

African Philosophies of Education and Their Relevance to School Leadership in Africa: *A Guide for Educational Systems and School Leaders*

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Abstract

Over the past few decades, significant research efforts have been devoted to establishing a relationship between African Philosophies of Education (APE) and School Leadership (SL). Such efforts have revealed how important African Union Philosophies of Education (AUPE) have been, or could be, in shaping School Leadership (SL) policies and practices. To achieve the above, this paper reviews contemporary literature on African Indigenous Education (AIE) and school leadership (SL) research. A descriptive and analytical interpretive approach is used to understand the methodological approaches used by existing research to redress an underdeveloped engagement with theory and practical claims from other studies. In so doing, we identify the salient values of these African philosophies of Education, bringing out their qualities as well as their limitations, and discussing ways in which they could be incorporated into the contemporary field of School Leadership (SL). This study proposes an epistemic theoretical framework to guide the delivery of African Philosophies of Education (APE) in School Leadership (SL) practice. Such a framework would be developed as part of the de-colonisation epistemic movement within the global south, noting that this movement has yet to be significantly felt in the field of educational leadership.

Keywords

African Indigenous Education, African Philosophies of Education, Relevance, School Leadership, de-Colonial Epistemic Theoretical Framework

1. Introduction

The education systems in many African countries are the result of policies, programmes, people and politics that failed to honour the knowledge, values, skills and competence of indigenous Africans (Ebot Ashu, 2016, 2020b, 2021a, 2021b; Horsthemke, 2017). Thus, African educational systems are in dire need of radical reforms to decolonise them and make them relevant to the socio-cultural values of the local populations (Lavngwa, 2019). This paper seeks to understand if there is a body of thought that can be termed an “African Philosophy of Education” (APE) and its relevance to School Leadership (SL) in Africa. The paper interrogates two research questions: 1) what is the relationship between African Philosophies of Education and School Leadership; 2) how do African Philosophies of Education “fit” in today’s school leadership?

In this introduction, the study is firstly placed in context, providing a brief justification for the research. The research questions are then presented to develop an understanding of APE and their relevance in SL. The chapter then reviews relevant contemporary literature which has contributed to our knowledge and understanding of APE and SL in Africa. This is achieved by means of a systematic literature search in the library and on the Internet, including policy reports, and academic papers on each of the four areas relevant to the research questions. The main underlying influences and perceptions held by the literature on APE and SL are analysed qualitatively in order to inform how APE could improve the SL challenges of African local communities.

2. Conceptual Clarifications

2.1. African Indigenous Education

The word indigenous refers to specific groups of people defined by ancestral territories, collective cultural configuration, and historical locations (Njoki et al., 2015; Ebot Ashu, 2016, 2020b, 2021a, 2021b). As Njoki et al. go on to point out, “indigenous denotes that the knowledge is typical and belongs to peoples from specific places with common culture and societies” (p. 134) and such knowledge, beliefs, practices, customs, etc., are passed down from the past to the present, especially by word of mouth or by practice (Ebot Ashu, 2016, 2020a, 2020b, 2021a, 2021b). Since African epistemological and moral assumptions are rooted on certain metaphysical notions, indigenous education must arise from socio-cultural phenomena and must also recognize the human person as an authentic being (Lavngwa, 2019). In this context, MacOjong (2008) and Mushi (2009) define African Indigenous Education (AIE) as a process by which inherited knowledge, skills, cultural traditions, norms, values and attitudes of the tribe, were passed from elders to children, by means of oral instructions and practical activities. In this regard, indigenous education is a form of education that specifically focuses on and encourages teaching indigenous leadership knowledge, beliefs, practices, customs, models, methods and content within both formal and non-formal educational systems (Horsthemke, 2017; Owuor, 2007; Wilkinson & Purdie, 2008;

Ebot Ashu, 2016, 2020b, 2021a, 2021b; Waghid, 2016a; Khalifa et al., 2018).

2.2. Characteristics of African Indigenous Education

MacOjong (2008), Njoki et al. (2015) and Ebot Ashu (2016) identified seven cardinal goals of African Indigenous Education (AIE). These goals are developed in Ebot Ashu (2020b, 2021a, 2021b): to inculcate respect for elders and those in positions of authority; to develop intellectual, physical and social skills; to understand, appreciate and promote the cultural heritage of the community at large; to develop character and moral training; to develop a sense of belonging and encourage active participation in family and community affairs; to acquire specific vocational training (e.g. training a child to know how to farm, hunt, carve, weave); to develop a healthy attitude towards honest labour.

