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Decolonising Afrikan Education

“You cannot carry out fundamental change without a certain amount of madness - T Sankara”

Background

The term, *education*, is and has been, interpreted variously; depending on the context and discipline. For some, it has to do with formal schooling, while for others it is a process that never ends, beginning with life itself and ending when one dies. Furthermore, education is interpreted as the collective shaping of a people’s mind for a desired outcome - like the education of socialists, Catholics, Jews, Pan Afrikans, Americans, etc.

This necessitates a brief etymology of the term. For Westerners, education has a Latin root, *educatio*, meaning a ‘breeding’, a ‘bringing up’, a ‘rearing’; Or it can be traced to another Latin root, *educare*; meaning to ‘bring up’, to ‘rise’, to ‘nourish’. (Reza, 2014). Craft (1984, p.9) confirms these two Latin roots, with elucidations like ‘train’, ‘mould’, ‘lead’. The root of education from this perspective, therefore, presupposes education as a process synonymous with upbringing, or as way of shaping a child towards ‘an acceptable system of being’. For Afrikans, although the etymology of the word would not be Latin, the meaning and essence is not so different. Where variance creeps in, is in the aim, epistemology and content. In particular, is the Afrocentric idea that for Afrikans the aim of education has to be the championing of the cause of redefining epistemology (Chinweizu, 2010).

It is the argument of this paper, and many other Pan Afrikan scholars, that Europe colonised the world, as well as epistemology. What is ‘Right’ became White, and ‘White’ became both might and right, to the total denigration of any alternative, especially the Afrikan alternative. Epistemology has since been groaning to be free. Sadar (2008, p. xv) draws us to a logical conclusion, that if Western civilisation and culture led to and championed colonial racism, and Europe herself being an epitome of a racist superstructure; then surely the same racism is reflected in the discourse of Western knowledge – with the aim being the maintenance of structural racism, dominance or power. Thus, the Afrikan aim of education is to liberate Afrikan epistemology, to break asunder structural racism, the axis of which is knowledge, and to gather it. As per Asante (2014), “*Afrocentricity is an intellectual paradigm that privileges the centrality of Africans within the context of their own historical experiences.*” This means Afrikans at home and in the diaspora, must study knowledge from an African perspective and context. The opposite usually leads to misconstruing Africa (Chawane, 2016).

It is this misconstrue notion - the essence of decoloniality of education, that is the central concern of this paper. What is misconstrued? What is the reality? How has the misconstrue affected Afrikan thought? What is the solution?

Introduction

In the Project of Decoloniality of education, what is misconstrued? How has the misconstrue affected Afrikan thought and education? What is the solution, viz. what should be decolonised?

Adjei-Gyamfi (2018) sheds light on the subject: he says the Afrikan educational curriculum has not shaken off its colonial root, so it continues to suffer colonial domination. As a result, it has deepened the Afrikan identity crisis, starting with its disrespect for local languages on the one end, and its promotion of the colonial language on the other. The “*Speak English*”, culture boldly championed in Afrikan schools becomes an initiation for the Afrikan child in their formative years. It tells them that the colonial language is classy, and it speaks of success, but the Afrikan one leads only to punishment.

As per Mammo (2015), the problem goes beyond language, important as that is. Mammo speaks to the systemic repudiation of Afrika’s rich knowledge, and science and technology, as well as heritage. This is to the point where, those who dare to look back, hit only the dehumanising 500-year old wall of shame, comprising of slavery and colonialism. The positive, constructive Afrikan heritage, including her contribution to the history of humankind, is lost.

It is no wonder that few Afrikans actually count time the Afrikan way. Most count Afrikan time like the Europeans, from around 2000 BCE with the Greek Empire, (this is a generous date as Classical Greece flourished from the 5th Century CE = around 510 CE) through to the Romans, Dark Ages, Renaissance, 1st – 4th Industrial Revolution and Globalisation. The existence of Ancient Afrikan Civilisations dating back thousands of years before 2000 BCE, is unknown to most Afrikans; so is the Afrikan Timeline. If one dares to open that window to just peep, the retorting response from general academia, including Afrikan academia, is that one is romanticising Precolonial History. Yet Westerners peep back to their history every day, and the whole world, including the critical Afrikan academia, peeps with them in glee and admiration.

