Panjandrums in African Universities: Inapt Scholars for African Development

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Abstract
This article is meant to advance the view that the university academics in Africa have not been able to make some meaningful developments of economic, political, social and environmental nature for the continent. The paper argues that this is because they have relied chiefly on exotic Western concepts, which undermines efforts to develop the African continent. The paper castigates this dependence because some of the concepts that get imported into the continent are not apt for its conditions, since they were designed for foreign conditions. The unique development of Africa could have been realised if the universities in the continent could have been utilising indigenous concepts or making a thorough assessment and modifying the foreign ideologies and approaches before their utilisation. The teaching approaches that the continent used for passing knowledge from generation to generation are undermined, which results in the rejection of the skills, knowledge and attitudes that the continent cherished before the universities produced panjandrums that view Western concepts as superior to those that are indigenous.

The paper argues that the African scholars continue to employ methods of research, which have limited the inventiveness and creativeness of the universities in Africa. The reward systems for excellent performance in the universities in Africa are based on the standards set for Western Universities, which emphasise publications by non-African publishers. The use of non-African publishers has lessened the capacity of universities in Africa to develop and strengthen their publishing houses, which is necessary if they are to promulgate ideologies that are unique to the continent.

The paper attributes this limitation to the colonial experiences that the continent has and lack of indigenous ideologies to escape from the shackles of ideological manipulations. The continent still relies on consultancies that are undertaken by the scholars from the West, instead of those that are brewed locally by the African scholars.

The paper concludes by proposing that the African universities should promote ideological applications based on locally generated decisions with little to no foreign influence, than to continue relying on exotic concepts that have failed the African development agendas.

Key words: Scholars; Universities; Africa; Westernisation; Development

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INTRODUCTION
The universities in Africa including the University of Botswana, have not been able to establish their ideological base that influences world affairs, which is informed by the realities that prevail in the continent. This limitation has rendered universities in Africa unresponsive to development of the continent as they undermine indigenous approaches, which causes a rift between the ordinary people and the academics. The scholars in the universities in Africa have also not utilised their space to demystify the foreign concepts or to adapt them to African milieus, which has rendered them irrelevant. Most research projects that are undertaken in the universities by both foreign and local scholars are based on the interests of the West and mostly do not benefit the African continent in its development endeavours.

It is clear that institutions of learning in the former colonies are still dependent on their former colonialists
for their ideological premises as well as for resources. It has to be admitted that this situation has allowed the universities in the North to promote their agenda of subjugation, which is meant to obliterate the knowledge that Africans can identify with. The universities in Africa have served the colonial powers to continue to promote their culture and concepts at the expense of African knowledge. This situation has resulted in scholars in African universities serving foreign forces than to engage in the development of the continent.

The African universities are not keen in promoting indigenous knowledge that can foster the promotion of the African identities because they do not move from abstract to practical realities that are important for Africa to develop. It comes as no surprise that Mazrui (1980) once described universities in Africa primarily as institutions for the promotion of Western civilization and proposed that they should re-write text-books to include African experiences. Years after the concern was raised, there are hardly any examples to show in Africa of departments or faculties in the universities that are consciously trying to restore the African heritage and compete with the West in the generation of knowledge. This situation the paper argues that, it has rendered African scholars in African universities inessential for the development of the continent.

1. INSTITUTIONAL DEPENDENCY

The universities in Africa are run by scholars whose interest is to benchmark from outside the continent rather than to generate their own decisions, formulate their concepts and advance the African cause for development. This situation makes African universities to rely on Western experts and donors for them to operate, with some also employing scholars from the West to exploit the opportunity of embarking on measures such as the distribution of the literature that originates from the West. As noted by Etuk (1996), while the rest of the world floods the African market with books written and published by their intellectuals, African intellectuals face suppression of their academic freedom and censorship. It has to be admitted that even where academic freedom is not completely kerbed such as in Botswana, the amount of books written by African scholars in the country are few and do not advance decisions to address African issues, which render them irrelevant and therefore unattractive for the ordinary citizens. As noted by Asante (2005), with regard to African literature, history, behaviour and economics the Eurocentric writers have always positioned Africa in the inferior place in every subject field.

