



Using African Indigenous Knowledge in Conceptualizing Peculiarities-Based Teacher Education Curricula for African Universities

Saheed Ahmad Rufai¹✉ Luqman Lekan Adedeji,² Bello Musa³

¹Department of Curriculum Studies, Faculty of Education, Sokoto State University, Sokoto, Nigeria

²Department of Arts and Social Science Education, Faculty of Education, University of Lagos, Nigeria

³Department of Educational Foundations, Faculty of Education, Sokoto State University, Sokoto, Nigeria

DOI: <https://doi.org/10.15294/ijcets.v9i1.46800>

Article History

Received : November 2020

Accepted : February 2021

Published : April 2021

Keywords

African-Based Curriculum Designing; African Indigenous Knowledge; Curriculum Direction for African Universities; Peculiarities-Based Curriculum Principles; Teacher Education Curriculum Development

Abstrak

Dominasi pendidikan keguruan model Barat di universitas-universitas Afrika telah menjadi perhatian yang besar. Beberapa penelitian mengungkapkan bahwa model-model pengembangan kurikulum pendidikan keguruan sepenuhnya merupakan impor atau duplikasi dari model beberapa model dominan persiapan calon guru, terutama Teachers College, Columbia dan universitas Wisconsin, Madison. Dengan demikian, kurikulum yang dijalankan seolah-olah tidak kontekstual Afrika. Akibatnya, muncul tuntutan lahirnya model asli Afrika yang potensial menghasilkan guru-guru berbasis Afrika untuk Afrika dan diasporanya. Kajian ini menggunakan pengetahuan pribumi sebagai basis teoretik untuk mengembangkan kurikulum pendidikan keguruan berbasis universitas yang menempatkan nuansa dan konteks Afrika sebagai fokus utama. Kajian ini menggunakan beragam metode, antara lain kritik kurikulum, telaah sejarah, metode analitik, dan sintesis kreatif. Signifikansi kajian ini terletak pada potensinya berkontribusi bagi promosi identitas Afrika melalui guru-guru yang secara ideologis independent untuk mengimplementasikan kurikulum sekolah-sekolah di Afrika secara optimal.

Abstract

The dominant nature of Western models of teacher education in African universities has become a subject of great concern. Research reveals that teacher education curriculum models in such universities are either a wholesale importation or partial duplication of some of the dominant models of teacher preparation especially the Teachers College, Columbia and University of Wisconsin, Madison models. Accordingly, such curricula are ostensibly non-African in nature. Consequently, there is a clamor for an African indigenous model with potential to produce African-based teachers for Africa and its Diaspora. This study which has Indigenous Knowledge as its theoretical basis attempts to formulate university-based Afrocentric teacher education curriculum. The study employs a multiplicity of methods comprising curriculum criticism, the historical method, the analytic method, and creative synthesis. Its significance lies in its potential to contribute to the promotion of the African identity through ideologically independent teachers for ultimate implementation of school curricula in Africa.

✉ Corresponding author :

Address: Department of Curriculum Studies, Faculty of Education, Sokoto State University, Sokoto-Birnin Kebbi Road, Sokoto, Sokoto State, Nigeria.
E-mail: ahmadrufaisaheednew@yahoo.com

INTRODUCTION

It is almost becoming a common knowledge in the educational parlance that most teacher education programs being implemented in various parts of the world are indebted to the dominant Western teacher education models. The African Continent and its Diaspora are not an exemption in this regard. Accordingly, teachers for African schools are being prepared through a system that is not only alien to but also ideologically inconsistent with their world view. Such an unpalatable experience has culminated in a clamor for an ideologically independent teacher education model for Africa and its Diaspora. This study is an attempt to respond to such a clamor and dire need. The study seeks to formulate conceptual and design principles for the purpose of selecting learning experiences for an African-based teacher education curriculum model. It should be noted that the translation into curriculum of such design principles as will be formulated in this study shall be the subject of another study.

Teacher preparation, as is known today, started in the United States in 1848 in high schools (Labaree, 1992). Those high schools contributed significantly to preparing teachers, for the elementary schools of the day. As time progressed, they became known as normal schools when they assumed more responsibility for teacher preparation. The metamorphosis of the normal schools into the university by either joining the existing faculties of education or becoming full-fledged faculties within the universities themselves only took place between the years 1860 and 1950 in North America and later in Europe. This explains why Labaree (1992, p. 98) states that “over the period of some one hundred years, the task of preparing teachers moved from the high school to the university.” Marvin (1992) however traces the origins of the problem of teacher education to that transition period of one hundred years. Teachers used to be regarded as responsible only for the transmission of the knowledge of the previous generation to the present. In the modern world, however, there have been changes in philosophy and curriculum. Such changes demand a new breed of teachers who can withstand modern challenges. That explains why teacher education is expected to be cognizant of such challenges, aspirations, and demands of the society. Unless necessary modifications are made on their preparation programmes, teachers may not be able to adequately fulfill their changed role.