The *Colonial Script* has been successfully inaugurated and upheld. Kelly, 2000, p. 22; Césaire, 2000, p. 43; Mudimbe, 1985, p. 175; all point to this centuries’ worth of erasure of Afrikan or any other non-Western intellectual and cultural Prowess by Western scholarship. It started as a colonial White supremacist power project, the *Colonial Script* that was meant to ravish and asphyxiate any Script that challenged ‘*White is might; might is right and right is White*’. The apex of White Nationalism was Transatlantic Slave Trade, which reinvented itself into a different form of slavery at saturation point, viz. *classical* (my emphasis) colonialism (Clarke, 1991, p. 268). At saturation point, classical colonialism mutated into neo-colonialism, upheld by the Colonial Script, as postcolonialism. Thus, the Colonial Script continues to be the norm. Hence Clarke in DeVeaux (2011) asserts that true education is power, and if it is delivered properly, it must open the door to power. However, no oppressor can afford to educate the oppressed to handle power. Therefore, in this project of decoloniality, the marginalised Afrikan discourse in the form of language, history, culture, as well as spirituality & science (the latter two are inseparable); all become pivotal in the tussle for power with the

Western dominant discourse. For the limited scope of this paper, the focus shall be *education and culture*.

The Use of ‘Universal’ Culture and Education to Replicate Colonialism

The sum-total of education, is a cultural transmission process and vice versa – the two are inseparable. On the other hand, culture is the baseline, the identity from which a people develop (Okeke, 2014). Afrika boasts precolonial world-class civilisations and socio-economic systems, which to date, she has not been able to surpass. This despite both Arab & European claims of externally-infusing her with renown civilisations. Does it mean Afrika had a more formidable cultural baseline precolonially, and if so, does it mean she has not yet recovered from its corrosion? Moreover, could it be that the education Afrikans have been receiving from classical colonialism to date, has been transmitting a disparate culture that has failed to build Afrikan identity?

Ani (1994, 2011) elucidates more; she sums up culture as the organisation of the totality of human experience. This way, it becomes the conceptual doctrinal force for collective development. It gives identity, and it is also the collective immune system of a people and their historic consciousness.

Ani’s analogy of culture to immunity and historical consciousness, elevates the importance of education, because human experience and historic consciousness inform education. A compromised immunity ultimately takes the whole human system down with it, just like a compromised culture (collective immunity) will take a whole people down with it. If the immune system is deficient, foreign micro-organisms exploit its gaps and weakness, opening it up to an array of infections that lead to opportunistic diseases. Equally so, a sick deficient collective immunity (culture) like Afrika’s, will be exploited by foreign bodies that open it up to external infectious contamination, ultimately causing predetermined (structural and systemic) social illnesses.

Afrika’s collective immunity (culture) suffered the onslaught of 642 CE, a brutal Arabisation bacterium that lasted for about 9 centuries, ending only with another stronger Europeanisation virus – a micro-organism invasion, more formidable than the Arabisation bacteria. The latter started in 1503 with the 1st Spanish Slave Ship. Afrika suffered this new viral attack while traces of the Arabisation bacteria were still evident in her culture.

Typical of a viral attack, to date, the Europeanisation virus has neither ended nor has it been dislodged by a more powerful micro-organism. On the contrary, since it lives inside the collective immunity cells of Afrika, it has been budding, and through lysis, it has been using its host cells (Afrikan culture/collective immunity) to replicate its own genetic material. This is what has made it difficult to shake off European colonialism (even as colonisation ‘ended’), because it lives within Afrikan cultural cells, killing them off while mutating. This hidden but concrete process takes place deep within the cultural cells, away from the naked eye; hence the critical quantification of Afrika’s current stage as neo-colonial, since the end of classical colonisation. The process is called assimilation, as opposed to acculturation. It is because it places unimportant, negligible worth on Afrikan culture while seeking to reproduce within it Europeanised cultural ethos, to guarantee economic dependence. As per Donkor (2016, p. 4 and Bowskill, et al

(2007), the assimilated are finally undifferentiated from the ‘*vulture*’ (my addition) culture of assimilating. This occurs mainly through the indicators of language, culture, socioeconomic attachments and residential patterns.

On the Arab and European part, the process has been acculturation, viz. one culture adopting practices and / or values of another while still retaining its own peculiarity. It can also be called incorporation – a free plagiarising and modification of one’s own cultural elements; different from imposed and instructed change resulting from dominance (Cole, 2018; Iwamasa et al, 2013; and Editors of Encyclopaedia Britannica, 2019). The reason for this is that enculturation, defined the acquisition of one’s culture, is the very 1st experience of familiarisation for both the Arab and European. Consequently, both emerge rooted, ready for acculturation.