Such an indigenous education does not derive its origins from the individual but from the collective epistemological understanding and rationalization of the community; it is about what local people know and do and what local communities have known and done for generations and their ability to use community knowledge produced from local history, from important literacy skills critical to survival in an African context (Semali, 1999; Lavngwa, 2019). This type of education can also be said to have nine key characteristics (MacOjong, 2008; Njoki et al., 2015; Ebot Ashu, 2016); developed in Ebot Ashu (2020b, 2021a, 2021b) and approved by African Union (2016a, 2016b, 2018):

It is a lifelong process whereby a person progressed through predetermined stages of life of graduation from cradle to grave. According to Moumouni (1968: p. 30), these practices begin from the “womb to the tomb” and are interwoven in theory and practice. They epitomize the African’s existence, actions, practices, and beliefs (Lavngwa, 2019).

It is community oriented and geared to solving the problems of the community. The instructional activities were therefore directed towards the social life of the community, so as to prepare the learners to fit into their community. This encourages every person in the community, whether young or old, to put their competence and skills into the community.

It is not dependent on literacy in that the learning experiences are delivered orally and the knowledge is stored in the heads of elders. MacOjong (2008) says that, instructors are carefully selected from the family or clan to impart knowledge, skills and attitudes to the young, informally at the didactic and practical levels.

It places emphasis on practical learning whereby the young adult learned by watching, participating and executing what they learnt. Skills like carving, masonry, clay working, cloth making, canoe making, cooking, and home management are insisted upon among the children in the community. These are skills open to all, since, traditionally; they were the basic skills, knowledge and attitudes that enabled children could acquire these traditional skills by participating in socio-cultural activities (Lavngwa, 2019; Ebot Ashu & Lavngwa, 2022).

The question of “learning by doing” is very important. The best way to learn

sewing is to sew; the best way to learn farming is to farm; the best way to learn cooking is to cook and the best way to learn how to teach is to teach. These pragmatic pedagogic methods according to what ancient Greek learned from traditional African education include observation, memorisation, oral imitation, and storytelling (Plato, 1988; Plato, 1968; Nyamnjoh, 2004). By this pragmatic approach of “learning by doing”, children can develop life-long skills (Dewey, 1991; Lavngwa, 2019).

It is functional in the sense that the knowledge skills and values that are imparted are relevant to the socio-economic, political and cultural activities of an individual and the local community. Learners learn skills that are useful for immediate and long-term activities like guards, leaders or teachers, and received training around the chief’s residence. Homes are used to prepare brides for marriage (Lavngwa, 2019). Enculturation, socialization and education take place in the family (Nsamenang, 2016).

There were basically no formal exams at the end of a specific level of training, but a learner was considered a graduate when he/she was able to practise what he or she had learnt throughout the period of training. A ceremony was held to mark the completion of training and thus the assumption of more community responsibilities. This was common, especially during what the Africans refer to as “coming of age” ceremonies and “rites of passage”. While western education stresses competitive individualism and eliminates students through the failure of tests, indigenous education emphasises cooperative communalism evaluated by life experiences (Lavngwa, 2019; Ebot Ashu & Lavngwa, 2022).

The Holistic Nature of African indigenous education simply means that everyone is bound to learn about all the activities of society, like farming, craftsmanship, hunting and fishing, without specialisation. This holistic approach to indigenous education ensures that children grow as jacks of all trades and masters of all. It sets out to transmit moral, spiritual, intellectual, social, and physical lessons which fit different developmental stages that culture recognizes (Tala, 2012; Lavngwa, 2019). Yet at the basis of this holistic African education are found moral values that are invaluable to membership in the community (Lavngwa & Ngalim, 2015; Ebot Ashu & Lavngwa, 2022).

It is a way to protect, preserve and develop the traditional indigenous skills and cultures of Africa. The acknowledgement of traditional owners’ language protection, and the preservation and celebration of their heritage is important to enable the people to gain employment, develop professional skills and participate in the nations and international development. However, we must note that such a cultural revival or preservation of indigenous values does not mean an uncritical swallowing of all pre-colonial practices (Levy-Bruhl, 1995; Lavngwa, 2019; Ebot Ashu & Lavngwa, 2022).

2.3. African Philosophies of Education (APE)

The indigenous education above did not develop in a vacuum; it had its own

philosophical bases on which it was built. The problem of what constitutes valid indigenous knowledge for philosophy of education brings us to the debate on the consensus of what aspects of culture can be considered. This evokes Marcien Towa's problematic of whether African philosophy is a myth or reality (Towa, 1998). The question of what counts as philosophy is itself a philosophical problem. The hallmark of philosophy is to take a position and justify it rationally. There is hardly any consensus (Lavngwa, 2019; Ebot Ashu & Lavngwa, 2022). These African Philosophies of Education (APE) are reviewed in turn below.