During the 1950s and 1960s, there were a few debates over the need for the improvement of teacher education in the Western world especially the United States of America (Rufai, 2010). It is interesting to note that these debates have taken place in the contexts of two differing traditions of teacher education in the Western world namely that which “stressed the mastery of pedagogical methods and was associated with the normal schools and the preparation of teachers for elementary schools”, and that which “stressed the need for rigorous academic training which was usually provided by liberal arts colleges and universities for secondary school teachers” (Rufai, 2010).

It was in quest for better quality in teacher education that the American Association of Colleges of Teacher Education (AACTE) began in the 1950s studies of teacher centers with a view to offering an ameliorative proposal (Conant, 2001). However, the enthusiastic pursuit of improvement of the quality of teacher education towards the end of the 1960s has drawn its inspiration from Britain which has since been battling with similar challenges in her Colleges of Teacher Education which is why the American experience in this regard has often been described as a replication of the British experience in teacher education. In the two different settings, scholars and researchers have continued to work frantically towards the evolution of what may be accepted as a satisfactory quality in teacher education which is why, as will be demonstrated later in this study, the models dominant in such settings may not be accepted as ideal or adequate for the training of teachers for other settings whose cultural orientation, teachings, and ideology are totally different from those of the Western-oriented teachers.

The unfavourable educational experience probably provided an athlete for the African Renaissance in educational discourse which, according to Higgs, is “founded on the perception that the overall character of much of educational theory and practice in Africa is overwhelmingly either European or Eurocentric” (2003). Relying on Teffo (2000) and Seepe (2001), Higgs argues that substantial part of what is regarded as education in Africa is an African Renaissance in educational discourse subsequent contributions of such scholars as Hoppers (1999; 2001a; 2001b; 2001c) and Seepe (2001a, 2001b) who are in the vanguard of the call for the indigenous knowledge systems and Afrocentric education system seems to have found a better expression in the words

of Waghid (2004: 56) who argues that “if someone hopes to understand the experience and conditions of African communities, then one firstly needs to practice a philosophy of education which he interprets as related to modes of thought and actions which make education what it is”. There has been a critical engagement with the interplay of the two by notable African scholars in the field of education (Asante, 1988; 1990; Fajana, 1986; Boateng, 1990; Oladipo, 1992; Higgs, 1994, 1999; Emeagwali, 2001; Wiredu, 2004; Wiredu, 2014; Ramose, 2003; Horsthemke, 2008; and Higgs & Van Niekerk, 2002; Ramose, 2004; Waghid, 2016).

Yet it is evident from literature that most teacher education models dominant in various parts of today’s world are a replication, wholesale importation, partial duplication or, simply, another version of either of the two foretasted dominant Western models (Rufai, 2010, p. 5). That explains why there has not been an ideologically independent African model of teacher education for which there has been a continued clamour among African scholars, researchers and curricularists in the field of education. It is not out of place to add that the absence of a truly ideologically independent teacher education curriculum is not peculiar to the African setting as an experience of similar nature has been or is being recorded in virtually every non-Western setting especially the Muslim world (Rufai, 2012).

However, African scholars insist that such models as having been imported from the Western settings cannot be adequate for the preparation of teachers who will ultimately implement school curricula in Africa and its Diaspora. Given that a successful implementation of an African-oriented curriculum depends largely on the nature, orientation and quality of the teacher, it follows in simple logic that such an importation into or adoption in Africa of the dominant Western models cannot be helpful owing to the fact that the African worldview has its own peculiarities which are alien to the Western world. Teachers and teacher educators in Africa and its Diaspora are now beginning to realize that such deficiencies in the dominant teacher education models in their domains are in dire need of a systematic attention that is capable of bringing about a model with potency to satisfy the educational needs and aspirations of Africans.

According to Nkoane (2002, p. 50), Afrocentric education is a process that seeks to foster in its learners “an African consciousness and behavioural orientation which will optimi-

ze the positive expression of African learners’ fundamental humanity and ability to contribute significantly to the growth and development of the African Community of which an African learner is a member”. Nkoane further beams an illuminating light on the essence of Afrocentric education which, in his own words, “is a process or vehicle for defining, interpreting, promoting, and transmitting African thought, philosophy, identity and culture. it encompasses an African mindset that permeates all sectors in society as they are influenced by (an Africanised) education apparatus” (p.50).

Nkoane’s view, as presented above, echoes the opinion of Bangura (2002, p. 13) who insists that “the salvation for Africans hinges upon employing indigenous African educational paradigms which can be subsumed under the rubric of ubuntu which, according to him, “is the art and science of teaching and learning undergirded by humanity towards others”. Bangura captures the essence of the indigenous African knowledge as transmitted through the instrumentality of ubuntu and offers a survey of African thinkers’ views on teaching and learning in the African context. It should be noted that what follows in the next paragraph of this study is indebted to Bangura (2005).