Structurally and systemically, the Afrikan collective immunity (culture) and historical consciousness replicate colonisers, that is, Europeanisation through the English, French and Portuguese or Arabisation, especially in the North and North West and the East. In this instance of weak enculturation, acculturation has become assimilation, evidenced by the dominating language, literature and social theory of any country in Afrika. Take for example any institution of learning in Angola, Mozambique, Carbo Verde, Sao Tome & Principe or Guinea Bissau; the dominating literature and culture would be Portuguese. One does not need to physically go to these institutions to conclude this. Through lyses and budding, the legacy of the Portuguese Europeanisation virus has been using its colonies’ host cells (Afrikan culture/collective immunity) to replicate its own genetic material. It is the same pattern throughout the continent, hence the categorisation into lusophone (‘former’ Portuguese colonies), francophone (‘former’ French) and anglophone/Commonwealth (‘former’ British).

Amongst other effects of Afrika’s compromised / sick collective immunity (culture) are:

- Misinformed collective identity, education, epistemology, and perspective.
- Lost history and historical consciousness.
- Marginalised Afrikan Discourse and dominating Colonial Discourse.
- Assimilation: Reigning of A Single Narrative.
- Misrepresentation of Afrika by both coloniser and colonised (the Afrikan).
- Low Self-Esteem and Self-Hate.
- Self-Colonisation.
- Perpetuated White Privilege in epistemology and education in general.

Hence Chawane’s *Afrikans must study knowledge from an African perspective* (2016); and Asante’s “*Afro-centricity is an intellectual paradigm that privileges the centrality of Africans within the context of their own historical experiences*” (2014). This calls for a scientific understanding of the agency of culture, which is far more than song and dance. Following Okeke and Ani ’s arguments, culture is the baseline from which to push oneself into the future. For instance, the Afrikan gender baseline is currently skewed. It is fundamentally informed by the stratified and ruthless patriarchy of Islam and Christianity, mixed with the inhumanity of both Arab and Transatlantic Slave Trade, the racism of colonial polices and the exploitation of imperialism. It is hardly a conscious thought to many Afrikans, that the position of the Afrikan woman regarding Gender Equity, is direr now than Precolonially. Like it is for the Afrikan race and the prowess of its predecessors, the Afrikan Woman has not surpassed the historical record left to her by her

ancestors. Some of the feats include Regnant Queens, Warrior Queens, Rain Queens, Queen Mothers, Women Military Brigades, Leaders of Towns and Cities, Priestesses, Keepers of the Sacred Objects, Announcers of Public Festivals, or Judges of Women and Male Affairs. (Smith, 2008, pp. 42, 45, 50; Kneller, 1993; Tvedten, 1997; Asante and Mazama, 2009, p. 421; Anti, 2017; and Mbatha, 2016). Thus, the concept of feminism cannot, and should not, fetch the same historical meaning for Afrikans, as it is for European woman.

European hegemony over Afrikan education and culture facilitated the mutation of classical colonialism to neo-colonialism. The Europeanisation virus had fulfilled its mission. It is fully embedded in the host cells' collective immunity (culture) and education; ensuring self-colonisation through epistemology. A jack-boot armed colonial soldier stirs resentment and revolt, but a well packaged and marketed book, policy, fashion, or 'technology', leads to admiration and adoption. This is especially true if the marketed item comes linked to the condition within the collective immunity; it becomes inherently involuntary. This makes neo-colonialism unconscious but necessary for the '*previously*' colonised Afrikan; hence it thrives.

Back in 1999, Molefi Asante acknowledged this kind of White intellectual racism and privilege, that is mutually exclusive of anything non-Western, and masquerades itself as *international*. The danger is that it encourages racism at all levels, long after the disappearance of the social construct that birthed it (Fryer, 1984, pp. 133-190). Christian (2002, p. 186) highlighted this 16 years ago, although cognisant of the growing number of Western scholars who are aware of European cultural and educational hegemony; he is however critical of its selective focus. He bemoans the insufficient focus on the mental manipulation of others to White privilege and cultural hegemony. But then White privilege is invisible, yet tangible. This is what perpetuated it in the first place, and over the generations it just kept reinventing and remodelling itself into newer and more invisible forms (Wildman and Davis 2002, p. 89). Herein lies the urgent call for total decoloniality, and particularly, for decolonising education.