The universities in the continent of Africa have not only failed to heed the call for Africanisation of knowledge, but have also ignored that which presented Africa as a continent of discovery. Brock-Utne (1999) cites Ki-Zerbo as having raised a concern that well before the other continents, Africa was a producer of education and of teaching systems, which have since not been promoted and labelled as non-African. The author laments that it is forgotten all too often that Africa was the first continent to know literacy and to institute a school system. Thousands of years before the Greek letters alpha and beta, roots of the world alphabet were invented, and before the use of the Latin word “schola”, from which the word school derives, the scribes of ancient Egypt wrote, read, administered and philosophized using papyrus. As averred by Diop (1987), the use of metallurgy in Black Africa dates back to time immemorial.

It is also important to appreciate that some authors, such as (Sylvester, 1999) notes that, despite the overwhelming reality of economic decline; despite unimaginable poverty; despite wars, malnutrition, disease, and political instability, African cultural productivity grows briskly. It is interesting that the appreciation of the African cultural uniqueness is promulgated by Christine Sylvester who is not an African and yet African academics ignore this reality. The manipulation of African scholars is partly aggravated by their lack of eagerness to invent and to discover. The political and economic systems that Africa relies on for decision making is non-African because the structures that are unique to the continent are often dissipated, ignored and are regarded as of little value to the African intelligentsia. This situation has resulted in African academics not utilising education to transform lives of those who are down trodden as the traditional schools did in Botswana. This renders education less effective in reducing human suffering, which led Abdi and Richardson (2008) to observe that, education is a petrified societal block that does not disturb the clustered realities of inequality and marginalisation that crisscross our existentialities.

It has to be admitted that institutions in Africa just like the countries in which they exist are impecunious. It is important to note that, even where the funding is available little is done to make them engage in the development of the continent’s ideological base. This situation makes African universities consumers of both Northern resources and knowledge, which subject them to Western Conditionality and manipulation. The most obvious of such conditions was to compel all African nations to adopt what is called civilization, which is characterised by capitalism and democracy. To sum it up, the West created a world after its own image (Ake, 1987). It is important to note that the African universities that were themselves institutions meant to promote Western culture embraced civilization and continue to serve to produce individuals who undermine the cultures which are portrayed as barbaric by the Western institutions.

The institutions fail to recognize that the education of both the young and the adult population in developing countries has an urgency and importance very much more exigent than education in developed and industrialized countries (Koma, 1974). This means that African universities should be providing the form of education that
accelerates the development of the continent rather than to strive to satisfy the Western demands for publications. The competition to publish in Western journals provides the opportunity for the West to prescribe the topics for the African scholars in African universities, which limits the spread of knowledge about the continent. It is this sabotage that makes African universities mimic those in industrialized countries; reproducing their structures, theories and responding to their research demands that are often less beneficial to the African continent. For instance, African universities are consumers of Western conservation strategies and yet Africa is endowed with natural resources that were conserved through indigenous social traits, which were promoted through the use of traditional structures that were used for decision making within African societies. This has made Africa to lose what obtained during the pre-colonial past, which is described by Nakukho, Amutabi, and Otunga (2005) as a period before African contact with especially the imperial European powers, which is before partitioning. It is against this bedrock that it has to be noted that, Western science has never given some of the African problems its best shot and the technology has been failing (French, 2005).

African scholars have not done much even in those African countries that had leaders that wanted Africa to compete in knowledge provision. For instance, according to Zeleza (2009), Kwame Nkrumah of Ghana, who was a Pan-Africanist, wanted African scholars to produce genuine knowledge about Africa through scientific and academic rigor, meant to promote Africa’s development and transformation. He wanted the scholars to make discoveries that they could share with the rest of the world, than to remain dependent on the West even after the continent gained its independence. However, part of the problem as noted by Yankah (1999) is that the power dynamics of the global academy are such that Western researchers and institutions control the dissemination of knowledge, often excluding from recognition and valorisation research by African scholars.