The inevitability of embracing the African system of education in Africa and its Diaspora has been expressed by various African leaders and thinkers. For instance, Julius Nyerere advocates a re-education of “ourselves, to regain our former attitude of mind” (Muenga, 2001, p. 14) while Sekou Toure insists that “we must Africanise our education and get rid of the negative features and misconceptions inherited from an educational system designed to serve colonial purposes” (Muenga, 2001, p. 13) whereas Kwame Nkrumah rationalizes that for the African intelligentsia and intellectuals to feature and function in the African Revolution, they must cut “themselves free from bourgeois attitudes and ideologies imbibed as a result of colonialist education and propaganda” (Smith, 2000, p. 14).

The views of these great Africans are buttressed by yet another African mind, Frantz Fanon who maintains that “every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality, finds itself face to face with the ...culture of the mother country” (p.18). This view is probably articulated better by Ngugi wa Thiong’o who believes that the colonial system of education takes us “further and further from ourselves to other

selves, from our world to other worlds” (Crossman, 2004, p. 15). In this connection, Du Bois has been commended for casting a panoramic look at the purpose of education in the African context (Woodruff, 2018).

However, Afrocentric education which is the instrument through which the production or training of the African may take place in the African context, has not materialized yet, for it can only materialize if education addresses the challenge of creating a mindset shift from West-toxicated orientation to an African paradigm (Nkoane, 2006, p. 50). One of the major ingredients for the facilitation of such a mindset shift in Africa is indigenous knowledge (Sisebo, 2012).

The need for indigenous knowledge in Afrocentric education has been emphasized in research literature (Leifer, 1969; Ki-Zerbo, 1990; Magubane, 1999; Mahlomaholo, 1998; Makgoba, 2005; Nkoane, 2002; Ntuli, 1999; Hoppers, 1999; Hoppers, 2000; Hoppers, 2001a, Hoppers, 2001b; Hoppers, 2001c; Odora-Hoppers, 2002; Bangura, 2005; Nkoane, 2006; Sisebo, 2012). There is hardly a cultural setting without some elements of indigenous knowledge or education. In his doctoral thesis, Sisebo (2012) demonstrates how “the emergence of indigenous knowledge in the academic was triggered by ethnographic studies conducted in nation-states that were once colonized by Europeans during their expansionist agenda” (pp. 49-50). Such studies revealed that before the advent of colonial masters, some local people sustained themselves better when they owned locally developed knowledge than was the case after the colonial era” (p.50). Alluding to Thomson (2003), Sisebo (2012) illustrates with the experience of the Democratic Republic of Congo (DRC, formerly Zaire) which witnessed “a downturn in its capacity to produce cereals due to the disruption of colonialism” (p. 50). The DRC was later to experience a situation where its “local people’s cereal civilization became almost dysfunctional, and people could no longer sustain their food requirements” (p. 50).

Consequently, Sisebo argues that Thomson’s (2003) and other critical anthropological studies of similar nature have found that “reverting to the use of some indigenous knowledge and practices, that sustained people many years before colonization was a gateway to revamping some colonial country’s ailing sustainable living systems among indigenous people” (p.50). This growing thinking or rethinking has culminated in the shift of the pendulum of scholarly discourses or debates at local, regional

and global levels, to the indigenous knowledge question. An informetric analysis of indigenous knowledge by Ocholla and Onyancha (2005) revealed a rapid growth in literature on indigenous knowledge in the form of journal articles already published in most databases during the period from 1990 to 2005, thereby suggesting a growing nostalgia for indigenous knowledge (Sisebo, 2012).

However, most of the earlier contributions in the question of indigenous knowledge demonstrated a high tendency of promoting the perception that indigenous knowledge is a body of oral knowledge that “has sustained people who have solely relied on oral transmission of such knowledge for all their survival until they were colonized and introduced to the world of print and education” (Sisebo, 2012, p. 50). Dispelling the expectation that indigenous knowledge should remain “exclusively historical” owing to its oral nature and transmission from adults to younger generations, Sisebo relies on Reynar (1999), in arguing that “indigenous knowledge has kept evolving and improving to the extent that the past two decades have noted an increase in indigenous knowledge systems” which is why there is a positive attitude towards it as having “the capacity for adaptation” (p. 50). A clear picture of the positive attitude to indigenous knowledge has been created in Sisebo’s doctoral thesis where he writes that, “recognition has been made that some indigenous people have their own science covering astronomy, meteorology, geology, ecology, botany, agriculture, physiology, psychology and health” (p. 50) though he admits that the only difference is that indigenous knowledge tends to come as a whole set of knowledge (holistic) and not compartmentalized as done in the science Western (p. 50).

It is evident from the foregoing that indigenous knowledge has been on is already being accorded acceptance and recognition in the modern world. It is equally evidence that there probably has not been a systematic attempt at transmitting indigenous knowledge especially in the African setting. The present study seeks to formulate principles for the selection of learning experiences from indigenous African knowledge, for the purpose of constructing a teacher education curriculum.

