CHAPTER 9

Reconstructing African Philosophies of Education: Historical and Contemporary Analyses

Ali A. Abdi

Introduction

Education, as a construct and practice, is one of those so taken-for-granted life systems that more often than otherwise, we normalize into at times unquestioning and possibly problematic extensions which locate it as important and prospectively neutral. The issue becomes even more dangerous when we, either unknowingly or deliberately, dehistoricize the general constructions of education, its philosophical intentions which can lead to the subsequent ideologizations that lessen the necessity of the structure as well as the impact of educational programs and policies. For African and other colonized populations, the situation was actually so much. As I have argued elsewhere, colonialism was, more than anything else, psycho-cultural and educational, and once those were achieved on its behalf, the rest (political and economic dominations) were easy. To achieve psycho-cultural and educational colonization in the African context, the first steps were to disparage and decommission African educational and social development system and to locate the continent as ahistorical, uneducated, and underdeveloped (Nyerere 1968; Rodney 1982; Achebe 2000). In straightforward terms, these organized steps represented the main power of the colonial project, i.e., mental colonization through colonial education (Kane 1963; wa Thiong'o 1986) which is

A. A. Abdi (✉)
The University of British Columbia, Vancouver, BC, Canada
e-mail: ali.abdi@ubc.ca

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enduring so much longer than any physical or related resources control of the people. The discrediting of Africa on the historical, educational, and developmental fronts also carried the denial of its philosophical and educational philosophy achievements which formed the content's livelihood and learning dynamism and trajectories.

The colonial approach here was clearly contrary to the general realities of education (all education, irrespective of its structure and contents) as a quotidian, ongoing, and evolving perspective and practice of all social life contexts, without much temporal and/or locational classification, where learning and teaching had to function with culturally conceptualized and from there, praxicalized thinking and doing relationships that should be initially emanating from the general platforms of philosophy and philosophical of education. Expressed differently and more succinctly, it is via our observations and analysis about the way we live in given tempo-spatial facts that shape our learning and related living platforms. With this initial understanding, the character as well as the characteristics of way we live should be usually located around and understood through what we term culture or cultural life. Perhaps approaching these points in a more comprehensive manner, culture should be everything that takes place and affects/affected our lives today, a thousand years ago, and only for time-determinant illustrative purposes, in the year 2129 A.D. With this in mind, one could then present culture, in simple but not simplistic terms, as the totality of our lives at the intersections of time and its connections with our social, educational, economic, political, technological, and environmental contexts. Needless to add that such connections are both naturally and humanly constructed.

That understanding should bring us to the centrality of our philosophical lives, i.e., the way we ascertain, design, and establish our cultural lives, which would require organized observations, analysis, and socially viable decisions that become the guiding principles, so to indicate, of the way we critically create and sustain our onto-epistemological existentialities. It can be with that in mind that I shall be suggesting, as early as possible in this writing, that philosophical traditions and their extensions of inter alia, philosophies of education, as fundamentally and actual terms, common to all socio-physical formations of people irrespective of their historical, geographical, and other attributes, and regardless of the type of learning and related instructional systems established and pragmatically undertaken. Clearly, no group of people, whether small units or large societies, or even within family and professional formations, could have practiced life in their own ways without thinking about, analyzing, designing, and achieving their overall life and theretofore, indispensable learning systems.

Despite that reality that in order to practice our cultural fact, we have to apply critical inquiry to our life systems, these millennia-old relationships in Africa were portrayed as deprived of any systematic or even fragmented platforms of philosophical thinking and achievement, which also implicate the absence of the foundations as well as the methodologies of educational

philosophy. For reasons that are no longer regarded viable, the Western philosophical tradition somehow assumed that all philosophy irrespective of how it is defined, epistemically and subject-wise analyzed, must follow a universalizable thought system where we do the world with a horizontal obedience to the Platonic (Socratic) and Aristotelian intentions, i.e., à la Greek Academy way of classical Athens. An attempted totalizing credit to this was shared by the late British Philosopher, Alfred N. Whitehead, who willfully characterized all philosophy as a footnote to Plato (Ozmon 2011). That problematic mon-crediting of all philosophy to the West and the attempted universalization of such thought systems to the rest of humanity was continued by other so-called thought luminaries of the area including the German thinkers Immanuel Kant and G. W. F. Hegel, the French philosophers Charles de Secondat (Montesquieu) and François-Marie Arouet (Voltaire), and into Thomas Hobbes from the British isles (Abdi 2008).

