Africanizing the Curriculum: An Adaptive Framework for Reforming African Education Systems

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Abstract

Contemporary research studies appreciate the importance and value of indigenous knowledge forms as a major resource in mobilizing and transforming marginal societies particularly those in developing African countries because a large proportion of their populations is still dependant and sustained by contextual or indigenous knowledge forms. A deep understanding of the form and content of indigenous knowledge is a prerequisite in designing relevant and appropriate education systems to support national development efforts particularly in developing countries. In view of this, this study of special significance to academia specifically those engaged in studying indigenous knowledge systems. More importantly the study is of great value to educational reformers, administrator sand curriculum designers and developers for two important reasons. First, the paper seeks to unpack fundamental dimensions of indigenous knowledge which should be understood in order to appreciate African realities in terms of the underpinning cosmologies, epistemologies, values and mind sets. Second, the paper presents practical guidelines or an Afro-centric adaptive framework for leveraging indigenous knowledge into mainstream educational systems. The design elements of the framework have been constructed on the fundamental forms of indigenous knowledge. In this regard seven essential forms of African indigenous epistemologies have been identified through reflection and a literature review literature. Indigenous knowledge continues to shield and sustain indigenous people against the forces of modernity and other change forces. The essential elements of indigenous identified are: religiosity as the bedrock, rituals, ethics, ethnicity, taboos, practical wisdom and initiation rites whereas the design elements of the framework are: A rationale; Afro-centric goals, philosophy, content, instructional design and evaluation/assessment criteria. Indigenous people tap into these as resources at all times particularly in community development and resource mobilization. It is envisaged that adopting and incorporating indigenous knowledge into the mainstream Western-oriented education system will inject new vitality into the misfiring post-colonial educational systems.

Keywords: elements, afro-centric, curriculum, post-colonial.

INTRODUCTION

The quest for a relevant type of knowledge education system best adapted to the realities of the African continent has pre-occupied successive generations of Afro-philanthropists, Pan-Africanist scholars and African nationalists. The earliest attempt to find a relevant type of education best adapted to meet the needs of Africa was sponsored by the Baptist Foreign Missionary Society (Foster,1965; Fafunwa,1974). The survey, popularly known as the Phelps-Stokes Reports of 1922-1925 revealed that Western educational institutions had been transplanted without reflections to the African conditions and realities. In view of this, the Phelps-Stoke Commission had recommended among other things the following:

- A radical breach with the traditional, more scholastic system of education;
- A technical, vocational and agricultural curriculum, and

The use of tribal languages in schools. Because of the colonial experience the intended recipients of this type of curriculum were opposed to it and the colonial governments themselves were not fully committed.

BACKGROUND TO THE STUDY

The contributions of African civilizations and culture to humanity have not been properly acknowledged and appreciated until recently. Indeed a very smaller group of scholars aware that many prominent Greek philosophers ventured to Africa to study. The list of Greek philosophers is quite impressive It includes among others Plato-the father of Western philosophy; Pythagoras the mathematician; Democritus-the Greek philosopher who developed the atomist theory of matter (Mokhtar, 1990, Asante and Abarry, 1996). According to Asante(1996), both Thales-the first Greek philosopher and Isocrates recorded in their
annals that they came to Egypt to learn philosophy and medicine respectively. Research studies by Diop (1974); Asante and Abarr, (1996); Karenga (1996); Obenga (1996) and Gyekye (1996) among others have begun to throw light on African cultures’ contributions to humanity. Archeological and scientific studies have reported that ancient African civilizations to the north, south, east and west outshone Europe in the fields of medicine, chemistry, physics, agriculture, geometry, philosophy, religious administration, record keeping, architecture and engineering and technology (Davidson, 1978; Nadoury, 1990; Moktar, 1990).

PURPOSE OF STUDY
The African educational research landscape is devoid of insightful research on indigenous knowledge forms and the attendant technologies to implement them. In light of this, the purpose of this study is two fold. First, the study seeks to analyze and classify the fundamental components of African indigenous knowledge forms. This knowledge is critical in designing in designing and selecting educational content in the post-independence period. Second, the study seeks to develop and present practical guidelines or a technology or adaptive framework for leveraging indigenous knowledge into the ineffectual Western oriented educational systems. One of the major reasons why reforming post-colonial education systems in post colonial Africa has been largely due to lack of conceptual and practical guidelines for carrying out the task. This paper proposes both a conceptual and practical guideline for improving the impacts and outcomes of educational reforms in resource constrained environments.