There have been a handful of scholarly contributions seeking to pave way for the materialization of an Afrocentric teacher education curriculum model. However, there has not been a systematic effort at formulating concep-

tual and design principles for such a curriculum model which are sine qua non to curricularists designing any good curriculum whatsoever. For instance, Samuel (2002) in his study entitled *Working in the rain: pressures and priorities for teacher education curriculum design in south Africa: a case study of the University of Durban Westville*, attempts to “reflect on the pressures and priorities that characterize curriculum design and development in a society undergoing rapid change” as well as on “the varied sources, behind the process of curriculum transformation” alongside the sources from which emanate “the influences impacting on the design of the teacher education curriculum” (p. 397). Consequently, Samuel fails to address any issue concerning curriculum design principles especially in the African context. Accordingly, such a study, though useful and systematic, may not be regarded as having addressed any aspect of the primary concern of the present study.

In a similar token, Boaduo, Milondzo and Gumbi (2011) in their study entitled *Teacher education and training for Africa in the 21st century: what form should it take?*, attempt to address the nature of dynamic teacher education and training for 21st century Africa, structure of African-oriented teacher education and training curricula for 21st century, the “what” of globalised teacher education and training curricula for Africa, as well as the how of African-oriented teacher education and training curricula for 21st century (pp. 1-16). However, the study fails to fulfill what it claims to have set out to do as each of the above stated headings and sub-headings contains no more than pieces of information that have become common knowledge even among non-professionals operating in the field of teacher education. For instance, they emphasise the need for “Africa (and the globalised world) teacher education and training institutions to design programmes that would help prospective teachers to know and understand deeply; a wide array of things about leading and learning and in their social and cultural context,” but fail to conceptualize and articulate the growing needs and emerging concerns over teacher education curriculum for the African settings. This perturbing observation on the study in question becomes less worrisome when one realizes that it has been published as a mere review and would probably not have been expected to offer original contributions regarding Afrocentric teacher education curriculum.

An omission of similar nature was re-

corded with regard to Anamuah-Mensah and Wolfenden’s (2010) article entitled *Teacher education in sub-saharan Africa (TESSA) model: A sustainable Approach to Teacher Education in Sub-Saharan Africa*, which fails to provide any hint on curriculum design principles for such a teacher education model. However, such a major omission may not be unpardonable in view of the fact that the goal of the model in question was “to train adequate numbers of quality teachers in a sustainable way to meet increasing demand for teachers and at the same time provide adequate, and affordable resources for teacher education” (p. 1). Such an effort became necessary in the face of the inability of “the conventional approach to teacher education in Sub-Saharan African... to meet the increasing demand for teachers with effective pedagogical competencies and in their right numbers in a sustainable way (p. 1). The implication of this is that the work is concerned about the number of teachers and not necessarily in the content and learning experiences of the curriculum designed for the purpose of preparing them. It is noteworthy that the practice of addressing issues concerning the quantity or quality of teachers without necessarily touching upon the conceptual and design principles involved in the curriculum employed for their preparation, has become a growing trend among educational researchers in Africa especially Nigerian universities. Hence a strong rationale for the study.

To guide the study and ensure a systematic treatment of salient issues, five questions were formulated namely 1. What is the nature of the dominant models of teacher education in Africa and its Diaspora? 2. What is the nature of an Afrocentric teacher education curriculum model? 3. What are the conceptual and design principles for an Afrocentric teacher education curriculum model? 4. What are the peculiarities an indigenous Afrocentric teacher education curriculum for Nigerian universities? 5. What are the peculiarities of an indigenous Afrocentric teacher education curriculum for South African universities? 6. How does a peculiarities-based teacher education curriculum for Nigerian universities compare with a peculiarities-based teacher education curriculum for South African universities? The study has the potential to enrich the literature on indigenous knowledge Afrocentric education and also improve our understanding of the relevance of indigenous African knowledge to teacher education curriculum model for Africa and its Diaspora. In simple lo-

gic, such a study equally has the potential to pave way for the materialization of teacher education curriculum innovations in African universities.

METHOD

In pursuing the objectives stated for achievement through the instrumentality of the study, the study employs a number of methods each of which plays significant role in the realization of the purpose of the study. Such methods include the historical method, the analytical method, curriculum criticism and creative synthesis. It is not uncommon in qualitative studies to combine several data collection and analysis methods over the course of a study (Bogdan & Bilken 1998). What matters most in such a situation is for the researcher to assess each method and decide its relevance to his study especially with regard to the specific role expected of such method towards the realization of the objective of the study.

Accordingly, it is worthy of mention that the historical orientation of the study stems from its historical examination of the development of teacher education across the ages. There also will be a critical analysis of the philosophical orientations, aims, assumptions, methods and practices of the teacher. Such a critical analysis is carried out using the analytical method, which is also used in analyzing historical data and in carrying out a comparison among models as well as in making a textual analysis and in providing the implication of specific principles. The connection between the historical method and the critical or philosophical method that is employed alongside it, lies in the fact that a historian is expected to evaluate his sources or anything that provides him information about any historical event. In such a situation, the techniques of criticism or the philosophical method are of central importance to his historical works. It should be pointed out that it is the role of the historical sources to provide information or testimony while it is the role of the philosophical method or external criticism to establish the authenticity of a source. Accordingly, the present study complements the historical method with the philosophical method by establishing the fact of testimony as well as integrity of information or its freedom from corruption.