African Philosophies and Philosophies of Education

With the attempted universalization of European thought systems as the viable philosophies of the world, and with the advent of European colonialism from the fifteenth century into the current politico-economic domination, an organized system of negating African achievements in history, culture, education, and philosophy as well as philosophy of education was undertaken by European colonialism with the help of all the philosophers named above, and later by modernist academic and policy loyalists. In the words of the Oxford University historian, Trevor-Roper (1963), when he was speaking on public radio, Africa had no history prior to the arrival of European colonialists, which as preposterous as this might sound actually does not make him the first one who invented this bland but Eurocentrically sanctioned falsehood. The quintessential philosopher of the West, Hegel (1965), was sure that this ancient land was not endowed in historical terms and understanding any history it had was therefore neither necessary nor warranted. Hegel, as an important colonial ideologue, went even further, advising European metropolises that Africa as infantile and ahistorical context should be deceived and robbed of its resources.

It should not take too much expanding of our thought faculties to understand how such willful but categorically false dehistoricization was extended into all spheres of African life including the philosophical where the main argument rested on this area as requiring systematic and analytically thought processes that Africans did not possess. To respond to this kind of shallow platitude about the continent and its people would not be difficult as the facts of leading viable lives over millennia which, as briefly explicated above, would require thoroughly organized and thickly thought systems (philosophies), fundamentally rescind it. But for the fabricators of this false story, the facts were not based on any facts, but on the hegemonic temporality of their onto-epistemologies then, which were not to be scrutinized, debated, or even situationally evaluated.

To sustain the physical and mental colonization of Africans and other colonized peoples therefore, cultural colonization was to play a great role, with education serving as the most important factor in the situation. The reasons for this should not strain our thinking as cognitive imperialism, as the Canadian Aboriginal scholar, Marie Battiste (1998), dubs it, was ipso facto, the most effective weapon enabling all other forms of colonization to succeed. While many observers might synopsize the European imperial project to the political and economic spheres as these became overtime more visible, the power of disturbing the subjective and intersubjective realities of people, that is, negatively reversing their ontological points of reference in relation to the colonizing entity, was to more or less routinize the rest of the dominant-subordinate relationships. Indeed, such ontological decentering of the lives of colonized Africans (Fanon 1967; Nyerere 1968; Achebe 2009 [1958]) was destructive and actually disturbed the human dispositions of people where in the words of the Martinican poet, Aimé Césaire (1972), it changed them into confidence-distilled creatures who slowly transfer the trajectory of their self-valuations to the oppressor.

The colonial and later subjectively sourced devaluations of Africans were achieved through three-pronged processes that were implemented by colonialism. In Nyerere's excellent analysis (Nyerere 1968), the first of these was the systematic devaluations, through a well-designed stick-and-carrot approach, and later destruction of precolonial traditional education. The second was the mostly perforce imposition of colonial education with all its historical, philosophical, and curricular categories that all instructionally demeaned African knowledges and ways of learning. The third, according to Nyerere, was a derivative of the second, i.e., social development and personal well-being attached to the consumption and prescribed success in European education and languages. Prescribed success in the sense that with the devaluation and programmatic destruction of African education, the colonized were not actually allowed to receive advanced European education, but were limited in many instances to the completion of elementary schooling (Abdi 1998). Here, both the philosophical intentions and attendant curricular objectives of this education were not to enhance the lives of Africans, but in effect, to de-onto-epistemologize them and give them what colonialism perceived as enough, rudimentary training to function at the lowest levels of service and administrative economies.

With my intended emphasis here to discuss more the philosophical and more specifically the educational philosophy, the foundational deconstruction of African traditional education was systematic and attached to the above-stated dehistorizations of the continent and its people. Again, for European colonialists and their philosopher-apologists, ahistorical Africa was not capable of sophisticated philosophical analysis and was by extension devoid of any viable educational philosophies of education (Abdi 2008). On even the most surface scrutiny though, such claims just reaffirm the racist exhortations, if baseless for all pragmatic considerations, of some of those so-described

European thought leaders who have both epistemically (more or less in the belief realm) and morally (de-morally for the rest of us) paved the unmitigated justification for the colonial project. When the British philosopher Thomas Hobbes described Africans as not naturally capable of reading, understanding, and appreciating literature, which later supported by Hegel's infantilization of African life, which itself was proceeded by Kant's equation of skin color with innate intelligence (so fully discredited now), one need not deploy any deep analysis to ascertain how Africa and Africans were located as aphilosophical and by extension, incapacitated in the educational philosophy endowments.