Preparedness/preparationism: This is a preparatory philosophy. Children were prepared to assume adult cultural, social, economic and political roles and functions in the family, the tribe or the clan. Children are prepared to play the role of husband and wife, bread provider and councillor in the village. Children learn farming to become farmers; hunting to become hunters; fishing to become fishermen and fisher women (Ebot Ashu, 2020b, 2021a, 2021b).

Utilitarianism/Functionalism: The utilitarian or functionalist philosophy of indigenous education required the child to work while learning or learn while working. Children learnt moral and spiritual ways of living, social and economic activities, as well as communal participation in order to be useful in the social, economic and political life of the society in which they are growing. A child, who learned how to cook, cooked; a child who learnt how to farm farmed; a child who learnt how to build built or participated in effective building (Ebot Ashu, 2020b, 2021a, 2021b; Ebot Ashu & Lavngwa, 2022).

Communalism (Etek): In African traditional society, learners learned/acquired a common spirit to work and live a healthy life and that the means of production were owned communally. The education was also an integral part of culture and history. For example, children's upbringing was the task of the whole community. This African communalism is manifested in Julius Nyerere's Ujama'a socialism that set out to create an egalitarian society in which everyone worked towards nation building through the elimination of poverty (Lavngwa, 2019).

Holisticism/multiple learning: In this philosophical base, learners were required to acquire multiple skills. They were either not allowed to specialise in specific occupations, or very little room for specialisation existed. When a learner learnt about a certain skill, say farming, she/he was obliged to learn all other skills related to farming such as, how to prepare farms, hoeing, food preservation, how to fight diseases attacking crops and so on.

Perennialism was a philosophical approach that required children to learn in order to perpetuate culture. It was founded on the belief that cultural knowledge should not be left to decay and disappear. This philosophical base ensures that the traditional communities in Africa use education as a tool for preserving the status quo of the tribe.

Ethnophilosophy was first used by Kwame Nkrumah and was coined by many other Africa philosophers like Leopold Sedar Senghor's philosophy of *négritude*, who viewed it as a combination of ethnography and philosophy. Ethnophilosophy is based on the works of ethnographers, sociologists and anthropologists

who interpret collective world views of African peoples, their myths and folklores as a constitutive part of African philosophy (Hountondji, 1996; Karp & Masolo, 1998). Ethnophilosophy is associated with the cultural artefacts, narratives, folklore and music of Africa's people accessible to all peoples and cultures in the world (Ebot Ashu, 2020b, 2021a, 2021b; Hountondji, 1996; Karp & Masolo, 1998; Horsthemke, 2017; Lavngwa, 2019; Ebot Ashu & Lavngwa, 2022).

Ubuntu (Ochemabissi Ka Ore Ezuume), is a concept in which one's sense of self is shaped by one's relationships with others. It is often translated as "I am because we are", or "humanity towards others", but is often used in a more philosophical sense to mean "the belief in a universal bond of sharing that connects all humanity", as documented by McLean et al. (2016) and Ebot Ashu (2020b, 2021a, 2021b). Thus, the African concept of "ubuntu" reflects a kind of partnership which focuses on the humanity of every person as characterized by generosity, love, hospitality, and politeness despite their socio-cultural differences (Lavngwa, 2019). "We would not know how to think, or walk, or speak, or behave as human beings unless we learned it from other human beings. We need other human beings in order to be human" (Tutu, 2004: p. 25).

Community (Etek) Philosophy in ancient Africa steadfastly focuses on process, not outcomes. Community Philosophy process is caring, collaborative, critical and creative. Together, people work out what really matters, what's possible, and what they can do; it is a rich, deeply rewarding experience (Waghid, 2016a; Horsthemke, 2017). Graeme (2010) and Evans (2012), agreed that Community Philosophy empowers people in any context to be active citizens and to generate ideas at a grassroots level (Ebot Ashu, 2020b, 2021a, 2021b). This is about thinking together in a non-confrontational and truly democratic way.

Reasonableness (Atah Ntii-Aloh) is the quality of being plausible or acceptable to a reasonable person. The concept of reasonableness is well documented by Boettcher (2014) and Waghid (2016b) in the context of John Rawls's political liberalism, and especially its main ideas of public reason and liberal legitimacy (Ebot Ashu, 2020b, 2021a, 2021b). Waghid (2016a) and Horsthemke (2017) summarised that the reasonableness of African knowledge(s) is guided by an appreciation of African cultures. As a rule, all cultural relationships are recognized from the unity of common and individual values of people (Lavngwa, 2016). These general managing principles symbolize the common will of society or the General Will (Rousseau, 1988).