The study also employs curriculum criticism and creative synthesis in deriving the African-based teacher education curriculum prin-

ciples. The relevance of curriculum criticism in this connection lies in the fact that it provides a more comprehensive view of curricular and educational needs (Kliebard, 1992). "Curriculum criticism is premised on an analogy between the curriculum (as a set of materials offering experience to its recipients) and the work of art in any medium. The curriculum critic attempts to portray the experience offered by the work and especially the experiences offered to students. The critic serves as a bridge between a curriculum and school officials who must make a decision about it. This inquiry tool goes a step beyond the participant-observer methodologies of ethnography" (McCormick & James 1990, p. 176). In this study, it is employed in carrying out a comparative evaluation of the proposed model and the dominant Western models. The potency of this method in identifying the strengths and deficiencies in any educational blueprint, for possible improvement or endorsement features prominently in this study.

As regards creative synthesis, its relevance to this study stems from its nature as a tool for "the combining of separate elements to form a coherent whole" (Murphy, 2007). The formulation of the Afrocentric curriculum principles from the African worldview and other sources is not without its creative and synthetic dimension. Hence the use of creative synthesis in the study especially with regard to the core principles and criteria of the African-based teacher education curriculum that are derived from the primary sources of the African worldview. It may be added that creative synthesis as a method for this study comes to the fore in the derivation of the core principles of the African-based teacher education curriculum. This method, as noted earlier, is primarily associated with the systematic selection and organization of different components into an interlinked unit or interlocked whole. This is particularly the situation where this study formulates or generates both conceptual and structural curriculum principles from the African heritage as well as from some of the best practices in teacher education in the context of today.

RESULT AND DISCUSSION

A. Curriculum Design Models

Models are patterns or structures that are intended to fulfill the role of guidelines to an action. This explains why models can be found

in each of the various educational activities known to the teaching profession such as instruction, administration, evaluation, supervision, and others (Oliva, 2005). However, it should be pointed out that this view presupposes that the term model as used in education lacks precision as it could apply both a tried and an untried scheme or both a proposed solution and a specific problem.

In the area of curriculum development some of the models known were conceived by notable persons in the field: Ralph T. Tyler (1949), Hilda Taba (1962), Saylor, Alexander, and Lewis (1981). Some of such models are deductive while others are inductive. Deductive models for curriculum design normally proceed from the general (examining the needs of society, for example) to the specific (specifying instructional objectives, for example). Examples of these are the models of Tyler, Saylor, Alexander and Lewis. In contrast to those models are the inductive ones which normally start with the actual development of curriculum materials and lead to generalization. An example of this type is the Taba's model. Excepting the Taba's model, all the models earlier mentioned are linear for, they propose a certain order or sequence of progression through the various steps, and are prescriptive rather than descriptive for, they suggest what ought to be done and what is done by most curriculum designers. A non-linear curriculum model, unlike the linear, is one that permits planners to enter at various points of the model, skip components, reverse the order, and work on two or more components simultaneously.

Various curriculum design models converge at times and diverge at other times. For instance, Tyler and Taba outlined specific steps to be taken in curriculum development while Saylor, Alexander, and Lewis charted the components of the curriculum design process such as design, implementation, and evaluation, as opposed to actions taken by the curriculum workers in diagnosing needs, formulating objectives, and selecting experiences. According to Conant (2001), models are inevitably incomplete and are therefore not expected to show all specific details. In one sense the originator of a model is saying, often in graphic form, "These are the most important features" for, "to depict every detail of the curriculum design process would require an exceedingly complex drawing or several models" (Oliva, 2005 :136). It could therefore be inferred that the objective of building a model for curriculum development is to determine

what the most salient components in the process are and to limit the model to those components.

B. The Concept of Principles in Curriculum Design

Principles are used among curricularists as the basis of evaluating programmes (Tom, 1997). Such a need normally arises when teacher educators seek an alternative to an existing set of standards which often prescribe course syllabi, arts and sciences in addition to education, or general procedures for programmes. Such standards are really regarded as rules. As regards the present study, however, principles are seen as general statements that supply guidance but do not dictate precisely what must be done. Such principles as are derived in this study are aimed at determining what form of standard might provide some direction for teacher education in an African setting. The principles seek to stimulate and encourage critical and creative programme development for an Afrocentric teacher education with a view to exposing the deficiency and inadequacy of the dominant models. The role of such design principles in a programme is highlighted by Allan (1997: 94) who likens the role of design principles to that of metaphors and also distinguished between the two by exposing the limited nature of the metaphor's relevance to teacher curriculum making.

