

THE VALUE OF AFRICAN WISDOM: REFLECTIONS ON MODERN EDUCATION IN UGANDA

Denis Sekiwu

Professor of Philosophy of Education
Faculty of Education, Kabale University
Southwestern Uganda, Kabale Town
Uganda
dsekiwu@kab.ac.ug

Abstract

African Wisdom has remained on the verge of collapse arising from Western knowledge dominance. In the global knowledge revolution however, all knowledge is critical in social transformation. This study examines the value of African wisdom in modern education. It interrogates the role of African wisdom in developing modern competence-education. Thus, the article documents the philosophical scope of African wisdom as naturalized epistemology. It explores the status of African wisdom in the wake of colonialism, painting the hegemonic character of Western knowledge production. It empirically examines the value of African Wisdom in development of competence-based education. Using qualitative research on Uganda, the paper analyzes the hidden educational treasure embedded in two African wisdom sources. Researchers used quantitative research to document the benefits and challenges of integration of African wisdom in modern education. Finally, the paper recommends transformative education in the social reconstruction of African education.

Key Words: Indigenous education; African Wisdom; Modern Education; Transformative Education; Education Futures

Introduction

Using Uganda as an example, this essay examines the significance of African wisdom in current African education. According to Edudzie, Africa has by far the biggest percentage of young people. According to African Development Bank (ADB) projections, there will be over 830 million young people in Africa by 2050. One-third of today's youth are unemployed and despondent. Only one out of every six persons is employed, and a third is in unstable employment. Millions of young men

and women are struggling to find work and opportunities in order to break the cycle of generational poverty. Improving the condition of African youth unemployment necessitates more than simply raising the quality, accessibility, and value of African education. It requires investigating whether modern African education is capable of exploiting the continent's rich indigenous knowledge to answer the continent's development challenge, as indicated by Lajur (2018:51). Similarly, Munyaradzi (2015) contends that African development cannot be realized without locally produced knowledge to enable growth of education for social efficiency.

Any educational system disconnected from society's indigenous direction loses sight of its competence-based character and is unable to foster social freedom. According to Chidozie (2009:26), it is vital to rebuild the potential of indigenous African epistemologies, formerly disdained by colonialism. This will support Africans in achieving their development objectives. Instead of stealing other diasporic cultures, Africa's educational agenda must be conceived in accordance with its original ideology. Adyanga (2012:600) argues that good knowledge creation must be customized by both the producers and consumers' cultural identities. African educational systems should be fusions of many knowledge genres in order to define the path of African progress. Experience which includes values of the people is a crucial factor in a people's history and this applies to Africa too. (Nathaniel & Akung, 2022: 5)

Without appreciating the importance of African wisdom in shaping the continent's development discourse, policy cannot only rely on Western means of knowing to decide the direction of African development. According to Adyanga (2012), imposing a consistent worldview that placed all power and control over Africa's destiny in the hands of European colonialism is still illegal, even if European conquerors defined real African knowledge as generally accepting western knowledge. If Africans wish to remain Africans, they must take responsibility of their own future. Africans must have control over the course of their educational system as a direct response to the continent's development strategy. This assists Africans in avoiding what Meyda (1998) refers to as the risks of Orientalism, in which the process of colonial knowledge production is only a subjugation of Oriental African wisdom if Africans do not have influence over the direction of their education. Ramose (2003) argues that, incorporation of African wisdom into modern African pedagogy would emancipate African

education. This article investigates the importance of African wisdom in modern African education using the following research questions:

- a) What is the philosophical scope of African wisdom?
- b) What is the status of African wisdom in the wake of colonialism?
- c) What is the value of African wisdom in development of competence-based modern African education?
- d) How is reclamation of African wisdom into modern African education done in context of transformative education?

Philosophical Scope of African wisdom

Understanding the significance of African Wisdom needs intellectual definitions and confirmation. Binsbergen (2009:29) defines African wisdom as "the essential knowledge that has flowed for centuries in the social, cultural, and native consciousness of the local people." In indigenous Africa, for example, it was the parents' responsibility to drill their children into life roles as they prepared them for responsible adulthood. According to Semali and Kincheloe (1999:55), African wisdom was a way in which individuals of a certain area understood themselves in connection to their natural and domestic surroundings, with the goal of shaping society. The innate knowledge for each different group was demonstrated through a local community's culture and values.

McCarthy (2005:66-67) defines African wisdom as indigenous knowledge that carries the tradition of inquiry, a passing down of significant indigenous texts, narratives, and theories, perceived in the continuity of life, and passed down to the young by elders, transforming it into a metaphysics that reconnects with human existence. The hold of the past must be reconciled with the current and the new via African knowledge, as intellectual tradition is examined in line with a new generation's biases and attitudes. To imply that African wisdom is illogical, as Yves-Valentine Mudimbe (1988) claims, is biased. Onyenuru (2014) says, African knowledge has a particular historical record in the living memoirs of its indigenous peoples. As a result, the definition and extent of African wisdom demonstrate the importance of this indigenous knowledge foundation in shaping Africa's societal advancement. However, it is sometimes unrealistic and difficult for African educators and policymakers to rely on entirely localized (indigenously generated) epistemology, given that much of this African wisdom is outmoded,

rudimentary, and locally specific, as some African writers portray it from a western-biased description of this knowledge.