Moral Maturity (Ayaamba) is a requirement in the person who is to apply a body of knowledge or a skill to the solution of a problem, or to the understanding of a situation, if the knowledge is not to remain abstract and the skill potentially unrealised. Moral maturity consists of seven elements: moral agency, harnessing cognitive ability, harnessing emotional resources, using social skill, using principles, respecting others, and developing a sense of meaning (Ebot Ashu, 2020b, 2021a, 2021b). For Waghid (2016a), moral maturity in this regard is that one understands that one's behaviour now is going to serve as role model for the upcoming generation.

Maat or Ma'at (Moninkim) refers to the ancient Egyptian concepts of truth, balance, order, harmony, peace love, unity, law, morality, and justice. Our ancestors believed that Maat could be represented by a goddess who personified these concepts, and who regulated the stars, seasons, and the actions of mortals and the deities who had brought order from chaos at the moment of creation. The most well-known image of Maat is with a feather on her head (Ebot Ashu, 2020b, 2021a, 2021b). Her ideological opposite was Isfet (Egyptian *jzft*), meaning injustice, chaos, violence or to do evil (Graness, 2016; Horsthemke, 2017).

The Teachings of the Vizier Ptahhotep (Atah Obasinjom) is regarded as the oldest completely preserved doctrine of wisdom. As explained by Graness (2016), the core of the teachings is concerned with morality, social propriety (duties toward superiors, duties towards equals, and duties towards inferiors), and respect for Maat as the unity of cosmos and society, order and justice. The central concern of the teachings is how to lead a truly ethical life. Here, a wise teacher, head teacher, principal, father or king as David speaks to his son Solomon, presenting his experiences in a didactic and reflective way (Ebot Ashu, 2020b, 2021a, 2021b; Ebot Ashu & Lavngwa, 2022).

The Tale of the Eloquent Peasant (Ntt-Aloh Nkpak) according to the analysis of Graness (2016), categorise the tale of the eloquent peasant as a classic piece of political philosophy. The text sees three roles of political authority in the speeches of the peasant: the role of the leader, the role of the protector, and the role of the creator of good as described by Graness. These role models are based on the concept, values and norms of Ma'at as the fundamental idea of the order of the world that must be applicable to school leadership (Ebot Ashu, 2020b, 2021a, 2021b).

The Dialogue of a Man with his Soul is, on the one hand, a form of criticism of the traditional cult of the dead; on the other hand, it is a very life-affirming text which expresses an appreciation of this mortal world despite all its social problems. Graness (2016) writes that ancient Egyptians believed the soul was made of different parts, namely Ka, Akh and Ba (Ebot Ashu, 2020b, 2021a, 2021b; Ebot Ashu & Lavngwa, 2022).

Imhotep (Atah Ntuifar) (27th century BCE), or “he who cometh in peace”, was born in Ankhtowe, a suburb of Memphis, Egypt. Imhotep was an intellectual, scientist, theologian, moralist, architect, high priest and physician, inventor of the pyramid, author of ancient wisdom, astronomer and writer, and his many talents and vast acquired knowledge had such an effect on the Egyptian people that he became one of only a handful of individuals of non-royal birth to be deified, or promoted to the status of a demi-god (Ebot Ashu, 2020b, 2021a, 2021b). Asante (2000) draws from a number of primary sources to reveal that Imhotep, Ahmenhotep, Akhenaton, and many other African intellectuals were great philosophers long before the arrival of the Greeks (Ebot Ashu & Lavngwa, 2022).

The Kemetic Philosophy, or authentic Kemetism, from the native name of Ancient Egypt, refers to submission to the authority of the laws of the creation and

to the order of the universe (Daugherty, 2014). A Kemetic is a follower of Maat and one who organises his existence in accordance with these laws to preserve life (Asante, 2000; Graness, 2016). In ancient Kemet, there were also seven cardinal principles/virtues of the Goddess Maat to achieve human perfectibility. These principles are Truth, Justice, Balance, Order, Compassion, Harmony and Reciprocity (Asante, 2000; Graness, 2016).

As Above So Below (Ossow Yah Enssi) explains that, throughout authentic Africa, human societies (below) have been organised according to the (above) world universal order. The phrase derives from a passage in the *Emerald Tablet*, explains that which is below corresponds to that which is Above, and that which is Above corresponds to that which is Below, to accomplish the miracle of the One Thing (Ebot Ashu, 2020b, 2021a, 2021b). As humans we must learn to find that philosopher's stone that is within each one of us (Ebot Ashu & Lavngwa, 2022). The Message intended as a version of the New Testament translation of the Lord's Prayer from Matthew 6:10. (The prayer's phrase is traditionally rendered "on earth, as it is in heaven").