C. Between the Concepts of Conceptual and Structural Principles in Curriculum Design

It is of great value to distinguish at this juncture between the concept of principles and that of core principles as used in this study. The latter applies to conceptual principles while the former applies to structural principles. While principles or conceptual principles form the basis of concept formulation the core or structural principles constitute a further step or practical translation of such concepts into philosophy, curriculum, pedagogy and even method of assessment. Yet both "structural and conceptual principles are both important and neither set of principles ought to be given precedence during the design process" (Tom, 1997, p. 98). Accordingly, the core principles of the Afrocentric teacher education curriculum model, as derived in this study, pertain essentially to its philosophy, curriculum content, curriculum structure, pedagogy, and evaluation methods.

D. Sources of Afrocentric Educational Principles

For African educationists to formulate a comprehensive, realistic, and effective educational philosophy, they must keep cognizance of several factors and refer to a number of sources (Ash-Shaybaniyy, 1979). Such factors and sources must be in consonance with the African worldview which comprises doctrines, ethics, values, norms, and even idiosyncrasies and realities. They must also be capable of confirming the African teachings on the purpose of creation, nature of man, human life on earth, the creator and his creatures or the Supreme Being who is responsible for the being of all the above enumerated elements. Therefore, the African worldview is expected to rank first among the sources on which to ground the Afrocentric educational theory or philosophy. Only such sources as identified above are capable of offering principles that are more realistic, effective and comprehensive with regard to Africa than those offered by Western-oriented sources of principles.

It should be noted that the call for return to the African worldview and indigenous knowledge is not merely a call to a lost heritage that must be regained but rather a call to a decisive return to the authentic source of African knowledge and education. Besides, it is only through such a return that Africans can connect their present to their past by taking advantage of their traditional educational thought. Such a return also has the potentiality to facilitate a regain of educational and cultural identity and protect the intellects of their children from secularization and Westernization of their values through alien and anti-African theories and philosophies. Ash-Shaybaniyy (1979: 31-32) identifies relevant sources of educational principles and describes such sources as only secondary or minor. Drawing on his thesis, the present writer seeks to articulate sources of African educational principles in what follows.

Sources of African educational principles include findings of authentic scientific studies concerning the nature of man and his character formation, growth, development, needs, interest, capabilities, intelligence, and other areas of interests in psychology, sociology, biology, and education that are of great value to an African or African-oriented educationist in his formulation of philosophy. That explains why the African educationist is enjoined to assess such findings with the African indigenous standards, while

making use of them. Also, such sources include findings of educational and psychological research on human learning, intellectual capabilities and psychological feelings. Closely related to the studies identified here are research works on sociology, economics, and culture.

Similarly, the sources in question comprise personal experiences and experiments in the area of education as well as those of other successful nations and communities especially those sharing common culture and circumstances with Africa. The same applies to foundations of economic, political, and social philosophy being implemented in the African society as well as declarations and stipulations of regional and international organizations to which belong African nations, provided such stipulations or policies are in consonance with the African worldview. Also covered by the sources are good values and traditions that are capable of aiding the realization the goals of an ideal African society, without impeding its development in line with the spirit of the time or modernity.

It should be noted that the above enumerated sources are both interdependent and interrelated. It is of great value to allude at this juncture to Professor Taban lo Liyong, Head of the Centre for African Studies at the University of Venda, South Africa who, according to Bangura (2005:42-43), "has argued that each discipline must elaborate and extend its curriculum to embrace the African indigenous worldview, or social practices, or scientific and technological usages and developments."

E. Core Principles of The Afrocentric Teacher Education Curriculum Model

By core principles, in this context and as indicated earlier, is meant the fundamental principles or foundations on which the Afrocentric teacher education curriculum is based. Such principles constitute the basic ideas that fulfill the role of guidelines for the model. They are the pivot or pillars on which the model is founded and structured. In shortened form, the core principles, as guided by Ash-Shaybaniyy (1979) and Llyong (cited in Bangura, 2005) as articulated earlier, could be captured in what follows.

The African worldview must be the primary source of the principles while the principles should be derived from those sources either directly or through the aid of a secondary source in the African heritage. An African should seek,

derive or generate from an African source, knowledge about his society, doctrines of his creed, or principles of his religious ideology, provided well-grounded education will be used as a check and balance to such knowledge as acquired by him. Accordingly, a prospective African-oriented teacher should acquire liberal education from an African or African-oriented source. This study is not oblivious of the fact that liberal education occupies a central and sensitive place in the teacher's knowledge as "it has always aimed at the service of both pure science and at training for particular professions" (Nashabi, 1977, p. 28).

Liberal education is indeed "education in the service of truth" (Griswold, 1957) and its mastery or specialization does not seem restricted to any quarters in the contemporary world. Yet, it is the opinion of the present writer that acquiring such a body of knowledge from a source that is anti-Africa may pose a great threat to the ideology of the prospective African-oriented teacher. The end-result of an Afrocentric teacher education curriculum should be in agreement with the African worldview; a teacher who is not merely a disseminator of knowledge but also a role model in his character and other aspects of his life. He is therefore expected to ensure a good and righteous life through his teachings and deeds. Furthermore, the education of a prospective African-oriented teacher should be committed to the realization of clear and realistic aims and objectives.