According to Luyaluka's (2016:505) philosophy of naturalized epistemology, African wisdom is classified as Solar and Lunar knowledge. Solar African knowledge is divine revelation that views God as a transcendental deity. Such African wisdom is said to bring spiritual and moral understanding. African spirituality, for example, provides moral competences that have a significant impact on the formation of a learner's life process beyond school. This is why two of UNESCO's 21st Century pillars are 'learning to be' and 'learning to live with others,' and they bring out the spiritual and moral views of the sort of ideal modern African education.

Learners get an understanding of the spiritual and moral significance of education through the solar dimension of African epistemology, which Udefi (2014:110) defines as a deductive science that promotes both spiritual and moral conformity as its strongest epistemic base. However, whereas Western knowledge frameworks dismiss African wisdom as "unscientific and delusory," African anthropologists such as Airoboman and Asekhauno (2012:15) see emotion as the source of strength in this knowledge domain. African wisdom is revealed knowledge, and it cannot be stressed how important it is in modern schooling.

African knowledge could also be described as the physical, practical, or earthy reality of African epistemology (Ani, 2013). Lunar African wisdom, by its material character, is a negation of society's Supernatural veracities (Martin, 2008), purposefully espousing that physical portion of human knowledge offering practical solutions to communal problems, focusing on skills development (Ladyman, 2002:61), and a strong emphasis on 'scientific holism' (Owusu-Ansah & Mji, 2013). Lunar African wisdom is an exposition of what Yob (2018:71) refers to as educational experiences that affect community life, with graduates serving as experts and professionals. However, it is difficult to imagine how underdeveloped aspects of African wisdom, such as fruit gathering, honey tapping, and bow and arrow military escapades among indigenous Batwa communities, would pass the test of credible global African knowledge to espouse in the modern school, on an equal footing with its scientifically validated western counterpart knowledge. Because African wisdom is frequently fundamental. As Brady (1992& 1997) observes in Aboriginal

education in Australia, colonial educators have swept such information under the rug and viewed it as second-class informal education.

Status of African Wisdom in the wake of Colonialism

From literature, colonial history misrepresents African knowledge as immaterial, deluded, and rudimentary epistemology (Ani, 2013). This situation compels intellectuals like Onyenuru (2021) to pose questions like "Who is the African?" Which came first, the one mentioned in history books or the one born within an African culture? Is the African a product of colonialism or a byproduct of it? Onyenuru implies that African knowledge is irrelevant in the eyes and minds of post-colonial authors on Africa. Europe explored African civilizations after being inspired by the culture of documenting. Colonialists convinced the world that their arrival in Africa was timely because they believed in a greater civilization and a higher identity in the order of human species. This perspective provided incentive for Europeans to control and enslave indigenous African knowledge bases, resulting in the eventual extinction of African wisdom in modern pedagogies. It is unavoidable to use western imperialism's prejudices as a historical entry point to comprehend the presence, role, and significance of African wisdom.

Understanding the influence of western colonialism on African knowledge has always required historicizing the generic word colonialism. Colonialism occurs when a superior race submerges an inferior race, to exploit the weaker race politically and economically (Poku & Mdee, 2013). Nonetheless, Mudimbe (1988:2) observes that the European defines himself/herself as the 'Same' and the African or Aboriginal as the 'Other' when conveying the polarizing impacts of colonialism. The Westerner embodies the ideal and universal, whereas the others share in this universality. There is a demeaning portrayal of African knowledge in the face of the colonial enterprise in this explicit sentimentalism by colonialism on the situation of the African. Even after colonial authority ended, the African state continued to construct curricula with a framework skewed toward western thought, neglecting the rebirth of indigenous African epistemologies in modern African curricula.

In postcolonial language, forces of dominance focus on not only alienating indigenous peoples but also on labelling indigenous peoples as a socioculturally frailer race (Udefi, 2014:115). Furthermore, Dei (2008:10) contends that colonial hegemony smothered indigenous people's wisdom

and prevented it from manifesting in public education. The colonial situation is defined by this state of dispossession, which binds the colonizer and the colonized into mutual reliance and ambivalence, where the colonizer and colonized both despise and desire one other. Other than the abolition of colonialism, there is no way out of this tenuous connection. We cannot continue to blame colonialism for modern Africa's ongoing disasters. Colonialism played a role, particularly where it was difficult to modify Africa's basic modes of knowledge, and colonialism stepped out of the global arena to beautify the African. Not everything African fully evolved in pre-colonial times. Some of it was immature, harsh, and antiquated epistemology that justified colonial legacies on the African predicament. That is why western colonization pushed Africa to a level playing field on the world stage by introducing western formal education to prepare Africans for modernity, industrialization, and economics, among other things. Africa remained unknown for a long time, until it was completely liberated. Instead than condemning the results of western colonialism, current African educational leaders should decolonize their educational projects.