3. African Philosophy of Education and Its Relevance to School Leadership

This section explores the relevance of an African Philosophy of Education (APE) for a School Leadership (SL) that enhances peace, harmony and democracy in the African continent (Ekanem & Ekefre, 2014; Alshurman, 2015; Ebot Ashu, 2016, 2020b, 2021a, 2021b; Khalifa et al., 2018; Ngūgī wa Thiong'o, 1993, 2014). It is important for educational practitioners to understand how APE might be able to change undesirable situations and conditions of school leadership (SL) (Ebot Ashu, 2014). APE enhances mutual understanding amongst the African people irrespective of tribe, class, sex or religion. It promotes the dignity of the African people and allows SL students, teachers, institutions and educational systems to search for meanings that relate to their chosen field (Ekanem & Ekefre, 2014; Alshurman, 2015; Ebot Ashu, 2016, 2020b, 2021a, 2021b; Khalifa et al., 2018).

The application of APE to SL studies offers a discourse to address the continent's many problems (Graness, 2016; Ebot Ashu, 2016, 2020b, 2021a, 2021b; Abdi, 2011). These include selfishness, tribalism, bribery and corruption, famine, hunger, poverty, abuse, violence and exclusion of the other. It encourages every African country to develop and implement Ubuntu, Maat or UJAMA'A philosophies that encourage their citizens to live in peace, love, unity and harmony as one indivisible, indissoluble, democratic and sovereign nation founded on the principle of freedom, equality and justice, while promoting inter-African solidarity and world peace through dialogue and mutual understanding (Ekanem & Ekefre, 2014; Graness, 2016; Ebot Ashu, 2016, 2020b, 2021a, 2021b, Alshurman, 2015). It follows from this that these values need to shape every aspect and dimension of leadership theory, policy and practice, as has been explained by Eka-

nem and Ekefre (2014), Ebot Ashu (2016, 2020b, 2021a, 2021b) and Khalifa et al. (2018). Ebot Ashu (2016, 2020b, 2021a, 2021b) and Ekanem and Ekefre (2014), in particular, have strongly argued that philosophy constitutes a potent mode of inquiry and epistemic activity that enriches the capacity for reflection and rational thinking and which is vital for democratic development.

4. How African Union Philosophies of Education “Fit” into Today’s School Leadership

This paper has highlighted key issues regarding how African Philosophies of Education (APE) might help to address contemporary challenges of School Leadership (SL). APE can be such a powerful tool for the continent’s post-colonial educational systems as they work to become producers of knowledge that has a public and international relevance (Ngūgī wa Thiong’o, 1993, 2014). Yusef Waghid, a distinguished professor of the Philosophy of Education at Stellenbosch University, writes that adopting an APE can be a powerful tool to help the continent’s school system at the primary, secondary and tertiary levels by creating real social change and justice (Ngūgī wa Thiong’o, 1993, 2014).

The continent’s citizens have to be initiated into ways of being and living that emphasise human cooperation, openness to debate and discussion, and responsibility towards one another (Ekanem & Ekefre, 2014; Alshurman, 2015; Waghid, 2016a; Ebot Ashu, 2016, 2020b, 2021a, 2021b; Ngūgī wa Thiong’o, 1993, 2014). Such an openness to debate is an affront against the racist ideas which hold that the “primitive mind” is pre-logical and only regulated by the forces of myth and superstition (Levy-Bruhl, 1995; Lavngwa, 2019). Yet, the so-called “primitive mind” of Bantu people is sophisticated because it has a comprehensive philosophy of life which provides codes of conduct and social organization. This knowledge of reality may differ from the West, but it does not necessarily imply that it is less rational (Lavngwa, 2019). Such negative insinuations from the West rather than discouraging the Africans have rather stimulated the revitalization of indigenous values through postcolonial humanist philosophies as Ujama’a socialism, negritude, consciences, and Pan-Africanism (Okolo, 1993; Lavngwa, 2019).

Such approaches to African philosophy serve as normative-moral instruments for our liberation from the colonial “cave”. But we must be cautious that if African philosophies are to fit in today’s school leadership, we must not uncritically assimilate all cultural practices and philosophies as if they were flawless (Lavngwa, 2019). It is worth noting here that the points raised by Ptahhotep, Maat, Ubuntu, Imhotep, Ujama’a philosophies support school leadership capacity building of indigenous school leaders in remote project education settings to practice, as transactional, transformational and distributional leadership. These philosophies explain above that successful school leaders are underpinned by the core values and beliefs of the members of the school community, and this feeds directly into the development of APE in SL school vision, which shapes the teaching and learn-

ing, student and social capital outcomes of schooling (Ebot Ashu, 2016, 2020b, 2021a, 2021b; Ebot Ashu & Lavngwa, 2022).

