophical look at development implies philosophy beaming its search light on the various definitions and aspects of development. However, development transcend physical and economic advancement, it is a holistic development of the human person. In the book, *Problem of Humanism in the Philosophy of Pope John Paul II* simply defines humanism as the development of human value in all its forms and to its fullest extent.

Philosophy of Development is an applied philosophy as well as a a philosophy of arts under practical philosophy. It is an inquiry into the role of philosophy in Developmental processes. Philosophy of development as an applied philosophy is a fascinating area of research at the intersection of philosophy. *African philosophy* is philosophy as it is done in and for Africa and others. 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 worldview of African people by philosophers within and outside 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 an historical development along the path of human consciousness, critically encountering such realities. This is against some philosophers' views and philosophical

currents trying to demean and oppose the existence of African philosophy. African philosophy is a critical enterprise in complete *philosophicality* and *Africanity*.

According to Osuagwu, I., (1999: 31) “African philosophy is a particular regional contextualization, reflection and expression of the universal of and by its philosophicality, it is a universalization, a universal vocation, ordination, destination and determination of and in the African particular³”. *African Philosophy of Development* is an applied African philosophy that projects developmental strides from the binoculars of African Philosophical enterprise. As a critical project, African philosophy as a hermeneutics of culture in Okere’s word is determined and influenced by the mores of traditional values derivable from proverbs, words, symbols and signs inherent in African world-views given credence to traditionalism within the bounds of Globalism. However, after many years of socio-economic cum political emancipation of many nations of continental African from exploration, slavery, colonialism, christinization, commercialization, islamization, imperialism and racism. Many nations of Africa living within lamentable vagaries of underdevelopment in Africa are: poverty, famine, AIDS, social, economic and political crises,

As an applied philosophy, however, African Philosophy of Development is simply an exposition of development within and outside continental Africa. In the chequered history of humanity especially with regard to scholarship, philosophy *presumably* dates to Socrates and his Ionian scholars of whom, ancient history as well as contemporary history, proved that *all Greek Philosophy often referred to as Ancient Philosophy had an Oriental source*. Obenga, T. reiterated this age-long hidden but necessary facts when he writes that the Ancient Greek philosophers “having studied in Africa of Pharaonic period went back to Athens to Philosophize⁴”. We must note that Ancient Egypt, of Pharaonic era, has known to be the cradle of civilization through the inscription that read thus: *thirty centuries before Greeks presented an orderly conception of life, in language suggestive of a tradition already several centuries old*. We are dealing with Philosophy that was dated with the oldest ancient civilization of Egypt. Onyenywenyi, I., supported this age long view of Egypt’s philosophy predating the Greeks in his book: *The African Origin of Greek Philosophy: An Exercise in Afrocentricism* and other African Philosophers in their authorship had the same view with these titles: George, G. M. James (1992). *Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy*. The primary aim of development is human well-being. Broader concept of Development places man at the centre of Development. The main development is development of the people which nevertheless borders on Human, Social, Economic, Industrial Growth and sustainable Development.

World inequality today accounts for the differences in living standard among people. The international Politics has chanced the notions of Global South and Global North amidst the need for the New International Economic Order (NIEO). Development has been narrowed to *developing countries* and *developed nations*. The concept of development evolved as a guidance for the new nations and the third world to align properly for more progress and advancement, relationally growing from one condition to a better transformational one within the bounds of human and natural resources. Development, therefore, makes it possible for societal and creative harmony in all ramifications.

³ Osuagwu, I. M. *A Contemporary history of African Philosophy, Amamihe Lecture Series, Vol. IV*. (Enugu: Snaap Press Ltd. 1999), p.28.

⁴ Obenga, T., *African Philosophy: The Pharaonic Period, 2780-330BC*. (Paris: L’ Harmattan, 1990).

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