It is important to decolonize African education by engaging an Anticolonial mindset as liberating theology (Munyaradzi, 2014:24). The modern African education philosophy has to accept indigenous wisdom to be part of the modern educational experience. Wane (2006:97 & 162) recommends the deployment of anticolonial discourse that provides a nationalist and liberationist stand for countering the dispossessing bond between colonizer and colonized education as well as resisting education habits and ideology that are irresistibly irrelevant to the Black man's condition. In such resistance, there is recommendation of anticolonial ways that lay a firm foundation of revolutionary spirits in order to decry erosion of African knowledges in modern education syllabuses. However, there are gaps in current research that this study addresses. Although literature articulates the significance of African wisdom as naturalized epistemology, it is devoid of a framework for reintroducing such knowledge into current African pedagogy. The literature on the state of African wisdom in the aftermath of colonialism concentrates on the blame game and the dangers of colonialism on indigenous African education systems. There is need to recreate the narrative and give a transformational strategy that demonstrates the process of integrating African wisdom into modern African education.

Research Methodology

This study for this article adopted a mixed methods approach. The qualitative strategy reviewed and analyzed the implied wisdom in two African (Ugandan) folktales as secondary documents. In reviewing the two stories, the intent was to provide epistemological rigor by underlining emerging educational competences and values in such African (Ugandan) wisdom literatures and sources. Using a mini-questionnaire, quantitative data from 290 study participants indicated the benefits (Table 1) and challenges of reintroducing African Wisdom into modern African education (Table 2), with the results presented using descriptive statistics of frequencies and percentages. The study's suggestions also addressed the subject of "how is the reclamation of African wisdom into modern African education done in the context of transformative education?" Before collecting data, the researchers obtained verbal and written informed consent.

Qualitative findings from African Wisdom Sources

a) Competences drawn from the Story of the two Friends

This is a folk story from Buganda and an abridged version appended at the back of the paper (Appendix 1). From the story of the "*Two Friends—the hare and the boy*" there are many emerging competences and values useful in the development of an effective competence-based curriculum for Uganda and African education. The competency-based curriculum gives learners the opportunity to identify and relate knowledge, skills and values acquired to real life experiences. The story of Two Friends provides the following educational competences that can offer a good pedagogical model for enhancing competence based education. From the story, we learn that African wisdom is vital in developing modern methods of instruction because it offers several moral and practical indigenous African wisdom that could change the lives of learners for a better social life after school.

Competence 1: Critical thinking and Problem-Solving

The story of two best friends teaches us that through critical thinking man gets to reflect upon life with a view to improve his or her environment and community role. For example, from the story, the boy went to the forest to think of his destiny.

“...And it seemed to wake him up, and he thought it over for a few days. At last, one morning at dawn he took his stick in his hand and went into the forest to think there.... and by later saying I am very miserable," ... and I have come into the forest to think, for I do not know whether I am a wise man or a fool. [Extract from the Story].

The reflection by the boy on whether he is a fool or a wise boy, and his wandering all along to find out whether he can think competently, helps modern educationists to foster and nurture the core competence of critical thinking in today's learners. The virtue of critical thinking enables graduates of an education system to acquire sound judgement and have the independency in observing life's diverse challenges. Lassnigg (2015) further debates that equalizing the goal of education to the indigenous praxis is virtually the intensification of critical reflection and rationalism as forces to aid production of self-reliant persons, capable of addressing their developmental challenges. The story further refers to another virtue known as problem solving. When the boy critically thought of 'who he was' as the story implores, it was the beginning of finding a solution to his problem. Thus, modern education managers and teachers can use this story to teach and bring out in learners the possibility of problem solving as a function of critical thinking.

“...The potter went home and told his wife what the men had said, the boy heard him, it seemed to wake him up, he thought it over for a few days, and at last one morning at dawn he took his stick in his hand and went into the forest to think there”. [Extract from the Story].

In the process of wandering in the forest, thinking more and more about his life, the boy encountered experiences from the wild animals that tried to interpret his weary situation and somber mood, in the end coming to a lasting solution to his predicament. Through engaging learners into critical thinking, they get to solve problems. Therefore, through encouraging learners to discuss and make vivid interpretations of African wisdom stories such as this, modern educators are integrating reflective thinking techniques as strong avenues for developing problem-solving competences in these learners.