Another great conspiracy lies in philosophy. Plato is key in giving Western philosophy its narrative, he elucidates how diametrically opposed it is to Afrikan Philosophy. Yet as per Asante (1999), Sadar (2008, p. xv), Wesley (1951, p. 15) and Okafor (1992, p. 212), it is that (Western) philosophy that underscores 'world' education, masquerading as 'international'. This means for time immemorial, countless Afrikan children and intellectuals have been subjected to *ways of learning that are akin to their being* - with some of them written off as unintelligent, which is both a colonial and contemporary stereotype against Afrikans, primarily by Europeans and other nations. Yet a brief look at the summarised tenets of both philosophies below, prove Afrikans to be versatile for succeeding in the navigation of knowledge through European philosophy, a foreign language and content that is mutually exclusive - reducing them to non-starters.

SUMMARY

Afrikan	European
	<p>Fine, G. (ed.). (1999). <i>Plato I: Metaphysics and Epistemology and Plato II: Ethics, Politics, Religion and the Soul</i>. Oxford University Press.</p> <p>Smith, N. D. (ed.). <i>Plato: Critical Assessments</i>. (London and New York: Routledge, 1998) in Four Volumes: I: <i>General Issues of Interpretation</i>; II: <i>Plato's Middle Period: Metaphysics and Epistemology</i>; III: <i>Plato's Middle Period: Psychology and Value Theory</i>; IV: <i>Plato's Later Works</i>.</p>
<p>Synthesisers: understand concepts in a holistic way, e.g. matter and spirit coexist, & not one vs the other. Ancestors are spirit, yet real (matter). The Creator is hidden (Modimo ga a bonwe) – therefore faceless, genderless and colourless. Afrikan Spirituality is happy with this unified picture.</p>	<p>Reductionist: divides into specific kinds until no further division can be made. It's explicitly and extensively displayed in the Sophist, Statesman, and Philebus. E.g. Matter vs spirit God must be either or: Black or White, male or female,</p>
<p>Unifiers: Family is extended - the successful one looks after everybody else. Marriage is a bond between families</p>	<p>Separatist: family is individualistic; and Marriage is a bond between 2 people, the rest are witnesses and party guests</p>
<p>Communal-based</p>	<p>Direct biological family-based</p>
<p>Planes of Relations & Interaction. Correspondence: Spirit + matter (physical) + mental = layered/multiple forms of existence Example: precolonial multiple forms of gender, un-named = no labelling (not an issue). White researchers labelled one type 'female husbands'. Matriarchy + matrilineality Polyandry</p>	<p>Planes of Relations & Interaction. Correspondence: Spirit vs matter = separatist / = singular forms of existence One man, one wife Heterosexual relations only Man is the head everywhere</p>
<p>Past, present & future together in unison and collide eMsamo. Ancestors are the past; the living are present, and Creator is the future</p>	<p>Time is segmented: yesterday is gone forever, today is lost somewhere and tomorrow is forever</p>

Does It Affect Learning?

Afrikan	European
There's a spiritual whole, such that everything is connected: We experience ourselves as spiritual, and almost cosmic beings, in that we are connected to nature, the forces of nature, and each other	Humans become separate and distinct individuals. The only way to know anything about the Universe is to separate oneself from it—and create the 'object.'
Material reality is just how Spirit manifests itself. We coexist with nature, we are equal, it is not to be conquered. To know it better, we live in it. In Afrikan Spirituality, when times are hard, spiritual leaders must retreat to nature so they can fine tune their 3 rd eye (spiritual eye). This brings better audibility from the spirit world and clarity of thought.	The only way to know anything about the Universe is to separate oneself from it—and create the 'object.' We are objects in the universe, thus, meant to conquer it. Those with enlightenment; the illuminated... should rule. The desire to keep peace in the world—"Pax Romana." This meant Roman Domination of the World.
Africans learn from involvement with the Universe. Hence Afrikan theatre is participatory, the audience plays along, sings along and interjects. The most 'feeling' must rule – iNkosi, yiNkosi ngabantu (a king is a king because of people). The same goes for a person.	The object has no feeling, meaning, or spirit. Plato promoted this idea: he said that those most fit to seeing the world in this way should rule - the objective should rule over the spiritual cultures.
Oral over literal – oral is communal, participatory, harder to control	Literal over oral – individualistic and controllable
Thinking and feeling collide into one. Nguni people have the saying: 'inhliziyo ithi ngenze kanje, enye ithi...' (My heart tells me so and my other heart says this). But it's known there is only one heart. It is reference to the spirit or mind. Feeling is better than thinking. Empathy is encouraged.	Duality: One-part thinks, and one part feels. Thinking part is better than feeling. Thus, rational is above emotional, and dismissing emotions is how we attain true knowledge.