That being as it was though, the facts to refute these falsehoods masquerading as real knowledge need not be too difficult to find. For starters, if philosophy, beyond its etymological inheritance of wisdom love, is primarily about critically analyzing and reflecting upon our world in its epistemic, relational, and existential categories, then could have Africans or others survived for millennia without inquiring about and contextually responding to the social and physical environments including education that affected their lives? The right, if so simple answer, is they would not have. Neither Europeans, nor Africans, nor Asians or others would have existed continuously without organized systems of learning that actually possess and pertained to the now formalized, so-said big questions of the philosophy of education, i.e., the what, the why, and how inquiries (formal or deliberately deformalized) on education and related learning and instructional perspectives.

Contrary to European misreading and demeaning of African traditional education, different types of learning their philosophical formulations and practices were contextually conceived and designed for needs that were locally obvious, and that were modified to fit the emerging needs of the community (Nyerere 1968; Rodney 1982). In his paradigm-shifting work, *How Europe underdeveloped Africa*, Rodney praises the inherent values of African traditional education, describing it as well constructed and situationally capable of fulfilling the social development needs of its recipients. In terms of its disciplinary coherence and specific life area transformative capacities, Semali (1999) shows us how in traditional education, everything from historical studies to warfare training, literature platforms, and advanced medicine and veterinary programs was formalized or formalizable when needed, thus making it a viable and again, contextually responsive to those who immediately needed and knowledge-wise, benefited from it. In reading the outcomes of these works, one need not belabor the philosophical point. The analysis and perspectives applied here should fulfill our search for the main educational philosophy questions. For the sake of perspectival decency, African communities were, of course, asking and extensively discussing the types of education needed in, say mid-eighteenth-century Zimbabwe, Somalia, and Burkina Faso.

The fact that they might not have officially shared (although in other ways) their education and educational conceptualizations, theorizations, and practices with Europe should never be constructed as lacking the fundamental

life and learning contexts of philosophy and philosophy of education. Indeed, as Chinua Achebe's excellent analysis on knowledge valuations showed, the European epistemic mono-logic wanted to command us that in order to validate our knowledge systems and related literary perspectives, we needed to first check it with London, Paris, and New York (Achebe 1989). That certainly represents a telling case of how the problematic extensions of philosophical and epistemological colonization were entrenched in the lives of the colonized. But the commandments were not enough as Africans were determined to recreate what was lost in the generally misnamed postcolonial era, so the new tactic was to deinstitutionalize anything written by Africans which for those of us in formalized academia should know so well. Here, the epistemological imperialism which sustains the overall thought colonization we are discussing here has to continue through the ongoing legitimation of everything European from knowledge conceptions to places/venues of publication and the de-legitimation of all that is African in all those categories.

The damage such continuing and colonial schemes of legitimation and de-legitimation do is extensive, especially with respect to foundational thinking and achievement in the reconstruction of African philosophies of education which conceptualize, theorize, and should operationalize African ways of knowing, learning, teaching, and aspiring for something better than what we inherited from those who despised, denied, and almost destroyed our philosophical, educational, and social development contexts. In Ngugi wa Thiong'o's terms in his *Something torn and new* (2009), the possibilities of revival for African philosophies, epistemologies and overall knowledge systems are possible, but I would add, require a foundational re-thinking where the reconstruction of African philosophies of education becomes central to new ways of designing clusters of education that are capable of moving the continent and its peoples into viable and dignified social well-being platforms. Throughout this chapter I am using the terms, social development and social well-being interchangeably, with the intention of not leaving the main objectives of education in precolonial traditional Africa and into the present, where the happiness and attachable daily life endowments of the individual were not detached from the lot of the community. And in actualizing both terms into our current life situations which are real and factual, the general intentions of social well-being and social development are about contemporary redeemable life possibilities (educational, political, economic, emotional, technological) that are, in the simplest expression, good for us.