The other important problem that is faced by African scholars is to do with research studies that are sponsored by the industrialised countries, which often address simple topics that do not lead to discoveries of high standing for Africans. This situation unfortunately has led to incapacitation of African scholars academically, which has resulted in them failing to have the reputation as decision makers of high standing. This is partly reinforced by the negative attitude that the Western scholars have about African academics, which is closely related to the view that is held about the educability of Africans. It was a common belief amongst the colonial educationists that any curricula that stressed abstract knowledge was too complicated for Africans to grasp (Kelly, 1984). This view, it has to be noted, is still held strongly by some Westerners even today, which has resulted in the indigenous knowledge of African nations getting undermined if not ridiculed by their universities. As noted by Manning (1988) the more enthusiastic and dogmatic French and Belgian writers portrayed Africans as lacking in history, as bound in a timeless and primitive culture, and as children on the evolutionary scale on which Europeans had reached maturity, affects their ability to invent and discover.

The universities in Africa have adopted the Western attitudes where universities generate knowledge for communities instead of empowering such communities to make knowledge internally. The universities in Africa have maintained the traditional university attitudes that offer expertise without any appreciation of indigenous knowledge (Inman & Schuetze, 2010). This has culminated in the consecration of black political autonomy (political independence) and white intellectual authority (Zeleza, 2009). It is therefore important to mention that African scholars have failed to exercise their academic freedom to gravitate into bringing developments for Africa. They have instead utilised their academic space to memorise and regurgitate Western beliefs with great zeal, which has contributed to the mortification of African knowledge.

The African scholars have remained hopeless and muffled instead of castigating their leaders for fleecing resources from the continent. According to Okpa (2009):

> It is estimated that some $20 billion leaves Africa through the illicit export of money extorted from development budgets. This money is deposited in overseas banks by a network of politicians, civil servants and businessmen. This outflow is not just abstract numbers: it translates to the concrete reality of kids who cannot be put in schools, who will never learn to read, because the money for maternity care never made it to the hospitals; tens of thousands who die because there are no drugs or vaccines in hospitals; no roads to move produce from farms to markets or enable a thriving economy; no jobs for graduates because the money has been stolen and shipped out.

It is truly disturbing that African scholars fail to raise their voices when resources are stolen from their countries leaving the universities without resources for research and teaching. Any industrial actions that they embark upon are for their own personal gains than for those whose resources are embezzled by the leaders and their criminal friends. In the University of Botswana for instance, the academics have remained sickly quite even to their own exploitation and have watched helplessly at the fleecing of their taxes by the unscrupulous politicians and foreign nationals.

### 2. COLONIAL LEGACY IN AFRICAN UNIVERSITIES

In some cases the expatriates served in African universities, which promoted the obstruction of the Western culture through them. This arrangement meant that the pre-colonial educational system that provided a link between general knowledge and practical life, education
that was linked to production, social life, culture through the use of mother tongue, culture through the incorporation of cultural practices like games, dancing, music and sports (Brock-Utne, 1999) did not have any place within African universities. This means that African universities remain entrapped culturally and financially are dependent on the industrialised countries. As noted by Assie-Lumumba (2006) they have internalised a beggar mentality, and as such, they are unable to determine the course of their actions and processes by their own will. It has to be noted that, it is the beggar mentality as indicated by Assie-Lumumba that has mentally incapacitated African scholars to conform to Western standards and to disdain any departure from what is prescribed by the West.

The universalization of the curricula often excludes African knowledge, skills and technologies. The languages of the African countries are disregarded and this has resulted in a lot of them ending up without any orthography, despite having scholars who can communicate with such languages when in the villages attending social functions. The presence of expatriates has often been used to justify the establishment of private primary and secondary schools that are affiliated to Western universities. This situation has made it difficult for African universities to provide the tools to lampoon dual standard education that the colonies inherited from the colonizers. This form of education is characterized by urban colonial schools for the indigenous elites and expatriates (usually educating in the language of colonial rulers such as French and English) and poor vernacular schools, which are most often than not poorly equipped and in the local environments (Watson, 1982). In view of what Watson said, it is this division that has made African scholars to neglect their responsibility of developing local schools as they benefit from identifying with Western cultured schools.