4.1. Framework on the Relevance of African Philosophies of Education to School Leadership

The framework below provides opportunities for aspiring indigenous educational leaders in learning institutions and educational systems to enhance their expertise in aspects of leadership, governance, management and administration of schools in Africa through enriched practical, research-based and theoretical perspectives relevant to contexts in which indigenous educational leadership takes place as shown in **Table 1**.

4.2. Framework on How African Philosophy of Education “Fits” in Today’s School Leadership World

The notion of an African Philosophy of Education (APE) in School leadership (SL) emerged with the advent of the de-colonisation of education and the call for an educational philosophy that would reflect this renewal, in other words, through a focus on Africa and its cultures, identities and values, and the new imperatives for education in a postcolonial era (Abdi, 2011). This paper concludes by proposing a framework to inform future research into the integration of APE with SL. Adopting this framework can be a powerful tool to help the continent’s schools and educational systems create real social change and justice as shown in **Table 2**.

Table 1. African philosophies of education and their relevance to school leadership.

African Union Philosophy or Education	Institution	Educational System
<i>Preparedness/Preparationism</i>	Assume adults’ roles and functions in family, clan, village, community, school, university, educational system.	Develop citizens to be politically, culturally, socially and economically beneficial to the society in which they are growing up.
<i>Utilitarianism/Functionalism</i>	Development of different fields of employment, e.g. agriculture, gastronomy, building, fishing, arts and culture, manufacturing, education, catering etc.	Develop citizens’ moral and spiritual ways of living; develop and encourage citizens who are politically, socially and economically active as well as taking part in communal activities within the society in which they are growing up.
<i>Communalism (Etek)</i>	Learner’s upbringing is communally oriented; citizens inherit knowledge, wisdom from parents, community and through participation in civic and group activities.	Citizens belong to the society; everyone sees his wellbeing as tied to the welfare of the society, clan, tribe or community.
<i>Holisticism/multiple learning</i>	Citizens learn about the full range of skills relevant to a particular field. For example, in the case of farming, they learn about hoeing, food preservation, and how to fight disease attacking the crops.	Holistic learning is a movement in education that seeks to engage all aspects of the learner, including mind, body, and spirit. Citizens learn multiple skills and master them all.

Continued

Perennialism	Use education as a tool for preserving the status quo of the tribe, clan or community. View citizens as beneficial who can contribute to the learning process of the tribe, clan, community institution.	Transfer heritage from one generation to another; citizens learn to preserve culture to ensure continuity; if culture disappears the whole society spiritually disappears.
Ethnophilosophy	Associate and interpret collective world view of the African people cultural artifacts, narratives, folklore, literature, music of the African people.	Examine the system of thoughts of existing African people pre- and post-colonisation; determine and encourage what can be ideal forms of authentic Africa philosophy and praxis in the emerging postcolonial situation.
Ubuntu (Ochemabissi Ka Ore Ezuume)	We need other human beings in order to be human. Help others if you can so the world will help you more.	Embodies all those virtues that maintain harmony, and the spirit of sharing among other members of the society.
Community (Etek)	Thinking together in a non-confrontational and truly democratic way.	Empower people in any given context to be active citizens and to generate ideas from the grassroots.
Reasonableness (Atah Ntii-Aloh)	The quality of being plausible or acceptable to a reasonable person in the community or society.	Public reason, liberal legitimacy, political liberalism must be encouraged.
Moral Maturity (Ayaamba)	Apply a body of knowledge or skill to the solution of a problem.	Moral agency, harnessing cognitive ability, harnessing emotional resources, using sound skills, using principles, respecting others, developing a sense of meaning for others.
Maat or Ma'at, (Moninkim)	Truth, balance, order, harmony, peace, love, unity, law, morality and justice represented by the Goddess who personified these concepts and regulated the stars, seasons and creation.	Apply the principles of truth, order, and justice, harmony, balance, righteousness, and revival of the spirit of human victory in every aspect of life. Pursuit of the goal of organising society into a peaceful paradise.
The Teachings of the Vizier Ptahhotep (Atah Obasinjom)	Morality, social propriety, duties towards superiors, duties towards equals and duties towards inferiors.	Improving ethical values; unity of the cosmos and social order and justice.
The Tale of the Eloquent Peasant (Ntii-aloh Nkpak)	Intervene against injustice, respect values and norms of society.	Develop leaders, protectors who are creator of good.
The Dialogue of a Man with his Soul	Ba is the part of the soul with great mobility; Ba leaves the body after death and helps with the transition to the afterlife.	Cling to life despite the challenges since what comes after death is rather uncertain.
Imhotep (Atah Ntuifar)	Connect with peace, love and harmony.	Development of intellectuals, scientists, theologians, architects, physicians and inventors to promote peace.
Kemetic	Human perfectibility, truth, justice, balance, order, compassion, harmony and reciprocity.	To preserve life and respect through Kemetic principles (human perfectibility, truth, justice, balance, order, compassion, harmony and reciprocity).
As Above so Below (Ossow yah Enssi)	Human societies below have been organised according to the world universal order above.	Accomplish the miracle of one thing rendered on earth as in heaven.