In achieving something that is good for our lives, the educational becomes fundamental (Nyerere 1968; Cabral 1979; Mandela 1994). As Nelson Mandela noted in his *Long walk to freedom* (1994), from personal well-being to national development, education has to be the main catalyst, but he conditionalized it with the need to establish these learning programs with equity and inclusion. As a victim of, and victor over apartheid, Mandela knew that colonial education (including that of internal colonization as in South Africa) was unequal, historico-philosophically demeaning and marginalizing, and

effected inverse development systems for Africans and Europeans in South Africa and elsewhere. It is with that in mind that we need to constructively recall, minimally at the conceptual and theoretical levels (with possible improvements into the practical), Nyerere's oft-referenced and still important disquisition on "Education for self-reliance" (1968) with the central message that Africans need to rethink the future of their education as propagated by their future needs, relationships, and aspirations. As primarily a philosopher of education, Nyerere knew that a foundational re-thinking in the case was important with the need to ask the main questions of educational philosophy that were stable in traditional African education.

With precolonial African education and its philosophical categories derided, in the classic modernist thinking (e.g., Huntington 1971) as backward and primitive though, Nyerere realized that the need to reconstruct our philosophies of education was urgent in the post-independence 1960s and beyond. With all of Nyerere's anti-colonial educational and social development projects which were mainly constituted in his *Ujamaa* program, extensively attacked by global capitalism and with his policies not actively and effectively implemented by the emerging comprador class in Tanzania (McHenry 1994), the move forward was at best limited. But with almost all African countries continually using colonial systems of education (in their philosophical, curricular, and language categories), the need for change is, I submit, as important and as urgent as ever. Indeed, I will go so far to say that the main reason for Africa's sluggish pace to move forward, in some cases de-development realities, is primarily the result of (a) myopically corrupt and incompetent leadership, and (b) contextually dysfunctional colonial education systems. If Africans can cure these two recently acquired chronic social ailments, we could actually heed Nyerere's still echoing call that while the rest of the world is walking, we need to sprint to achieve viable learning programs and individual-community connecting social development. In the following I am speaking about ways of reviving traditional Indigenous African philosophies of education.

Reviving Traditional African Philosophies of Education

To reaffirm it for ideational and analytical intentions, precolonial traditional African education was well endowed with communally constructed and situationally viable systems of learning and teaching that were continuously capable of responding to the main questions of contemporary educational philosophies, and certainly when so occasioned by people's needs, to other questions that could have gone beyond, or expanded on the what, why, and how of educational programs and possibilities. As clearly explicated above, Africans and other colonized communities would not have survived and thrived without such philosophies of learning. Perhaps a mini tactical insertion here: the possible query that my use of the terms philosophy and philosophy of education as descriptively and critically applicable to what was

happening in traditional African education need not bother the reader. The use is for illustrative purposes and I fully believe the general purposes and categories of the philosophy of education—as we know it now—were present and practiced in precolonial traditional Africa. In straightforward parlance, Africans critically (as in the general meaning of critical thinking, i.e., discussing current situations and considering possibilities for improvement) and contextually (i.e., what works best now and into future) discussed and debated the character, design, and contents of their education—that is, as far as I know, philosophy of education.

In discussing and reaffirming precolonial African philosophies of education, it is important to historically and culturally understand and appreciate the social environments in which they were located. More often than otherwise, these philosophies of learning and their attendant epistemologies were not textually located but were recorded in the minds of intellectually well-endowed men and women who, in the writing of the late Kenyan philosopher Odera Oruka (1990), would be called traditional sages or to use his own and aptly chosen words, sage philosophers. Critically ascertaining this sociocultural and epistemic realities is exceedingly important in that so many times, the willy-nilly minimization of oral literature (orature) and orality-based-and-expounded philosophies of education has sustained the less than justifiable supremacy of the text which itself is an imposition of colonial systems that were strategically determined to lower, indeed, rescind, the value of most of Africa's knowledge and learning achievements that were non-textually constructed and embedded. That even when writing, as we know it today and through its millennia formalizations and reformatting, was actually invented in Africa, indeed within the cultural interplays of Egyptian and Nubian kingdoms and dynasties in northeastern Africa. And to extend the boundaries of the critical in analyzing the clash of orality with textuality, the idea as well as the imperialism-coded and later perforce elevation of Western notions and practices of book-based knowledge and knowing (wa Thiong'o 1986), was, as far as I can see now, a pure reductio-ad-absurdum logic that refuses to value brain-created and still brain-based theories and epistemic categories that were to be, in that line of thinking, subordinated to brain-to-text transferred platforms of knowing and learning. *Sidaan ku qoray meel kale* (as I have written elsewhere) (Abdi 2010), in their intersubjective, communicative, and relational matters, orally contained knowledges and attached learning particles and blocks were actually more personal, more inter-humanizing, and certainly more socioculturally affirming than their text-bound counterparts. With this in mind, African traditional philosophies of education were as contextually viable and learning-wise as effective as anything imposed on the terra educativa Africana. Apropos these realities, the urget need to revive and reconstruct foundational African philosophies of education, or in the way Odera Oruka would prefer, sagacity-based African philosophies of education.