The education provided by the University of Botswana scholars for instance, fails to consciously make its recipients critical thinkers who are prepared to deal with the maladies that besiege their respective communities, their nation and the international arena. This includes those who went to study in universities in Europe and North America. As averred by Mazrui (1975) the longer the Africans stay in the Western universities the more culturally dependent on them they become. This means they avoid being guided by great leaders that the continent produced. For instance, African University scholars do not read with the aim of actualising words by Dr. Julius Nyerere who is cited by Koma (1974) as having echoed that, our education must ensure that the educated, as distinguished from the merely certificated, know themselves to be an integral part of the nation and recognize the responsibility to give a greater service.

Education must equip an individual with an inquiring mind, to learn from what others do and reject or adapt it to his/her own needs, and instil in the educated a basic confidence in his/her own position as a free and equal member of the society who values others and is valued by them for what he does and not for what he obtains (Koma, 1974). Contrary to what Koma proposed as what the educated should aspire for as the important moral virtue, the academics in African universities prefer to cocoon themselves within the confines of their institutions only emerging with briefcases and laptops to collect data from the impoverished people in villages. The information collected through researches conducted in rural areas of Africa only serve to produce articles for Western journals and reports for Western libraries such as School of Oriental and African Studies (SOAS) in London. This has made most researches by African universities to have little to no impact in the development of the continent. As indicated by Ajayi (1973) it seems clear that the mass of Africans do not understand what our universities are about. They hardly look up to them to provide answers to the questions that bother them most, such as improved agricultural methods, questions of historical origins and meaning and purpose of human life, moral guidance and sense of value (p. 12). Karioki (1974) provides the same reason for the quarrel between African scholars and leaders in the continent by noting that, the quarrel between the Afro-Saxons and the African leaders lies on the issue of “service”. It does not rest on academic freedom, university autonomy, or objective pursuit of knowledge. The main explanation that can be provided for this inability of the African institutions has to do with their indifference to community service. The University of Botswana for instance, does not attach much importance to community service compared to research and publications, service to the university and teaching. This has tended to make the academics focus more on areas for which they can be rewarded, than to display their patriotic and transformative shrugs to ameliorate the living conditions of the underprivileged.

African countries even after their independence neglected as the colonialists did, education both qualitatively and quantitatively. This means African governments through their institutions such as the universities, preferred to neglect education quantitatively in numbers enrolled in schools and qualitatively in the type of education offered. This situation is blamed for being inappropriate; being too dominated by colonial cultures and vigorously spoiling the indigenous cultures (Coleman as cited by Watson, 1982). The danger in the neglect of African cultures by universities promoted the swallowing of Western values, which has left the continent underdeveloped partly because of their inappropriateness in addressing problems that have besieged Africa. As observed by (Parker & Rathbone, 2007), Africa is marred with poverty, debt, corruption and conflict. The problem of irrelevance of the African intellectuals in addressing problems in the continent can be safely attributed to the dominance of Western universities over their universities.
As noted by Mazrui (1975) the African universities are modelled on overseas institutions, with some being official extensions of universities in Britain, France and Belgium with instruction, evaluation and policy matters being decided or approved by parent institution in Europe. It has also got to be noted that according to Etuk (1996) the academics within the universities in Africa are part of the generation which places more importance upon pecuniary interests and self-aggrandisement than upon the civilisation of the mind and intellect.

The brainwashing of academics in the African continent has resulted in university professors ostracising the ordinary people from operations of the universities, rendering them as elitist institutions that are modelled with sophistication beyond the comprehension of the ordinary folks. This problem exists partly because Africans are educated in a manner completely divorced from their national roots, even in universities that are in Africa. How they are trained is meant to maintain and promote the anti-national character of the current bureaucratic neo-bourgeoisie, intelligentsia and academics, total lack of confidence in the people of Africa, their capacities and ‘genius’, lack of ability and promotion of corruption. These are all phenomena related to the role assumed by colonial education which refused to go when the flags of colonizing empires left the continent of Africa (Moumouni, 1968; Thompson, 1982).

In the University of Botswana, which is drenched with degree holders of such qualifications, there is evidence to suggest that they have distanced themselves from those who languish in Poverty, squalor and illiteracy. For instance, academics said nothing about the reintroduction of school fees by the government of Botswana and have maintained curricula that glorify Western theorists such as, Althusser Louis, Arendt Hannah, Aristotle Aron Raymond, Arrow Kenneth, Mill, John Sturt, Plato, Bateson Gregory etc, failing in the process to contextualise their works to address some development challenges faced by their country and the entire continent.