An Epistemic Theoretical Framework to Guide the delivery of African Philosophy of Education (APE) in School Leadership (SL) practice.

Table 2. African union philosophy of education as it “fits” in today’s school leadership.

African Union Philosophy of Education	School Leadership
<i>Preparedness/ Preparationism</i>	Implies that schooling and education prepares citizens for their distinctive roles and for the learners to enter the world of work, and become productive citizens in different professions.
<i>Utilitarianism/ Functionalism</i>	Functionalists view education as one of the more important social institutions in a society. Indeed, it seems that schools have taken on this responsibility to develop citizens’ moral and spiritual ways of living. Educating citizens brings some clarity about social justice and encourages citizens to influence the educational system, especially encouraging citizens to be politically, socially and economically active, as well as taking part in communal activities in the society in which they are growing.
<i>Communalism (Etek)</i>	School leaders must be trained to acquire understanding that African societies today must embrace democratic education and more openness to cultural diversity issues and peace education. An environment without democracy makes it difficult to produce credible future leaders. Schools and educational systems must include activities like sports, theatrical acting and music as strategies for community leadership.
<i>Holisticism/ multiple learning</i>	Educational systems should open international schools like in the days of Timbuktu and ancient Egypt and provide a holistic education for lifelong learners with a strong sense of community and global spiritual leaders. Citizens should experience dignity, confidence to learn, development of self-esteem for peace as a necessary ingredient of a holistic education in the African context.
<i>Perennialism</i>	Perennialism is sometimes referred to as “culturally conservative” and must be incorporated in SL because it is against tribalism, bribery and corruption and does not challenge gender stereotypes, incorporate multiculturalism, or expose and advocate technology; a lifelong learning quest for the truth; appreciation of the great works of art, culture, music, literature written by history’s finest thinkers that transcends time and never becomes outdate; the old adage “the more things change, the more they stay the same” summarises the perennialists’ perspective on education.
<i>Ethnophilosophy</i>	The features of ethnophilosophy could be used to resolve practical school or educational system problems. Education for Africans means absorbing a new language and new thought forms of school leadership that describe the worldview or thought system of the African continent. Ethnophilosophy is embodied in communal African customs, poems, music, arts and culture and literature etc. African educational system leaders need to align with an elusive “world-class” standard.
<i>Ubuntu (Ochemabissi Ka Ore Ezuume),</i>	A potential new global leadership philosophy that all stakeholders have to fit into an organisation and be involved in the sharing of resources. Ubuntu promotes the common good of society and includes humanness as an essential element of human growth. In African culture, the community always comes first. The individual is born out of and into the community, therefore will always be part of the community. Interdependence, communalism, sensitivity towards others and caring for others are all aspects of Ubuntu as a philosophy of education.
<i>Community (Etek)</i>	Knowledgeable school leaders will be able to transform their own schools into authentic learning communities that ready today’s youth by using clear criteria that are aligned to pedagogical and philosophical purposes. They recognise that given the increasingly transparent organisational boundaries in a decolonised and postmodernist world there is a need to develop a vibrant and culturally affirming learning community and leadership network.
<i>Reasonableness (Atah Ntij-Aloh)</i>	A good school administrator is an educational leader who provides reasonable means to make know their culture and values to the rest of the world; promotes the learning and wellbeing of all students; exhibits understanding of educational leadership, school effectiveness and school development, and coaches evolving culture and values that affect today’s education system. Such leaders make reasonable budget requests and always prepare a solid rationale for his/her manager, etc.