To the academia, the taxonomy of indigenous knowledge forms is critical as both a conceptual base for analyzing and categorizing indigenous knowledge. For educational administrators and curriculum developers the adaptive framework presented here provides a useful managerial tool for managing the development of responsive educational systems in Africa and other developing nations.

PROBLEM STATEMENT
There is a critical deficiency of conceptual and practical guidelines for reforming misfiring or underperforming educational African systems. Most of the research studies have tended to blame resource shortages as the major cause of reform failures in post-independence Africa. This paper approaches the problem of reform failure from epistemological and managerial perspectives. This paper asserts that educational reforms in Africa should be driven and informed by indigenous knowledge and skill in implementing educational innovations constitute major constraints in reforming education in Africa. In view of the above, this paper provides both a theoretical and practical kit for analyzing and reforming African educational systems.

LIMITATIONS OF STUDY
The limitations of the case study methodology constitute the major constraint of this study in terms of the range and scope of indigenous knowledge forms that were identified and analyzed in the context of this study. I hope that detailed studies of other African contexts would yield other useful forms of indigenous knowledge which may be useful as building blocks of Afro-centric post-colonial education systems.

To sum up this section, the quest for relevant African education systems has led to suggestions and proposals of varying quality. This paper asserts that effective educational reforms should be grounded in African worldviews and epistemologies. Below is a brief summary of some of the remarkable achievements of African civilizations that should be regarded as testimony and celebration of African epistemology.

North and North East African Civilizations (Nilo-Meroitic Civilizations)
Egypto-Meroetic/Nubian civilizations excelled in the following fields:
- Surgery: Hippocrates 460-377 BC-father of medicine; he had access to the library of Imhotep at Memphis;
- Astronomy: Egyptians developed and invented the 365 day calendar, charted the skies, invented water clocks;
- Building and architecture: the Great Giza Pyramid which is 238m long and 138m high symbolized the height of technological inventions;
- Precision building and the utilization of mathematical concepts of geometry as illustrated in stone cities like Engaruka (Tanzania), Great Zimbabwe(Zimbabwe) and Mapungubwe (South Africa);
- Writing and paper technology: High culture (writing, literature, art and design. Developed writing systems-hieroglyphic and meroitic. Inverted the alphabet which was borrowed later by the Greeks (Nadoury: 109-116);
- Developed iron working: Meroe was regarded as the “Birmingham of ancient Africa”;
- Political organization: The Meroetic political system chose leaders through an election. Four women became Pharaohs;
- Agricultural engineering and technology: The invention of the sakya, a wheel which can lift water three to eight meters with much less labour and time and the
Nilometer, a device used to gauge the extent of Nile floods and for forecasting crop harvests for tax purposes;

- Spinning and weaving: Cultivation of cotton led to the invention of looms and workshops;
- Industry and manufacturing: They invented large quantities of artisan objects used in metal work. Carpentry and jewellery. The developed the pull saw and glassmaking;
- Civil engineering and international transport: Construction of the 80 km canal from the Nile to the red sea, construction of the Nile barges and the construction of the 13 km oldest known paved road constitute great feats of human ingenuity;
- Religions and moral conceptions: developed a coherent view of the world-eco-centrism-manifesting itself in the myths, rituals, language and works of wisdom namely proverbs, idioms and riddles;

Swahili civilizations (East Coastal Civilization) achieved the following:

- Established and built stone cities with an international outlook. Prominent ones include Mogadishu, Malindi, Mombasa, Kilwa and Sofala;
- In 1498 Vasco da Gama came upon, busy ports, splendid towns, rich traders, experienced pilots and seamen. At Malindi, ibnMajid-an Arab pilot guided the Portuguese to India;
- Ordinary citizens were engaged in many crafts, fisherman, fruit-growers, shipbuilders, masons and metal works, and
- Kilwa was the chief centre of the gold and ivory trade.

Nok civilization (West Africa) contributed the following to humanity:

- Engaged in worldwide trade and commerce in products such as gold and leather.

Great Zimbabwe civilization

- Renowned for stone architecture, gold production, ivory trade, crop and cattle production.