Reconstructing African Philosophies of Education for Social Development

In contemporary and unfortunately global media parlance, Africa has become almost synonymous with interlinked and quasi-incurable political, economic, educational, and developmental failures. Even the once expected exceptions, outside Botswana which itself is not yet out of these categorizations, have not lived up to the post-Independence aspirations of the people. While a listing of the problems is not warranted here, descriptively or otherwise massaging the open sore of our continent, in Wole Soyinka's terms (Soyinka 2003) when narrating the Nigerian situation, is not going to solve the issues we are facing. And while there are a countable number of bright spots in the continent's economic situation especially (some recent high annual growth cases, emerging tech sectors, and few global level successful and self-made entrepreneurs), the lot of our "nation," especially with respect to educational quality and youth employment (well-being), is not worthy of noisy celebrations. But it should not be despair and mournful-bound either as the brilliance, energy, and determination of the African people is indeed, worthy of recalling and reclaiming both the aspirational as well as the inspirational of life, learning and developing. To recast those capacities which have enabled the African public to survive the massive onslaughts that have almost torn its sociocultural and onto-epistemological references asunder (partially borrowing from Van Sertima 1991), especially in today's globally intermeshed world with a low chance of official African de-linking, a full reconsideration of educational programs and policies should be of utmost importance.

Currently, Westernized (read colonial) and indigenously de-philosophized and de-epistemologizing African education cannot, in its current philosophical policy and curricular contents and practices, lead to the horizontal endowment of those that need it the most, that is the burgeoning young population which is expected to number about 850 million by the not-too-far away year of 2050. According to the International Labour Organization (ILO) (2016), the current trends show that about 70% of Sub Saharan African youth are experiencing what it calls working poverty rates. This economic characterization is especially important in that the majority of the youth who are experiencing working but non-life-transforming realities have not only completed African basic/pre-tertiary education systems, but many are also university graduates. The issue therefore is not lack of education, but the inferior quality of such education which cannot assure the situational success of these young people, not only in Africa itself, but possibly in the global scene where it is now, at least at the rhetorical level, an open and almost (selectively for Africans, I would suggest) globalized learning and jobs competition.

According to the African Center for Economic Transformation (ACET 2016) with offices in Accra and Washington, DC, half of the continent's 10 million yearly university graduates do not find jobs. Granted some of these eventually manage to procure some employment, it should not surprise

us that many of these young men and women who are roaming around the streets of the continent's major urban centers in the now tragically celebrated idle youth status are continually trying to eke some living out of bleak employment landscapes with so much loss of promise and potential. The image of others on non-sea worthy vessels desperately trying to reach Europe and North America is conveniently splashed on electronic media screens, with many lately exposed to the new chattel-ization of young Sub Saharan men and women (*Atlanta Black Star* 2017) at the hands of cruel racists across the Mediterranean shores. In these attempts to escape their countries and continent, many also perish in the Mediterranean, while those who somehow manage to reach Southern Europe suddenly grab their new realities: living in the same poverty they were trying to escape from, but this time systematically complemented by the twin humiliations of rejection and racism. And just to say it here, these young men and women are Africa's educated, its brightest minds and its future, and for a timely reminder, they were full human beings before their departure from home. So, what Africa and African youth need are viable life possibilities (social development in more common expressions) that are Indigenously conceived, conceptualized, and implemented while still borrowing what is useful for contemporary African contexts from elsewhere.