Application to South Africa

25 years after the so-called freedom for South Africa, and 62 for Ghana, we are still talking about 'de' colonisation. Adjei-Gyamfi (2018) indicated the levels of assimilation with the example of, '*speak english right from primary school*'. In Afrika assimilation is more important than enculturation, and acculturation is difficult because of the lost historical memory and consciousness. Acculturation should not be promoted before enculturation takes root, because it results in assimilation.

When people are fully encultured, they will attract other cultures to themselves, and an equitable acculturation process shall take place. China is a living example,

that acculturation is not a requirement for the survival and development of a people; yet though China has opened up to the world, she is in no danger of historical and cultural amnesia, because she is fully encultured. The reverse is true though, hence we are slowly being assimilated into Chinese culture. This is accomplished with ignorant contentment that ‘it is a culture of a people of colour’, as though we do have our own. The challenge is that very few Afrikans are encultured enough to know and articulate our own historical legacies like proof of mathematical calculus in the region, dating thousands of years, i.e. The Ishango and The Lebombo Bones, or the incidence of varied marriage systems, beyond heterosexuality and polygamy. The fact that most Afrikan in SA gloss over Kgosigadi Manthatisi, but they know about King Moshoeshoe, whom she defeated in battle. Also, in our patriarchal zeal informed by Christian patriarchy and the bastardised mish-mash traditions have come to defend as Afrikan culture; we have crowned the double barrel surname a White civilisation, even appreciating its gender sensitivity and equity. Yet for the four 4 Nguni ethnicities (Zulu, Xhosa, Swati and Ndebele), a woman was identified by their biological surname until death. The affectionate but decisive, ‘Ma’... (followed by the biological surname) ensured that she is not stripped of her identity, even at the homestead of the in-laws.

As Afrikans (and South Africans in general), we have more to learn from Precolonial Afrikan cultures than we often are convinced. Without retracing our steps and taking that painful journey back into Afrika before the Arabisation of 642 CE, and the Europeanisation of the 1400’s, we run the risk of reviling our heritage, as sensational romanticising. Yet we romanticise with our colonisers and other peoples of the world, about their past heritage. Hence, we place Chinese green tea above ‘*umhlonyane*’ in the order of importance. However, if the Chinese can package *umhlonyane*, we shall also suddenly change its importance in our minds. For example, how is a breakthrough historical discovery like iNzalo YeLanga not a topical discussion in South Africa? Is it perhaps a matter of awaiting permission from Britain, the master coloniser, before embracing it? Or is the oversight caused by the captured epistemology, in that Afrikan in general, only declare data to be knowledge, when the colonial epistemology we employ certifies it so. Michael Tellingner, who stumbled upon it, lets us in on the predicament. He warns that although he regards himself as “*fairly open-minded*”, it took him well over a year to document what he realised was the oldest structures ever built by humans on Earth. This is because “*we have been taught that nothing of significance has ever come from Southern Afrika*” (Eden and Tellingner, 2016).

iNzalo YeLanga – *Birthplace of the Sun* (Adam’s Calendar) dates back between 160 000 - 75 000 years. Nestled in Mpumalanga, it earned its name because the stones are arranged to follow the *Movement Of The Sun*, which subsequently casts shadows on the rock, creating a calendar. iNzalo YeLanga is aligned with the geographic cardinal points of planet Earth, as well as marking solstices and equinoxes. The original shape is clearly visible from satellite images, showing it is built along the same 31 degrees longitudinal line as Great Zimbabwe and the Great Pyramid of Giza. The roads connect the community and terraced agriculture, closely resembling those found in the Inca settlements in Peru. It represents a huge metropolis, in conservative estimates, of about 1500 square miles, bigger than today’s Johannesburg, the biggest town in South Africa. It is part of a larger community. –The walls are found in South-Africa, Botswana, Zimbabwe, Zambia, Mozambique and Kenya; coincidentally, all these countries are

populated by abaNtutu, the neighbours of Nubia and Kemet. A rough estimation reveals that the roads would have used over 500 million stones of between 10 and 50 kilograms to construct. This network of roads intrigues researchers because the Colonial Script declared that the revolution of the wheel in Southern Afrika came with the Portuguese explorers in the 1400's (Hill, 2015; Eden and Tellingner, 2016).