The brief summary above clearly indicates that Africa is not the cradle of humanity, but the original source of Western science and technology, philosophic and religious ideas. Through the work of visiting Greek and Jewish visitors like Plato (philosophy), Aristotle (logic, ethics, politics, biology, metaphysics, zoology and science) and Moses (Religion and record-keeping), ancient African civilizations have bequeathed unimaginable intellectual treasures to the Western culture in particular. In view of this, Africanizing the post colonial curriculum should be viewed as the reclamation and rehabilitation of African knowledges that have been distorted and mixed up by Western culture and contemporary western scholarship (Diop in Nabudare, 2006). The underpinning philosophy of an Afro-centric should grounded in African civilizations as indicated below.

PHILOSOPHICAL FRAME OF AN AFRO-CENTRIC CURRICULUM

An Afro-centric curriculum should be of necessity be constructed on time tested and undistorted African philosophies, world views, principles, ideas and experiences of the African people. The following principles distilled from African civilizations and cultures should underpin and frame all Afro-centric education programmes:

- Nguzo Saba (the seven principles); Nguzosaba principles articulates African Americans’ struggle for freedom, rebuilding community and contribution to a new history of mankind (Karenga, 1996:543);
- Quilombismo: African Brazilian’s web of associations, brotherhoods, clubs samba schools, secretive societies and military communities that facilitated the defense and protection of their economic, social and political organizations. Quilombist struggles still exist throughout the Americas (Nascimento, 1996:511);
- Chimurenga:Zimbabwean people’s struggle against colonial and racial domination;
- Maat(Universal justice and truth): Maat is the underlying current that connects all things in an intricately woven network. It signifies universal order, honesty, fairness, righteousness, patience, and cool-headedness. It echoes the Lord’s Prayer and the Muslim sharia or submission to the will of God(//Egypt.idolhands.com.maat/intro.html; www.msu.ed/ghoshss/maat.htm)
- Personhood (onipa; ubuntu; utu; unhu;): According to Wiredu (1992:104), personhood is not an automatic quality of the individual, it is something to be achieved, the higher the achievement, the higher the credit
- Ecocentrism: An ecological philosophy used to denote a nature-centred as to human-centred values(www.answers.com/topic/ecocentrism). Ecocentric ethics assert that earth not humanity is the centre of life. Humanity is just another subservient part of the earth (/ en. Wikipedia.org-Ecocentrism-the /free encyclopedia)

RATIONALE FOR AN AFRO-CENTRIC CURRICULUM

The impetus to Africanize post colonial education systems came from many sources. However the most compelling reasons for undertaking this study can be viewed from three perspectives. The first compelling
reason for indigenizing the post colonial African curriculum is aptly captured by Randall(2006: 186) who has this to say on the matter “---the cost of ignorance about each other has become far too great for Africa and the Diaspora to bear”. This knowledge gap in academia about African cultures’ contribution to humankind is frightening and unjustified. As Diop in Nabudare (2006: 10) observed “African Egyptian civilization is the distant mother of Western cultures and sciences, most ideas we call foreign or European are often nothing but mixed up, reversed, modified, elaborated images of the creations of our African ancestors”. More significantly, this study is a response to Diop’s call for Africans where ever they are to return to source-their African intellectual and cultural heritages. Diop aptly sums the tasks of reclaiming Egypt from intellectual annexation to Europe-the Africana project. The Africana project seeks to rescue and rehabilitate the histories, intellectual traditions, and wisdom philosophies of Ancient Africa.” (www.google.co.zw-Africana Philosophy(Stanford Encyclopedia of Philosophy).

Similarly, Diop (1974) sets out the tasks of the Africana project as follows:

The return to Egypt in all domains is necessary condition for reconciling African civilizations with history, inorder to construct a body of human sciences, in order to renovate African culture--. In reconceived and renewed African culture, Egypt will play the same role that Greco-Latin antiquity plays in Western culture.

Despite many calls to Africanize to endogenize (Crossman,2004) post-colonial education systems, most African governments are wary or uncommitted to incorporating indigenous knowledge in their education systems due to ignorance about the nature and content of traditional knowledge. Most claims by Africanists and Afro-philanthropists that cultural knowledge constitute the panacea for Africa’s underdevelopment have been largely polemics against perceived cultural arrogance by Euro-centric scholars. Consistent with the above views, this study seeks to provide African based resources in developing a genuine African education system.