Competence 2: Collaboration/ teamwork and hard work

Such African wisdom folklore (the story) seems to emphasize that collaboration; teamwork and hard work are crucial bedrocks of lifelong education and social citizenship which learners need to appreciate during and after school. Hence, the lack of such virtues hinders personal progress and social emancipation of an individual. From the story, for instance, we distill that before the boy interacted and engaged with other children in the community, many despised him, which made his parents sad. Some portion of the story alludes to the above:

“...He [The boy] never played with them, laughed, or sang; he just sat alone by himself, he hardly ever spoke to his parents, and he never learnt the nice polite manners of the other children in the village. He sat and thought all day, and no one knew what he thought about, and his parents were very sad”. [Extract from the Story].

The story further designates that the boy’s interactions with the animals enabled him discover his identity and social role, which involve doing things in ways that promote the societal ethos. With such an interactive encounter with the wild animals (which represented wisdom), the boy turned into an agent of social change that the community preferred and later entrusted its problems. In that way, the boy became a Wiseman who could be the engine of grace for the community. It is through teaching young ones to be agents of change that they become relevant, loved and great contributors to the community’s welfare. The story continues, “*He became a famous potter, and people came from all parts of the country to buy his pottery*”. This view collaborates with Patrick (2001) in order to ensure competence-based education in modern African schools; collaborative learning and teamwork are crucial factors for such transformation, which modern schools must enhance when integrating African knowledges into the modern pedagogy.

Competence 3: Parenting skills

Through modern African education, it becomes the obligation of teachers to emphasize parenting as an important function for the social wellbeing of future citizens. The parents in the story were not at ease when their son behaved as a public nuisance. They never gave up on the boy until he changed as indicated in this story extract:

“The other women tried to comfort the potter's wife. They said, "Perhaps you will have another baby, and it will be like other children." However, she said, "I don't want another baby; I want this one to be nice”. [Extract from the Story]

Many moral lessons are drawn from various sections of African wisdom literature. For example, students learn that parents have the ultimate responsibility for their children's upbringing. Furthermore, children should respect their parents by agreeing to behave in ways that promote decency and good social character. According to Sekiwu (2013), parenting is an educational value that offers the kid an opportunity to flourish in life; consequently, it is the parents' job to guarantee that their children become acceptable social citizens. On the contrary, Kasibante (2001) laments that in today's family, parenting is becoming a mystery and a sad tale in which the parent practically never has time to monitor kid growth and assure appropriate parenting due to the parent's white-collar job duties. Parents leave their houses early in the morning and return late at night, while their children are asleep. Because the same parent works a long distance away from home, the social-distance barrier undermines their commitment to parenting. This condition forces schools to shoulder the whole weight of teaching the kid not just intellectually, but also spiritually, ethically, and practically, imparting prospective abilities that will enable the child to be an agent of change beyond school.

b) Competences drawn from the Story of Kintu and Nambi

This is a folk story from Buganda and an abridged version appended at the back of the paper (Appendix 2). From the story of “*Kintu and Nambi*”, there are emerging competences that describe many aspects of human conduct, socialization and leadership. In the next paragraphs is an elaboration of such competencies drawn from the story of Kintu and Nambi.

Competence 5: Respect for Elders

From the story of Kintu and Nambi, several educational competences and values are drawn. First, young people always need to pay respect to elders as sources of wisdom and overwhelming experience. The story indicates to us that because Nambi failed to listen to the advice of her father Gulu, she

landed herself and her family into everlasting trouble, as some portions of the story indicate:

When they arrived back in the Cloud Land (heaven), they told Gulu all they had done, and Nambi told him that she had promised to marry Kintu, and go and live on the Earth. At first Gulu was angry, but at last he gave his consent, but on one condition. He said to Nambi, "If you want to be happy on the Earth you must go secretly; pack your things very carefully, and these two brothers will go with you and see that you arrive safely; but, whatever you do, you must not tell any of the others that you are going. If your brother Death, whom we call Walumbe, hears of it, he will want to go with you, and he will spoil your beautiful Earth." Therefore, Nambi and her two brothers packed all her things in bundles, she said good-bye to her father, and they started down a rainbow. Suddenly Nambi stopped. "Oh, I have forgotten the millet seed for my fowls," she said, "and as Kintu has no fowls he will have no millet seed, and my fowls will die; I must hurry back and fetch it." She went back quickly and found the little parcel of seeds, and just as she was starting for the rainbow, again she met her brother Walumbe. "Where are you going?" he asked. Nambi was very frightened, and at first, she would not tell him, but Walumbe would not go away. "Where you go I am going too," he said. "You cannot come with me," cried poor Nambi. "I am going to the Earth, and our father said you were not to go with me." "Oh, ho!" said Walumbe, "so you have tried to have a secret from me; well, you can go off, but I shall come and visit you and your man Kintu very soon."