3. DEMYSTIFICATION AND DE-INSTITUTIONALIZATION OF CONCEPTS AND RESEARCH

It is important that universities in Africa strive to close the gap between themselves and the ordinary people, which would allow them to Africanise their operations and become relevant for the continent. They should engage in research projects that provide knowledge about the continent, which can help in its political, social and economic development. For instance, the concept of African Renaissance can be studied extensively and information about it can be aggressively promulgated. It is important to indicate that African universities are faced with a daunting challenge as the continent is engulfed in serious development problems. What is even important is for them to appraise prevailing development strategies and policies rigorously, so as to determine why they have not succeeded in dealing with the crisis such as poverty in the continent. It is crucial that new alternative policies and approaches be proposed and actualised, which is a challenge that the academics in Africa cannot afford to ignore if they are to be relevant to the continent (Mengisteab, 1996). It is important to note that if the African continent is to benefit from contributions by its scholars, it should award them based on the value that they add directly to the continent than to continue with the current system of rewarding them for knowledge generation that is not of value to the continent. As noted by Lulat (2005) the new post independent African universities are triumphantly universalistic and uncompromisingly foreign.

The demystification and de-institutionalisation of concepts is what has to form a starting point if the African academics are to win the confidence of the people who are not interested in the institutional jargons that do not solve their problems. This means the African universities should embark on demystification and de-institutionalisation of concepts, which should be fostered by the reversal of the colonizing plans that hold tenaciously to the assumption that, local people are unenlightened and whatever they do, should conform to Western standards. The university academics should counter the plans that force them to obey the moralities and values set up by the Western rulers and acceptance of their aesthetic standards and habits of thinking (Yang, Zhang, & Wang, 2006)

It is disturbing to learn that African universities are like subsidiaries of multinational corporations, as they function like extensions of European metropolitan institutions where decisions are made, transferred to, and reproduced in African countries (Mazrui, 1975). The African scholars need to publish materials that are of use to the continent and this requires them to have the necessary zeal to serve their respective countries and have a stake in the development agendas of the continent. They should avoid undertaking research and generating publications for their selfish economic gains. As noted by Olukoju (2004) some of the journals in the Nigerian universities were to achieve specific objectives, where once the editors and their friends had published in the journals they then collapse.

The research reports by scholars in African universities should be made comprehensible and less grandiloquent, so that they can be utilised to solve African problems. This arrangement will bring positive results of making scholars in African universities more responsive to the needs of the ordinary people and most importantly, provide for communities much talked about ‘community service’. The important engagement by academics should be to produce knowledge that should be disseminated through books and other related materials. The West has used texts in its neo-colonialism drive to protect and spread the Western culture, through cultural hegemonic strategies and also promoted the ineradicable idea of West-centeredness.
Panjandrums in African Universities: Inapt Scholars for African Development

(Yang, et al., 2006). This calls for transformation of universities in Africa that are currently placed against the bedrock of substantial accountability demands that are imposed on them by an internal variety of external constituents and stakeholders such as governments and donors (Sawyerr, 2004). It is therefore important for African universities to insist on stakeholders to buy into the idea of allowing them to become more responsive to economic and political demands of the continent than to continue to serve foreign forces.

The call for African universities to become more responsive to the demands of the continent is not new, as it was advanced at UNESCO/Economic Commission for Africa conference of university leaders and outside participants held in Tananarive, Madagascar in 1962. The consensus at the conference was that universities were a ‘key instrument for national development’, a concept that gave rise later to the notion of ‘developmental university’, that is, a university whose work and mission are directed towards the attainment of concrete and demonstrable development goals. A decade later, at a workshop organized in Accra by Association of African Universities (AAU) (Itself conceived at the Tananarive conference), the African university leaders and policymakers who dominated the event agreed on the need to have African university problems defined and solutions proposed and implemented by Africans, to give the universities a truly ‘African identity’, which was to make them escape from colonial hangovers and make them more imaginative and enterprising (Yesufu as cited by Sawyerr, 2004). This is a mission that the African scholars have neglected for a very long time, which they should begin to accede to and take seriously.