iNzalo YeLanga shows that an Afrocentric curriculum cannot be achieved without fundamentally changing the aim, vision, philosophy and paradigm of education, to inform change in epistemology, which will ultimately change the curriculum in a systematic way. Another example is the Anglo-American Corporation's Commissioned Archaeological Study of the 1970s, in search for ancient mines. The *Optima Published Reports* showed precolonial mine shafts fifty feet deep, in current Swaziland and South Africa, stone objects and charcoal remains dating 35,000, 46,000 and 60,000 BCE. Also, scattered throughout the mountains of South Africa are thousands of stone circle ruins, indicating previous civilisations. The first estimates of the number of these ruins was made in 1891 by English explorer Theodore Bent, who put the figure at about 4,000. Today estimated number of ancient stone ruins to be 100,000 or possibly higher (Hill, 2015).

So, if as a country and people, we do not consciously embark on the journey back, to come back and inform the future, we shall continue to make sweeping statements informed by the virus in our collective memory. One such statement is that, we are a patriarchal people with a patriarchal heritage - this with the evidence of the Regnant Queens of BaLobedu Queendom, or the Regent reigns of tiNdlovukati, like Labotsibeni. We have been swallowed by the virus of patriarchy to the point where important roles of 'ugogo' and 'rakgadi' - 'babekazi', have been lost. Afrikans go to eMsamo (home altar) ukuyophahla (to pray), and the open salutation is, 'thokozani bogogo nabomkhulu' (salute to the grandmother and grandfather - it cannot be the other way around); yet Afrikan men continue to embrace the stratified patriarchy that is learned behaviour from Islam and Christianity.

Perhaps the answer to the scourge of gender-based violence, homophobia and the general 'single narrative' mentality that we have become as a people, lies in decolonisation and enculturation. It lies in the appreciation of the sanctity and power of the Precolonial Afrikan Woman. It is education for both survivor and perpetrator of gender violence. So, if the survivor can know their worth and value, they shall in solidarity with one another, rise. The perpetrator will equally realise how the desecration of the women, in turn desecrates the soil, for in Afrika the two are inseparable.

Regarding the issue of language, the 60's generation and those before, were enculturated linguistically throughout lower primary school. The medium of instruction for the first four years of schooling was mother-tongue (Sub-A to Standard 2 or Grade 1 - 4). The colonial language was secondary to mother tongue, hence, taught as a second language. Yet we emerged more confident in the navigation of English and other languages. We are the generation that often speaks and writes more than one Afrikan language. This we achieved without the ease of internet and television, with a pass mark of 50%. There is a lesson to be learned here.

For decolonisation to be effective, it requires a large mass of people armed with a revolutionary conscience to demand fundamental change on the campuses of South Africa, as well as in the communities (Mudimbe, 1985, p. 209; Nwadeyi, 2016). Decolonisation is a declaration of war, it is disruptive, not only of the status quo in the continent and in SA, but elsewhere; like at the Bilderberg Roundtable, in Western capitals and universities, as well as at the United Nations Education, Scientific and Cultural Organisation. Hence Thomas Sankara says, we cannot carry out fundamental change in society unless we get out of the imposed thought process that chain us in awe of the status quo, the same status quo that **is** inimical to us.

The Way Forward:

1. To decolonise education in SA, its vision (as clearly set out in the Education White Paper 3: A Programme for the Transformation of Higher Education, viz. *a transformed, democratic, non-racial and non-sexist system of higher education*), should change; because, it is conspicuously quiet about Afrika, Pan Afrikanism or Afrocentricity. This means its location is not continental, and if it is not continental, then it is not contextual. In the words of John Hendrik Clarke, it is not contextual to the problem of power in SA. It is assimilation education, not enculturation education. For the Afrikan child, it is continued ‘*dumbing down*’, a process started by colonialism.
“Education is power. A true education has one purpose, and one purpose alone; and that is to train the student to be a proper handler of power .. A proper education must, ultimately, improve one’s understanding of what power is, how power manifests itself, and how one has to have power in order to be a total human being”. (J. H. Clarke).
2. The philosophy of education must answer the question: What is Afrikan Epistemology - what is knowledge and how do we gather it? Almost all knowledge has cultural relevance Sarpong (2002), for no one or/ method perspective is universal (Asante 1987, p. 187). Therefore, Afrikan epistemology and methodology must be examined for its particular focus, to liberate the collective immunity from both the Arabisation bacteria and Europeanisation virus. Currently the process of colonialism makes us predictable to the neo-colonialists.
“When you control a man's thinking you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find his 'proper place' and will stay in it. You do not need to send him to the back door. He will go without being told. In fact, if there is no back door, he will cut one for his special benefit. His education makes it necessary”. (Woodson, C. G., 1933.)
3. The process to produce knowledge systems of Afrikan Philosophy must be rapid because the much-acclaimed Western philosophy cannot respond to all Afrikan ways of knowing. At most, the two are fundamentally opposed. Yet we continue to subject the Afrikan **child** to this system of epistemology, disadvantaging them in the 1st step of education - that is, at the level of defining knowledge and how to gather it; before they can even get to the content.

4. The Afrocentric paradigm within Pan Afrikanism should clarify the aim of education, viz. to conduct research, investigation, honestly and inclusively, especially content relating to embedded assumptions about race and culture. This paradigm will help to centre epistemology by placing Africans as self-willed agents who are shaping their own reality; not the objects of study that they predominantly are. To this effect, Afrocentricity constitutes the continental and diasporic cognitive African collective consciousness and the will for cultural and psychological liberation. (Reviere, 2001, p. 709; Mazama, 2003, p. 5; and Modupe, 2003, pp. 58 - 59). So, Afrocentricity will begin the healing process of the compromised collective immunity. It is the potent, 'finish the course' magic tablet that targets the foreign microbes in the Afrikan immune system (culture, epistemology, education and collective consciousness).
5. Curriculum Change: It should be implemented with the four recommendations above. In this way, it allows for systematic and structural overhaul of the system. If implemented in isolation, it carries the danger of continuing colonial miseducation, which denies the Afrikaness of Precolonial magnificent civilisations like Kemet, or her forerunner, Nubia. Allowing colonial miseducation means locating Afrikan civilisation after Greece, confirming the Colonial Script that colonisation civilised Afrika.

Conclusion

This paper looked at the broad definition of education, tracing its Western notions to Latin. For the Afrikan perspective, although the etymology of the word is not found within Latin, its meaning and essence is not so different. Variance lies in the aim, epistemology and content. In particular, is the Afrocentric idea that for Afrikans, the aim of education has to be the championing of the cause of redefining epistemology. (Chinweizu, 2010). In essence, the Afrikan aim of education is to liberate epistemology, as well as to break asunder structural racism in the production of education theory and historiography. Although such exclusionary racist dogma uses the imposed colonial languages to continue the inconspicuous forms of colonialism, which are less threatening than the jack-boot colonial soldier; the problem goes beyond language.

The paper includes the systemic repudiation of Afrika's rich knowledge, history, science and technology. This is to the point where, those who dare to look back, hit only the dehumanising 500-year old wall of shame, comprising of slavery and colonialism. The positive, constructive Afrikan heritage, including her contribution to the history of humankind, is lost. This constitutes *The Colonial Script*, which was a planned systemic re-invention of the Afrikans. Today, Afrikans even use the European Historical Timeline to measure their historiography, and yet Afrikan history and civilisation predates Europe by thousands of years.

This great conspiracy has succeeded mainly because by the time Classical Colonisation retreated (that is both for the Arab and European), the microbes of Arabisation and Europeanisation had already ravaged their host cell, viz. our collective immune system (culture). More so for the Europeanisation virus, unlike the Arabisation bacteria, it has continued through lysis and budding, to replicate its own genetic material within its host cells, the Afrikan culture and/or collective immunity. As a result, Afrikan culture has suffered severe assimilation while its

two former colonisers only endured conscious acculturation from Afrikans. Since this initially imposed assimilation, Afrika suffers weak enculturation, a vicious cycle that reproduces more assimilation mutations, or neo-colonialism (cultural and economic slavery). As a result, she is currently at the risk of *Sino-Chinasation*.

The Education theory, initially discussed continentally, is applied to South Africa. Five recommendations on how to decolonise education, are offered.

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