The aims and objectives of the Afrocentric teacher education curriculum should not be stated as though they are meant for angels or superhuman beings who are grossly infallible. Whatever would be stated as an aim should be attainable in real life situation. Also, the Afrocentric teacher education curriculum should be balanced and integrated in philosophy and universal, holistic and all-encompassing in its curriculum content in order to be capable of replicating, at least, to an appreciable extent, the wise man, who was the central figure in the African tradition. The Afrocentric teacher education curriculum should also attach importance to the development of thinking skills and aptitudes for empirical methods and scientific research in the prospective teachers. Of great importance is the fact that the education of a prospective teacher for African settings must be dynamic and keep cognizance of diversity in orientation, race, language, faith, and others. It should be one that is open to innovation, adjustment, change and development in the light of societal, schools' or

individual needs occasioned my Modern challenges or articulated through systematic studies and investigations in the field of education and in consonance with the African worldview.

The Afrocentric teacher education curriculum should guarantee sense of artistic appreciation of the teacher. To effectively implement school curricula in African settings the teacher himself is expected to possess some knowledge and values that will put him or her in a good stead to appreciate Africa arts and culture. Also noteworthy is the fact that the education of a prospective African-oriented teacher should have provisions for the development of man in all the domains of learning be it cognitive, affective, or psychomotor. By this is meant the need for such model to have, in addition to its provision for the cognitive and the affective domains, provisions for acquisition of skills that the teacher may not only be sound in the cognitive and the affective domains but also in practical aptitudes and skill acquisition. Knowledge in the African-oriented teacher education curriculum should contain a translated version of indigenous knowledge into tangible products for Africa and its Diaspora such as African philosophy, African psychology, African economics, African allied health sciences and even African education.

CONCLUSION

This paper has examined the concern over the dominant nature of Western models of teacher education in African universities. The paper found that teacher education curriculum models in such universities are either a wholesale importation or partial duplication of some of the dominant models of teacher preparation especially the Teachers College, Columbia and University of Wisconsin, Madison models. The paper confirmed the conjecture that teacher education curricula in African universities are non-African in contents and learning experiences. The paper therefore attempted to address the long-felt need for an African indigenous teacher education curriculum model with potential to produce African-based teachers for schools in Africa and its Diaspora, formulating conceptual and design principles for university-based Afrocentric indigenous teacher education curriculum models on the continent. Through such a research undertaking, the paper invariably contributed to the promotion of the African identity through contribution to preparation of ideologically independent teachers who will ul-

timately implement school curricula in African settings. In specific terms, the paper formulated both conceptual and design principles for translation to learning experiences and contents for peculiarities-based teacher education curricula in African universities.