Communal elders are the sources of wisdom to whom the young generation emulates and runs for consultation. Much as many educated young people acquire technical skills and great learning from formal schools, they sometimes fail to cope with life challenges because they regard indigenous knowledge and values from elders as immaterial and old-fashioned, just like the colonialists who referred to indigenous African knowledge as primitive and delusional (Luyaluka, 2015; Adyanga, 2012). Nevertheless, education is a transmissional process beyond conveying cognitive and psychomotor knowledge. Education is also concerned with developing the affective domain which enables young people acquire values and moral

niches from elders as complementary wisdom to enable them confront life's challenges. The story reminds modern African educators to advise graduates to respect community ways of knowing, especially that wisdom that comes from elders.

Competence 6: Avoiding Evil

From the same story, we further learn that in life, it is necessary to avoid walking on the path of evil because evil it destroys our fortune and chances to excel in life. Even though education may give the child capacity and instruments to succeed in life, such instruments may be useless if the child does not carefully avoid clinging on potentially destructive practices.

..." She [ignored Gulu's advice] went back quickly and found the little parcel of seeds, and just as she was starting for the rainbow, she met her brother Walumbe...Nambi was very frightened...but Walumbe would not go away. "Where you go I am going too," he said. "You cannot come with me," cried poor Nambi. "I am going to the Earth, and our father said you were not to go with me." "Oh, ho!" said Walumbe, "so you have tried to have a secret from me; well, you can go off, but I shall come and visit you and your man Kintu very soon."

In this story excerpt, the bitter lesson is that because Nambi did not heed to Gulu's fatherly advice, she encounters evil in the personality of her brother Walumbe. There she goes with such evil that later claimed the lives of her children on earth. Listening to the wise is decent enough to accord one the peace one deserves to lead a life of relief from troubles and tribulations. More so, bad company and indecent peer influence, here represented by the character of Walumbe, may be the bottleneck's to children's success and responsible citizenship. Sekiwu (2013) argues that our role, as teachers, is examining the child's moral life, to enable them develop attitudes and virtues of decency, as well as respect for parents and elders as channels through which the child can be in control of their destiny.

Competence 7: Fulfilling Promises

From the story of Kintu and Nambi, there is also the lesson that it is important to fulfil promises made to others to avoid any setbacks arising from failure to do so. Children, especially in lower primary, need to appreciate the hidden sense in this story, to understand that fulfilling promises made to others is one way to keep one's self-esteem and social decorum, for the story goes:

"...At last Kintu promised him: "If you will go away, not to return, I will give you my first child"; and then he went back. Kintu and

Nambi lived many years happily together and had many sons and daughters, and Kintu forgot all about his promise. At last, one day, Walumbe came back and claimed his child. Kintu was very angry and tried to drive him away, but this time Walumbe would not go, and he said, "As you did not keep your promise and give me your first child, now I will stay on the Earth always, and I will take what I want." And although Kintu and Nambi had so many children and grandchildren and great-grandchildren that Uganda was soon full of people, still every now and then cruel Walumbe came and took one away, sometimes an old man and sometimes a young one and sometimes a little baby...".

According to the preceding, there is a need for the decolonization of the schooling process in order to instill both academic and tacit knowledge as a method of promoting a virtuous life in graduates of the modern schooling process. According to Dei (2008), researchers must recognize and engage indigenous African wisdom for community development rather than blind African policymakers with myriad modes of ideological dominance and the theoretical lure of western knowledge, which only affect African developmental thoughts and actions. Locally created information describes individuals and their indigenous characteristics, and a society's distinguishing identity is derived from such localized knowledge. It is safe for African societies to be in charge of their moral destiny as well.

1. Benefits of African wisdom

Using descriptive statistics on quantitative data from 290 participants, the most perceived benefits of African wisdom in the development of competence-based education highlighted in Table 1.

Table 1. Benefits of African Wisdom

| Responses | Rating Participant Views (N=290) | |
|--|----------------------------------|------------|
| | Freq. | Percentage |
| Allows for Moral formation of learners | 190 | 65.517 |
| Skilling learners (Vocationalization & Technical skills) | 205 | 70.690 |
| Innovative Graduates | 250 | 86.207 |
| Production of Entrepreneurial minds | 175 | 60.345 |

| | | |
|---|-----|--------|
| Social leaders & Agents of Change | 187 | 64.483 |
| Patriotic Professionals | 100 | 34.483 |
| Knowledgeable People | 190 | 65.517 |
| God-fearing & Spiritual Beings | 188 | 64.828 |
| Critical Thinkers | 211 | 72.759 |
| People with Sound Judgement | 115 | 39.655 |
| Localization and Application of knowledge | 201 | 69.310 |
| Minimization of Cultural Bondage (Cultural Values) | 170 | 58.621 |

Findings from table 1 indicate that training of innovative graduates (86.2%), production of critical thinkers (72.7%), vocationalization and skilling learners (70.6%) as well as localization of conventional knowledge to indigenous contexts (69.3%) are the most crucial benefits of African Wisdom in developing competence-based African education. Study findings are justified by Munyaradzi (2015) who indicates that African education must provide an outcome-based learning framework that emphasizes life competencies and skills strongly localized to the needs of the community and learners, and offering life survival skills to enable graduates contribute to the modernization and development agenda for Africa.