The second important reason for designing this framework is the realization among scholars that Euro-centric models of development, namely liberal and Marxist blueprints have failed to emancipate Africa from its grinding poverty (Bell,1986). This has led to the quest alternative strategies to national development (Chavunduka, 1991; 2004; Mhlaba, 2002; Senghor, 1996, Nkrumah, 1996). However most of these discourses have been romanticized, lacking in clarity on modalities of translating indigenous knowledge into forms that professional teachers and administrators can use at classroom level. Viewed against this backdrop, this study is therefore of relevance to policy makers and curriculum developers not only in Zimbabwe but also among other post-colonial states in Africa who are still struggling to align their education systems with their national philosophies and visions. More importantly, this study would provide useful guidelines for selecting Afro-centric educational content that has been tried and tested in the context of African peoples’ struggles.

The third most compelling reason for conducting this study relates to the global ecological crisis that has been prompted by anthropocentric models of development endemic to Western culture. Life on planet earth as it is currently constituted is on the brink of self-destruction due to inadequacies of contemporary human civilization to restrain human behavior. The dominant and youngest contemporary human civilization-Western in its orientations and values, has undoubtedly improved and added value to the quality of human life on the planet. Despite its youthful vigour and energy, Western civilization has woeful failed to benefit from the wisdom of older civilizations in managing human greed and the natural environment. Older civilizations from the African, American and Asian contents have bequeathed principles,values, codes and philosophies that have sustained and promoted harmonious co-existence between humans and nature. Today this balance between humans and nature has violated by unbridled and rampant exploitation of the latter by the former. This rampant behavior has created a global crisis manifested in air, water and land pollution. The biophysical environment remains endangered and only a new approach which would encapsulate time tested principles and methodologies for managing human proclivities and nature are called for. This paper proposes an Afro-centric curriculum as a possible universal remedy to managing humankind and nature. Among the human species the African people have experienced some of the worst tribulations imaginable throughout their history. Despite these tragedies, African defied odds against them’. Their resilience and survival is undoubtedly intrinsically linked to their culture. This study seeks to utilize aspects of the African cultural heritage that have withstood slavery, colonialism and all forms of abuse and exploitation as building blocks of the envisaged curriculum. The following three goals will constitute the goals of an Afro-centric curriculum. They underscore the imperative for cosmic harmony, acquisition of seba (wisdom) and maat (justice)-sublime attributes in humankind and productive endeavors to sustain a quality and balanced existence between nature and humankind.
GOALS OF AN AFRO-CENTRIC CURRICULUM
The following goals are intended to rescue humankind from suicidal tendencies inherent in modern civilization by:

- Developing and inculcating in humankind the principle of cosmic unity constituent of African culture in particular and other ancient civilizations in general so as to orient all human productive efforts towards sustainable development of the planetary resources;
- Prioritizing the acquisition of seba and maat in all areas of human endeavors so as to mitigate exploitative and hegemonic tendencies by dominant groups and cultures, and
- Rehabilitating and rescuing modern scholarship from ignorance about Africa’s potential and its past, and
- Developing the defensive capabilities of African societies against external aggressors and adventurers. African history has shown that the soft underbelly of African societies is in the area of defense and security.

In light of the above, defense and security issues should be accorded due recognition and priority in the design of the curriculum. The above goals should be captured and operationalized in content areas indicated below.

CONTENT DESIGN OF AN AFRO-CENTRIC CURRICULUM
Educational content or knowledge in traditional societies is located in two domains namely assumes the sacred and the secular. Sacred domain knowledge is the most critical and is in the custody of cultic and religious professionals. Secular domain knowledge is in the public domain and is exercised by the community within the frames of an innovative age-based instructional pedagogy. Sacred domain can further be split into three interlocking categories namely the cultic, the occult and the ethnic. These three categories are the repositories or knowledge banks of indigenous knowledge systems. They are the custodians of enduring aspects of the African culture and heritage and have preserved African identity and culture throughout history. They are the intergenerational tools that have inspired and renewed Africans wherever destiny has taken them. Whilst sacred domain resources are not exclusively African, African survival struggles have exploited them to their full advantage. In view of the above, the content design of this framework shall incorporate the two knowledge domains namely the sacred and the secular in its architecture. The key themes and ideas underlying each content design category are presented below:

Cult Knowledge (myths; epics; legends; hymns; tomb prayers; inscriptions/writings): Constitute the most profound content domain in African communities. Malinowski in Frazier (1975) identifies the sacred domain as the custodian of the most critical knowledge upon which the survival of the ethnic group depend. The custodians and dispensers of this knowledge areas in the ancient days are cultic priests, prophets and spirit mediums(Schofeleers, 1979; Kaarsholm, 1991, and Ranger, 1991). Recruitment and entrance to the cult is rigorous and unrelenting. Only candidate with the right social and mental dispositions may be recruited. Today in Africa these cult leaders continue to dispense their invaluable knowledge to a captive market of comprised of politicians, corporate managers, senior civil servants soccer clubs and players. Their expert knowledge is regarded as indispensable in planning, organizing and cleansing of communities with different misfortunes(Chavunduka and Ranger in Kaarsholm, 1991). Similarly, Asante and Abarry,1996; Mbiti, 1996; and Kenyatta, 1996 assert that the sacred domain constitute the African cosmological response to the challenges of human existence. The following are some of the key functions of cult professionals and experts:

i. Preservation of the natural environment by preserving ecological behavior;
ii. Political control by being involved in the election of the king and
iii. Mobilizing, leading, organizing or supporting resistance movements,
iv. Exercising, legitimizing control over other religious institutions and movements such as healing cults and witchcraft eradication movements.

In view of the above, the training programmes of senior officials in the public sectors, in particular defense and security sectors could be enhanced by embedding sacred principles of the cult their design. Specific subjects suggested by the above include military science and technology, food production, environmental preservation political and ethical education.

Ethnic and kinship knowledge (ethnicity; kinship; heredity; marriage, age-set): Ethnic identities and kinship ideologies constitute another critical content dimensions for an Afrocentric curriculum. Positive functions of ethnic and kinship ideologies include some of the following:

- Providing a basis for the organization against domination;
- Providing a historicity necessary for understanding inter-group relations;
- Proving a basis for adaptation to the uncertainty and insecurity caused by the
rapid changes and proving security to their members;
- Mobilizing populations in promoting community development in rural areas of Africa eg. Harambee projects in Kenya, and

In view of the above the Afro-centric curriculum should incorporate subjects or disciplines embracing cross cultural studies, ethnicity and kinship studies which will assist in understanding intergroup relations and tensions. This knowledge is essential in harnessing and mobilizing for national development effort.

Occult Knowledge (ritual and magical knowledge)
The amendment of the Witchcraft Suppression Act (1899) in July 2006 by the Parliament of Zimbabwe signals one of the most profound cultural policy statements in any post colonial state in Africa and has far reaching implications in terms of national development strategies not only for Zimbabwe but among the indigenous people of Africa who share similar cultural beliefs and values. The legitimating of occult knowledge opens the door to one African reality or an aspect of cultural knowledge many African scholars and researchers seem cultural constrained or timid to study or investigate.

This content domain is the most misunderstood area of Africa culture and civilization. Witchcraft and magical beliefs and practices constitute one of the most influential and enduring aspects of African culture. However Gmelch’s (1997) studies have revealed widespread magical practices in the American Baseball League Gmelch identified three types of magical practices in American football, namely rituals, taboos and fetishes, an indication that the human psyche is enthralled by the occult. In the same vein, the existence of secret societies to which even some world leaders belong is an indicator that the occult has a firm grip on the human mind. However positive functions of occult knowledge have been reported. They include some of the following:
- Witchcraft practices in the form of threats, curses and poisons curb unbridled ambition and arrogance, enforce social conformity, settles scores, and provide grounds for terminating relations;
- Witchcraft accusations act as safety valves for accumulated social frustrations;
- Magical practices provide assurances in sports, love, health and promotional prospects at work (Chavhunduka, 1991; Schmidt, 1980; Guy and Thabane, 1991).

The prevalence and influence of occult beliefs and practices in African cosmology makes the inclusion of socio-cultural and psycho-social studies an imperative in the envisaged in post colonial African education systems.

Secular Domain Knowledges (oratures; fables, folktales; drama, music, poetry, proverbs, topos)
Secular knowledge in African communities is largely caught than taught (Fafunwa, 174). It is largely acquired through imitations, demonstrations or observations. This knowledge is largely imparted through legends, folktales, riddles, competitive games and play. Fafunwa (1974:20-49) has unveiled key principles that underpin the acquisition of oracular knowledge and they include the following:
- Character development: Through cooperative effort among members of the child’s immediate family and members of the extended family participate;
- Developing intellectual training: Proverbs, riddles and tongue twisters
- Developing respect for elders: respect for those in is expressed through language registers and the greeting system, and
- Development of physical skills: through playful exercise, imitative play and physical games, the African child developed physical, intellectual and social qualities.