REFERENCES

- Ash-Shaybaniyy, M. A. (1979). Al-Mabaadi. Aruubah.
- Allan, P. (1997). *Designing a School Curriculum*. Allyn & Bacon.
- Anamuah-Mensah, M. & Wolfenden, F. (2010). "TES-SA OER: A Sustainable Approach to Teacher Education in Sub-Saharan Africa." *Teacher Education in Sub-Saharan Africa*.
- Asante, M. K. (1988). *The African American People: A Global History*. Routledge.
- Asante, M. K. (1990). *The History of Africa*. Routledge.
- Bangura, K. A. (2005). Ubuntu-gogy: An African Educational Paradigm that Transcends Pedagogy, Andragogy, Ergonagy and Hentagogy. *Journal of Third World Studies*, 22(20), pp. 13-53.
- Boateng, F. (1990). African Traditional Education: A tool for intergenerational communication. In M. K Asante & K. W. Asante, (Eds.), *African culture: Rhythms of unity*. Trenton, NJ: Africa World Press.
- Bogdan, R. & Biklen, S.K (1998). *Qualitative research for education: an introduction to theory and methods*. Allyn & Bacon.
- Boaduo, N., Milondzo, K., & Gumbi D. (2011). "Teacher Education and Training for Africa in the 21st Century: What Form should it take?" *Educational Research and Review*, 6(1), pp. 1-16.
- Conant, J. (1963). *The education of American teachers*. McGraw-Hill.
- Crossman, P. (2004). Perceptions of Africanisation or 'Endogenisation at African Universities: Issues and Recommendations. In Zeleza, P. T. & Olukushi, A. (Eds.). *African Universities in the Twenty-First Century* (pp. 321-340). Codesria.
- Emeagwali, G. & Shizha, E. (2016). *African Indigenous Knowledge and Sciences: Journeys into the Past and Present*. Rotterdam: Sense Publishers.
- Fajana, A. (1986). "Traditional Methods of Education in Africa: The Yoruba example". In J. Okpaku, A. Opubor, and B. Oloruntimehin (Eds.), *The Arts and Civilization of Black and African peoples*. Center for Black and African Arts and Civilization.
- Griswold, A. W. (1957). *In the University Tradition*. Oak.
- Higgs, P. (1994). Towards a Paradigm Shift in Fundamental Pedagogies. *South African Journal of Education*, 14(1) 13-21.
- Higgs, P. (1999). *Philosophy of Education in South Africa: A Revision*. Studies in Philosophy and Education, 17(1), 1-16.
- Higgs, P. (2003). African Philosophy and the Transformation of Educational Discourse in South Africa. *South African Journal of Education*, 30, 5-22.
- Higgs, P. & Van Niekert. (2002). Indigenous African Knowledge Systems and innovation in higher education in South Africa. *South African Journal of Higher Education*, 6(8) 35-47.
- Hoppers, C. A. (1999). *Indigenous Knowledge and Integration of Knowledge Systems: Towards a philosophy of Articulation*. New Africa Books.
- Hoppers, C. A. (2000). "African Voices in Education: Retrieving the past, engaging the present and shaping the future". In P.J. Higgs (Ed.) *African Voices in Education* pp. 45-57.
- Hoppers, C. A. (2001a) *Indigenous Knowledge and the Integration of Knowledge Systems: Toward a conceptual and methodological framework. A comparative study of the development, integration, and protection of knowledge systems in the Third World* (Pretoria, A discussion document prepared for the Human Sciences Research Council).
- Hoppers, C. A. (2001b). Indigenous Knowledge Systems and Academic Institutions in South Africa. *Perspectives in Education*, 19(3), 73-85.
- Hoppers, C. A. (2001c). Poverty, Power and Partnerships in Educational Development: A post-victimology perspective. *Compare*, 31, 21-38.
- Horsthemke, K. (2008). African Philosophy of Education: The Price of Unchallengeability. *Studies in Philosophy and Education*, 28(3), 209-222.
- Ki-zerbo, J. (1990). *Educate or Perish: Africa's Impass and Prospects*. UNESCO & UNICEF.
- Kliebard, H.M. (1992). *Forging the American Curriculum*. Routledge.
- Labaree, D. (1992). *Teacher Education*. New York: Heritage.
- Leifer, P. (1969). *The Falsification of African Consciousness*. University of Chicago, Press.
- Magubane, M. (1999). The African Renaissance in Historical Perspective. In M. Makgoba (Ed.), *African Renaissance: The New Struggle*. Mafube Publishing (PTY) Ltd.
- Mahlomaholo, G. (1998). Significance of African Cultural Identity. Individual African Identity. Individual African Identity and Performance in Mathematics some Standard Nine African pupils in Mangaung High Schools. [Unpublished Ph.D Thesis]. University of Western Cape South Africa.
- Makgoba, W. (2005). *The African University: Meaning, Penalties of Responsibilities: Towards African Scholarship*. Public Affairs and Corporate Communication. University of Kwazulu-Natal.
- Marvin, R. (1992). *History of Teacher Education*. University Press.
- Nashabi, L. (1977) *Liberal Education*. City Press.
- Nkoane, M. (2002). "Constructing Knowledge through Learner-centered Approach." Study: presented at University of Witwaterstand. Johannesburg

- South Africa.
- Nkoane, M. (2006). The Africanisation of the University of Africa. *Alternation*, 13(1), 49-69.
- McCormick, R. & James, M. (1990). *Curriculum evaluation in schools*. Routledge.
- Muenga, D. C. (2001). Mwalimu Julius Nyerere: a critical review of his contribution to adult education. *International Journal of Lifelong Education*, 20(6), 446-470.
- Murphy, T. (2007). Jack Mezirow and perspective transformation: Toward an understanding of Irish educational policy within a European framework. *Policy Futures in Education*, 5(4), 491-496.
- Ntuli, P. (1999). The Missing Link between Culture and Educative: Are we Still Chasing Gods that are not our Own? In M. W. (Ed.), *African Renaissance* (pp. 184-199). Mafube.
- Ocholla, O. & Onyancha, L. (2005). The Marginalized Knowledge: An Informetric Analysis of Indigenous Knowledge Publications (1990-2004). *South African Journal of Library and Information Science*, 71(3), 247-258.
- Odora-Hoppers, A. (2002). "Indigenous Knowledge Systems and the Transformation of Thinking and Practice of Academic Institution in South Africa." Study presented at HSRC Pretoria.
- Oladipo, O. (1992). *The Idea of African Philosophy: A critical study of the major orientations in contemporary African philosophy* Molecular Publishers.
- Oliva, P.F. (2005). *Developing the Curriculum*. Longman
- Ramose, M. B. (2003). I Doubt, Therefore African Philosophy Exists. *South African Journal of Philosophy*, 22, 110-121.
- Ramose, M. B. (2004). In Search of an African Philosophy of Education. *South African Journal of Higher Education*. 18(3), 138-160.
- Reynar, R. (1999). Indigenous people's knowledge and education: A tool for Development. In S, Kinchelve, (Ed.). *What is Indigenous Knowledge? Voices for the Academic* (pp. 91-104). Falmer.
- Rufai, S. (2010). *Core Principles of an Innovative Teacher Education Curriculum Model: Implications for Teacher Education Programmes in the Muslim World*. [Unpublished Ph.D Thesis]. IIUM.