While integration of African wisdom generates advantages, as research participants pointed out, modern global Knowledge production discussions must be cautious in determining which African knowledge may ontologically contribute to long-term societal progress. According to Mudimbe (1988), such information should be scientifically attractive and have a strong historical foundation. To avoid watering down the quality of Africa's education, the promotion of the value of African wisdom in current African education discourse, as well as the following rebuilding of African pedagogy, must consider validity and reliability difficulties in knowledge production.

2. Challenges of integration of African Wisdom

From the empirical findings (Table 2), study participants rated the generational gap (96.5%) as the biggest impediment in reclaiming African wisdom back into the modern African pedagogy. Today's African learner

has grown up in an era of modernization that avidly dislikes indigenous ways of knowing and traditions.

Table 2. Challenges of Reclaiming African Wisdom

| Responses | Rating Participant Views (N=290) | |
|--|----------------------------------|------------|
| | Freq. | Percentage |
| Expensive to Decolonize the African Pedagogy | 270 | 93.103 |
| The Generational Gap | 280 | 96.551 |
| African wisdom treated as inferior | 210 | 72.413 |
| Problem of Publishing Teaching Materials on Indigenous Philosophy | 200 | 68.965 |
| Encouraging Teaching in Local Dialects | 190 | 65.517 |
| Challenge of retraining teachers | 218 | 75.172 |
| Problem of lack of security of knowledge (Orality of most knowledge) | 197 | 67.931 |
| Stiff Resistance from Western knowledge framers | 220 | 76.000 |
| Localized Application of knowledge | 205 | 70.689 |
| Transmitters of indigenous knowledge are illiterate and senile | 176 | 60.689 |

This challenge makes it expensive to decolonize the modern African pedagogy (93.1%), as well as the presence of stiff resistance from western knowledge framers (76%) who still regard African traditional knowledge as unscientific, primitive and inferior (72.4%). Because of these challenges, it becomes difficult to localize application of conventional knowledge to indigenous ways of thinking (70.6%). The analysis tells us that modernization is a colonial ideology that today's society has passionately embraced leading to a gradual erosion of the old order premised on African indigenous ways of life. The analysis points to the argument that modernization is a colonial ideology that today's society has passionately embraced leading to a gradual erosion of the old order premised on African indigenous ways of life. Coetzee (2003:64) scorns colonial intrusion by referring to it as the polemic for exploitation that betray the inviolability of the African and prevent realization of man's true nature. Colonial intrusion prevents the freeing of human potential from ideological bondage. To avoid the challenge of colonial intrusion, Dei (2008) suggests indigenization of

education for learners to extract understanding from localized experiences as their natural refrigeration.

3. Recommendation: The transformative education agenda

It is critical to provide processes for the reconstruction of the modern African curriculum by integrating portions of indigenous African knowledge and experiences in order to ensure positive transformation that promotes the value of African wisdom in the development of competence education for modern Africa. The two Buganda stories examined for this study highlight a variety of abilities that students should value while in school. To appreciate African wisdom literature, texts, and folk traditions, learners must be taught how to extract these competencies from their local/indigenous experiences. Such initiatives would need modifying curricular goals in order to incorporate African indigenous knowledge, fostering reflective thinking as a way of classroom education, and validating African wisdom for greater incorporation in modern pedagogy. Furthermore, transformative education need to be utilized in this decolonization process in the following ways:

- a) At lower primary school level, teaching requires children to listen and appreciate the wisdom embedded in African folk stories for the development of their character (formative stages).
- b) In post-primary, teaching of African wisdom made more engaging, experiential, project-based, critical reflection and collaborative. Encourage discussions and debates in post-primary for competence-based learning especially during teaching of General Paper at Advanced Level and introduction of contemporary studies. In African traditional society, elders used to engage the young in live debates at the fireplace school.
- c) Encourage publishing African Wisdom Literature focusing on indigenous African Stories/experiences other than on their colonial impact.

4. Conclusion

Incorporating African knowledge back into the curriculum can help mitigate the youth unemployment crisis in Africa. However, the analyzed African wisdom sources (Uganda) offer important educational competencies that African students need to draw on to become whole

individuals. Indigenous wisdom literature promotes abilities like critical thinking and problem solving, cooperation and collaboration, and hard work, among other things, by mentioning parenting skills. There are certain difficulties in incorporating such abilities into the scholar-academic model of modern education. Many educators might view engaging students in developing these life skills and abilities as a waste of time because African education is mostly theoretical and examination-centered. It would appear difficult to determine if learners have gained the majority of competencies because they are heavily included in the concealed curriculum. Despite their importance, educational competencies cannot be felt since they are transcendental, which makes it difficult to develop their practical strength for child learning. Reclamation of African wisdom in the modern pedagogy means encouraging localized application of conventional knowledge in developing critical thinkers, and using African wisdom philosophy as teaching materials for the effective integration of traditional knowledge into conventional science. To practicalize these recommendations for this paper, the teaching of African wisdom must be more transformative.