Continued

<i>Moral Maturity (Ayaamba)</i>	One important aspect of moral education is to help citizens to be truthful, virtuous, honest, responsible and compassionate. Another is to help students to be informed and reflective about important and controversial moral issues. Both purposes are embedded in APE and SL.
<i>Maat or Ma'at (Moninkim)</i>	School educators must be trained to acquire understanding about the African continent's representation of creation and truth. Maat was deity of truth, justice, harmony, equilibrium, cosmic law, and righteousness, incorporating a holistic blend of theory and practice. Maat represents order (of the social world and/or the cosmos), and ethical and moral righteousness or justice for the Egyptian or say African people and not to Westerners alone. The kind of leadership and teaching needed today requires school leaders and teachers to have a high-level of moral and cultural orientation.
<i>The Teachings of the Vizier Ptahhotep (Atah Obasinjom)</i>	The virtues within Ptahhotep's philosophy are not only necessary for a successful organisation or system but also for general good behaviour in God's order: equity, altruism, modesty, justice, generosity, self-control, truthfulness, and moderation are regarded as the ideal of human action; whereas greed, fornication, injustice, bribery and corruption, cursing and defamation are condemned. Warlike virtues, such as courage or bravery, which we often see in sources from Greek antiquity, are completely absent in the African continent.
<i>The Tale of the Eloquent Peasant (Ntii-aloh Nkpak)</i>	The leaders are not simply jockeying for power and position; they also have to focus on the duty of those in authority to dispense justice equally under the law. A good magistrate is one who does not discriminate because of a plaintiff's class but who recognises the divine benefits of living in balance and maintains justice for all the people.
<i>The Dialogue of a Man with his Soul</i>	The didactic tale "Dialogue of a Man with His Ba (or Soul)", also referred to as "A Debate Between a Man Tired of Life and His Ba" (or Soul). The objective of this tale is to sketch the dualism, the levels of reality, the tripartite soul, the learning through education which will determine a man's future in life. At other times the enlightened soul has been the leader of the community, clearing the way for other leaders' senses to enjoy the world around him and give pleasure to his soul. Such a leader will be deeply happy with his life on earth and after death.
<i>Imhotep (Atah Ntuifar)</i>	The image of Imhotep has fostered a world revolution in black education, focusing on the contemporary independent black school movement that has stressed reading and learning as a way to become a fully realised leader. The medieval period produced the philosophical schools of Timbuktu and Egypt and Africans observed the development of great leaders. Imhotep, Socrates and many other Greek philosophers sum up the benefits of such education. Imhotep encourages Africans and the world to learn to embrace what matters, to learn to convene in dialogue about what matters, and to learn to express in writing to our peers what we think is important about what matters.
<i>Kemetic</i>	When it came to the acquisition of knowledge, Kemet (the ancient Name of Egypt) was the centre of most, if not all, ancient learning. At the centre of this learning was the Mystery School, a secret learning centre (until c. 570 B.C.) where one went to become a whole person, and thus help mould civilization and its philosophy. The Mystery System was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds (Acts, 7:22-23). ²² Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action. ²³ "When Moses was forty years old, he decided to visit his own people, the Israelites."
<i>As Above so Below (Ossow yah Enssi)</i>	"As in the macrocosm, so in the microcosm; "as above, so below" tells us Isis, the goddesses of learning and culture is in the public mind, associated with Theosophical leadership in the East" as a new "World Teacher," or as the Christ returned, are disclaimed by the Star in the East as a new "World Teacher". The first thing we learned from "as above, so below" is that the leaders in high-performing education systems control over, so school leaders, teachers and students in low achieving educational system may be more likely to give up trying harder to become like them.

The frameworks above clarify the relevance of African Philosophy of Education in School Leadership knowledge production and sharing in the era of

de-colonisation (Abdi, 2011). They have identified different strands of African Philosophies of Education as they “fit” in today’s School Leadership world, providing a framework that can contribute to the development and reflection of academic scholars and practitioners in other parts of the world.

5. Conclusion

This paper sought to answer why there is an absence of African Philosophies of Education (APE) influences in School Leadership (SL) in most African countries. A number of APE strands were considered. Each philosophy will be critically evaluated to understand the Epistemic Theoretical Framework to Guide the delivery of African Philosophy of Education (APE) in School Leadership (SL) practice.

This paper emphasises that African Philosophies of Education (APE) in School Leadership (SL) Policy and Practice (APESL) will increasingly become a truly global phenomenon supporting decolonising of School leadership. African philosophers of education must do their utmost to make their discipline “fit” today’s school leadership world. Research, if it is to influence practice, must be incorporated into teaching, especially for pre- and in-service teachers. Given that school leadership training remains in its infancy there is a need for greater attention to advance scholarship that is based on empirical evidence that is grounded in perspectives from different regions and societies in Africa.

Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this paper.

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