In light of the above, the Afro-centric curriculum should incorporate games, sports, artistic performances and language teaching to enhance character and intellectual development. More significantly secular knowledge would equip the young language skills that are essential for self development and in interpersonal interaction. Most post colonial African education systems still retain academic oriented education systems. The next section looks at the instructional design that will translate the content into learning units.

INSTRUCTIONAL DESIGN OF AN AFRO-CENTRIC CURRICULUM
The Wiki leaks saga where senior government and military officials divulged strategical information and secrets to hostile governments clearly indicates that Euro-centric secret oaths of office are totally irrelevant to an African mindset. Two instructional approaches grounded in African philosophy and aligned to the content domains indicated above could be adopted for instructional purposes of the desired curriculum. The first which I refer to as the initiation approach or strategy would be utilized in professional training programmes for senior officials involved in strategic national industries for example, the judiciary, army, industry etc. Initiation methodologies in African societies entail ritual ceremonies and secret oaths that invite curses and misfortunes for those who breach them. They involve practices such
as mentorships and apprenticeships to master craftsmen for long periods- in most cases not less than five years for some professions like medicine and divination. Initiates or trainees are subjected to strict discipline during their training. Initiation methods would undoubtedly apply in the context of all professional training programmes. This approach would apply to all tertiary education programmes in colleges and universities where. The second approach is based on the concept of socialization. The socialization methodologies in African societies emphasizes the acquisition of appropriate social skills, moral values and attitudes. Through elderly and parental guidance, observation, imitation and listening, children and young adults acquire the norms and moral values of their communities. In this framework, would be most appropriate from primary to junior secondary education programmes .More precisely, socialization approaches would be handy in developing youths –from infancy to 15 years as is the case in Scandinavian countries like Norway. It would afford pupils the opportunity to develop emotionally, socially and intellectually without worrying about examinations. Currently in countries such as Zimbabwe, pupils are examined every term and this has severely curtailed pupils’ ability to develop non-academic skills. The education system in Norway provides a good example with regard to the socialization approach. In this country students only write their national examinations when they are about 15 years old. Other methods that would assist in character and personality development would include such traditional methods like songs, music, stories, drama, riddles and games. As indicated earlier, socialization instructional approaches are better suited in the delivery of secular domain content.

To sum up this framework proposes the adoption of the initiation and socialization approaches in implementing and delivering the educational content of an Afro-centric education system.

**EVALUATION PROCEDURES AND ASSESSMENT CRITERIA**

Assessment procedures are often regarded as the mirror of an educational system’s values and priorities. In light of this statement, this framework proposes to utilize principles and concepts flowing from African cosmology as assessment criteria or standards in evaluating and assessing the outcomes of an Afro-centric curriculum. To evaluate the effectiveness and efficacy of an educational and training programmes the principles of anopa/ubuntu/uhu (personhood) can be used to evaluate the quality of delivery of these services in the professional and political domains. In the context of social relations African concepts of brotherhood, sisterhood manhood, womanhood, fatherhood and motherhood would be useful benchmarks for assessing intergroup and interpersonal relations. More importantly, in the context of international relations the principle of maat (universal order, peace, justice and fairness) would be a useful yardstick for evaluating trade and economic activities. At family and schooling levels, parenting goals should strive to develop honesty, respect, humility and modesty among the youths.

To sum up an Afro-centric education system should utilize authentic assessment tools grounded in African ethical philosophy.

**CONCLUSION**

The adaptive framework presented in this paper proposes a roadmap for indigenizing the curriculum in post colonial Africa. Much has been sad and written on Africanizing the curriculum but very little action has been taken in this regard. This paper is an attempt to provide both a conceptual and practical tool for conducting this important but belated reclamation project. The paper discusses the building principles that should constitute the design elements of an Afro-centric curriculum. It goes on to analyze and present the rationale, goals, content, instructional strategies and the evaluation criteria that should underpin the indigenous curriculum. It is hoped that African countries seized by this concept of indigenization of their education systems will adapt rather adopt this framework in line with the material conditions in their countries.

**REFERENCES**