References

- Adyanga, A.F (2012). Critical Analysis of the production of western knowledge and its implications for indigenous knowledge and decolonization. *Journal of Black Studies*, Vol. 43 (6), p.599-619.
- Airoboman, F.A., & Asekhauno, A.A. (2012). Is there an African epistemology. *Jorind*, Vol. 10 (3), pp. 13-17.
- Ani, N.C. (2013). Appraisal of African epistemology in the Global System. *Alternation*, Vol. 20(2), pp. 295-230.
- Binsbergen, W. M. (2009). *Expressions of traditional wisdom from Africa and beyond: An exploration in intercultural epistemology*. Académie Royale des Sciences d'Outre-Mer.
- Brady, W. (1997). Indigenous Australian Education and Globalization, *International Review of Education*. Vol.43 (5), pp.413-422.
- Brady, W. (1992). Indigenous Control of Aboriginal and Torres Strait Islander Research. Unpublished paper. University of Sydney.
- Chandra S. S., R. Sharma, Rejendra, K. (2002) "Philosophy of Education." New Delhi, Atlantic publishers.
- Coetzee, P.H (2003). Morality in African Thought. In P.H. Coetzee & A.P.J Roux (Eds.), *the African Philosophy Reader* (Second Edition). London: Routledge.

- Dei, G.J.S. (2002). Rethinking the role of indigenous knowledge in the academy. Toronto, Canada: Research Network for New Approaches to Lifelong Learning.
- Dei, G.J.S. (2008). Indigenous knowledge studies and the next generation: Pedagogical possibilities for anti-colonial education. *Australian Journal of indigenous Education*, Vol. 37 (3), pp.5-13.
- Eduzie, E. (2019). Transforming education for youth employment in Africa: Challenges and pathways to success. *Africa Portal*.
- Kasibante, I.F. (2001). Catholic private schools. In I.F. Kasibante & E.S. Kiwanuka (Eds.), *Catholic schools 2000: Issues and challenges* (pp.94-112). Kampala: Marianum press Kisubi.
- Kincheloe, J. (2006). Critical ontology and indigenous ways of being: Forging a postcolonial curriculum. In Y. Kanu (Ed.), *Curriculum as Cultural practice* (pp.181-202). Toronto, Canada: University of Toronto Press.
- Ladyman, J. (2002). *Understanding philosophy of Science*. London, England: Routledge.
- Lajur, W. (2018). Reconstructing African Fractured Epistemologies for African Development. *Synthesis Philosophica*, Vol. 65 (1), pp. 51-76.
- Lassnigg, L (2015). Competence-based education and educational effectiveness. A critical review of the research literature on outcome-oriented policy making in education. Institute for Advanced Studies, Vienna. Austria.
- Luyaluka, K.L. (2016). An Essay on Naturalized Epistemology of African Indigenous Knowledge. *Journal of Black Studies*, Vol. 47(6), pp. 497-523.
- Martin, D. (2008). Pan African Metaphysical Epistemology: A Pentagonal Introduction. *Journal of Pan African Studies*, 2(3).
- McCarthy, E. D. (2005). *Knowledge as culture: The new sociology of knowledge*. Routledge.
- Meyda, Y. (1998). *Colonial Fantasies: Towards a Feminist reading of Orientalism*. Cambridge University Press, USA.
- Mudimbe, Valentin-Yves (1988). *The invention of Africa: Gnosis, Philosophy and the Order of Knowledge*, Indianapolis: Indiana University Press.