As things are now, the reconstruction of the continent's education platforms should perhaps be the most important starting point, but without reconstructing it at the foundational level with fundamental educational philosophy questions of what education African needs and how to do that, any changes will continue to be at best limited. Perhaps to do this in the most effective way, African educational researchers, educators, and educational policymakers need to rethink about active but inclusive ways of locally recentering long ago decentered Indigenous ways of knowing, knowledge valuation, all complemented by the restitution of both the philosophical and the epistemological in African spaces of learning and teaching. Again, the relative Africanization of these should not be read as an isolationist scheme of education as the continent's learning and economic systems are not detached from the rest of the world. Indeed, the back and forth queries in reconstructing African philosophies of education have to be connected to some questions that lead to the realization of African social development as implicated in the quality of such education and the socioeconomic prospects of those that are exposed to it in both the short-term and long-term views. So, the centrality of the main educational philosophy questions still abound. This time though, these should be reframed into what education for contemporary African social development needs in light of the immediate livelihood difficulties so many in the continent and especially young are dealing with. I do not think that the middle question, the why issue, should detain us too much in our current discussions, I think we know that but the centrality of the how question should be clear.

Doing so should include new ways of strategically returning to the source, to use a Cabralian expression (Cabral 1979), to community-connected ways

of reading ideas and knowledge, valuing the role of experientially learned sages, recovering so much that was contained in orality and orature, and reclaiming Africa's rich and indispensable contributions to global knowledge systems. In her very important studies, Sandra Harding (1998, 2008) confirms the factuality of how all of us, irrespective of our national or continental origin, cultural categories, gendered locations or otherwise, have contributed to the dominant and most used epistemic categories of life. In my characterization of Harding's findings, I have bemused, but in real practical terms, how all of us (Africans, Asians, Europeans, all Americans from North and South America, and Aboriginal peoples) have brought at least one brick to the global edifice of knowledge and knowing. It is with this in mind that the epistemic discrediting of Africa by colonialism and its philosopher-apologists and by current education systems must be challenged tout court, and that should help us co-recenter all philosophies and epistemologies of education, thus giving Africans their long-waited place at the rendezvous of the real globalization of all epistemic systems and related categories of learning. Such collective recentering project will certainly endow Africans in their quest to design and practice educational programs that can philosophically answer their contextual questions which could help them deal with current needs for social well-being. When we do not think that way and start doing it, as the case is now, we will continue suffering from the still colonizing singularities of European education, characterized as it is, by its generally rationalist and individualist philosophical foundations, and even worse, from its exclusionary epistemic categories that exclude Africa's important, indeed indispensable and tangible contributions to the multicultural edifice of knowledge. The current education-knowledge-philosophy status quo will not also be constructive in facilitating the much needed reconsideration and re-doing of the continent's important, indeed urgent questions on the type of social development it needs and deserves, and what educational and philosophical platforms need to be deployed to achieve that.

Conclusion

In this chapter, I have shared a literature and subjective–experiential-based descriptions and analysis of African education and African philosophies of education in their historical and changing social contexts, perspectives, and possibilities. In so doing, I have located the colonial impact on these systems of learning and teaching with a select connection to the role of so-called European thought leaders and how these have led the deliberate dehistorizations and attached epistemic discrediting of the continent and its peoples. The project of dehistorization was extended into the general spheres of African life including schemes the de-philosophization and its attendant de-epistemologization intentions that attempted, with a measure of success, to fix Africa and Africans as devoid of viable educational and social development platforms. In responding to these concocted racist

falsehoods, I have used what could be described as the primary logic of lives lived: Africans would not have survived, thrived, and managed their learning and forward movement lives without thick blocks of education, philosophy, and philosophies of education that were all, either circularly or selectively horizonto-vertically, enveloped within and/or around their vie quotidian.

To complement those life realities with research categories that perhaps colonialist habitualized minds could understand better, I have deployed a number of brilliant original analysis that affirm, hopefully once and for all, this rich and contextually powerful African achievements in foundational philosophies and philosophies of education, in well-formulated and implemented learning and teaching programs, and in situationally fully functioning social development projects and prospects that connected, in all these and related terms, the individual to the community and vice versa. With these counter-colonial points in place, I have suggested ways of reconstructing African philosophies of education where by answering now the main questions of what education Africa needs and how we do that for the well-being of our people, we could achieve so much more for the socioeconomic betterment of especially the continent's burgeoning young population who are now extensively marginalized in their daily relationships with prevailing learning and employment contexts, and are by extension, exposed, indeed victimized by multiplicities of dangerous migration and anti-African global racism, not to say much of the massive loss of potential for this ancient continent and its peoples. As such, it is opportune to heed Julius Nyerere's still timely recall to decolonize Africa's theorizations and practices of education by re-enfranchising, inter alia, the place of African philosophies of education, which shall help us constructively recast our social development platforms and outcomes.

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