- Munyaradzi, M (2014), *Culture, Indigenous Knowledge and Development in Africa: Reviving Interconnections for Sustainable Development*, Bamenda: Langaa RPCIG Publishers.
- Nathaniel, S. O. & Akung, E. J. (2022). Afrofuturism and Africanfuturism: Black Speculative Writings in Search of Meaning Criteria. *Research Journal in Advanced Humanities*, 3(3), 1-14. Received from <http://royalliteglobal.com/advanced-humanities/article/view/870>
- Njoroge, R., & Bennaars, G.A. (2000). *Philosophy and education in Africa: An introduction text for students of education*. Nairobi: Trans Africa press
- Obenga, T. (2004). Egypt: Ancient history of African philosophy. *A companion to African philosophy*, 28, 31-49.
- Onyenuru, O.P. (2014). *Mudimbe on the Nature of Knowledge of African Culture: A Review of the Self and the Other*. Nigeria, Dominican Institute.
- Owusu-Ansah, F.E., & Mji, G. (2013). African Indigenous Knowledge and research. *African Journal of Disability*, Vol. 2 (1), Article 30.
- Ramose, M. (2003). Discourse on Africa. In P.H. Coetzee & A.P.J Roux (Eds.), *the African Philosophy Reader* (2nd Edition). London: Routledge
- Poku, N., & Mdee, D. A. (2013). *Politics in Africa: A new introduction*. Zed Books Ltd.
- Sekiwu, D. (2013). *Integration of Values into Management of Student Discipline in Ugandan Schools*. Unpublished PhD Thesis. Nelson Mandela Metropolitan University, Port Elizabeth, South Africa.
- Sekiwu, D., Adyanga, A.F., & Rugambwa, N (2022). *Decolonization of the African University Pedagogy through integration of indigenous knowledge and information systems*.
- Semali, L.M. & Kincheleo, L.J. (1999). *What is indigenous knowledge? Voices from the academy*. New York: Falmer Press.
- Udefi, A. (2014). The rationale for an African epistemology. *Canadian Social Science*, Vol. 10(3), pp.108-117.
- Wane, N. (2006). Is decolonization Possible? In Dei, G.J.S. & Kempf, A. (Eds.), *Anti-Colonialism and Education: The politics of Resistance* (pp.87-106). Sense Publishers.
- Wane, N. (2009). Indigenous Education and Cultural resistance: A decolonizing project. *Curriculum Inquiry*, Vol. 39, pp. 159-178

LWATI: A Journal of Contemporary Research 2023, 20 (3): 84-107
www.universalacademicservices.org

Open Access article distributed under the terms of the
Creative Commons License [CC BY-NC-ND 4.0]
<http://creativecommons.org/licenses/by-nc-nd/4.0>

LWATI: A Jour. of Contemp. Res.
ISSN: 1813-222 © September 2023
RESEARCH

Yob, I.M. (2018). Conceptual Framework for a Curriculum in Social
Change. *Journal of Social Change*, Vol. 10 (1), pp. 71–80

APPENDIX 1

Story—1: **Story of the Two Friends** **(This is an abridged version)**

The story is a Potter and his family aggrieved because of the anti-social and indolent behaviours of their son. Even other people in the community aggrieved on behalf of the potter's family because of the widely acclaimed poor behaviour and relationships of the son of the potter. One day, the community leadership put the boy/son to a challenge (task) to establish whether he was wise or a fool. In his continuous search and wandering to find out whether he is a fool, the son/boy gets probable answers from several wild animals in a nearby forest. All animals he encountered labeled him a fool/not a Wiseman because he was useless to his family and community. The hare, later his best friend, comes last to confirm the position of the other animals. Then it (hare) tells the boy to begin thinking big, possess great thoughts that help develop his community. The hare tells the boy that one is wise when one is a great asset to his community and family. This trait would exonerate the boy in the entire village. The hare further advises the boys to be great and a leader in all that he does, and always consult the hare on matters beyond the boy's imagination. This would then help the boy have positive responses to all his life challenges (Abridged version).

Appendix 2

Story—2: **The Story of Kintu** **(An abridged version)**

Long time ago, there were no people in the country Uganda except one man Kintu, and his cow, which was his best friend. Kintu was a loving and tenderhearted person who later was loved by the Beautiful Nambi the daughter of the King of Heaven, Gulu. Gulu's children would go down to Earth to play and they took with them Nambi, their sister. One day Nambi fall in love with Kintu because of his tenderness, and when she went back to heaven, she requested her father Gulu to marry Kintu. Gulu accepted but told Nambi to go back on earth secretly without informing her brother death (Walumbe) because if Walumbe knew about it, he would insist to go with her and spoil their happiness with her husband Kintu. Nambi packed her belongings and started the journey to Earth secretly. However, when she was going, she remembered the parcel of grains for Kintu's fowls. She then returned to heaven to collect it. On returning to heaven, unfortunately, Walumbe saw Nambi and blamed her for leaving him behind. Walumbe insisted to go with Nambi to Earth as she wept bitterly because she would not wish to go with Walumbe who would spoil their happiness with her husband Kintu. When they reached earth, Nambi warned her husband Kintu that he should not associate with her brother Walumbe because he was not good at all. When the produced their first child, Kintu requested Walumbe the brother to Kintu's wife Nambi not to destroy their happiness. Kintu made a pledge that if Walumbe respects their marriage and happiness, Kintu would give Walumbe a child. However, years went by and Kintu's family and lineage grew from time to time. Walumbe waited for Kintu to fulfill his promise but all in vein. Getting angry, Walumbe started killing Kintu's children. Both Kintu and Nambi wept and lamented that had they fulfilled the pledge, Walumbe would not have brought such unhappiness to them.