The other problem that is faced by the universities in Africa is the obtrusion of conditionality insisted upon by World Bank and the International Monetary Fund and also bilateral donors on the education sector in the continent. Donor policies have insisted on the increase in user fees at the universities in Africa, dropping the book allowances, food allowances and free tuition. This has made universities in Africa, as elsewhere, to become places of learning only for the children of the well to do. Even in countries like Botswana, where bursaries and scholarships are indiscriminately given, children from poor families hardly attain university education because they are no provisions designed by universities to allow them to cope with stresses brought about by their poverty.

Due to lack of resources, African universities are compelled to seek donor support for their departments, their faculties, their research institutes from more affluent universities in the West (Brock-Utne, 1999). This arrangement has distanced them from the ordinary people because they serve those Western universities they are linked to or those from which there beg for resources. This arrangement has also affected the African scholars negatively because they operate within incapacitated institutions that instruct them to comply with orders from Western institutions.

The failure of African universities to demystify knowledge is exacerbated by lack of power of the institutions to promote African cultures. To aggravate the situation, some of the leaders on the continent were educated in the same universities that prefer to promote the Western concepts. This partly explains why African governments want to see qualifications that are conferred by universities in Africa being identical to those given by universities in the West. Africans are incapable of building their own culture in an active and creative way, and must accept the fact that they are the passive receptacle of what is pompously and somewhat mystifyingly called ‘Western Culture’ (Moumouni, 1968). There is a need for African universities to embark on knowledge demystification and appropriateness of their research if they are to escape from the morass of arrogance of Westernization. Most importantly, they should embrace indigenous knowledge and open universities to the ordinary people to learn and educate academics. People should be free to learn, to say what they think and know others to think, to organize in furtherance of their common interests. The people’s interests and desires can only be known when they are free and having the channels to express them (South Commission, 1990). The African universities should therefore take the responsibility of creating necessary channels for ordinary people to identify and communicate their interests, than to keep universities as “ivory towers” that ostracise the ordinary people. The African scholars should claim their position in discussing issues that affect the continent, so that they do not fight over that with Western institutions. As noted by (Mbembe, 2000; Robins, 2004):

Due to North-South asymmetries it is not clear who has legitimacy over African studies. African studies continue to be suffused with unequal power relations that play to the advantage of non-African high priests of the disciplines and which have been accentuated by the context of severe weakening of institutions of advanced research in Africa. This has led to the collapse of an earlier culture of research espoused by a generation of Africanists, who consciously sought to immerse themselves in the communities with which they were in contact and its replacement by a new culture that projects the quintessential Africanist as imperious.

What is advanced by the aforementioned authors clearly confirms that the African scholars have lost ownership of African knowledge and are dependent on the imperial forces for such. It has to be noted that the incapacitation of African scholars is aggravated by lack of resources, which in some African countries like Botswana, is as a result of giving less priority to education. The economic recession presents yet another challenge for African scholars to find best approaches that can place Africa in a better position to be liberated from economic and knowledge dependency. The economic downturn proves to be a daunting task for laming African professors in the economic sector, who cannot present ways by
which Africa can emerge from the economic recession. They are as ignorant on its remedies as they are on its causes and look at the West for solutions as usual. There is truly no to less research done in this very important area by African scholars, not only due to impecuniousness but due importantly to dependency on the West for knowledge. It has to be admitted that low funding has also got its own debilitating effects on universities in Africa. For instance, as observed by Musisi and Muwanga (2003) in universities like Makerere, the low funding for research resulted in lack of appreciation of the importance of research, lack of skills to undertake research at the university and in other public institutions, lack of centrally initiated and managed research and emphasis on financial gain as a motive for undertaking research.

The African universities are littered with scholars that are quack or those who are too aloof to mud their hands in solving African problems, which is exacerbated by less emphasise by universities in demanding community service. This situation has allowed some African scholars to be promoted on the basis of their contributions to the Western journals than to the development of their own continent in both qualitative and quantitative terms. The emphasise by institutions in the generation of publications than engagement in development interventions has led to a widening distance between universities and the communities in Africa and also in their De-Africanisation.

CONCLUSION

It is clear that African scholars are tied to the West and this requires some rigorous transformation for them to be liberated. They are consumers of Western knowledge and are dependent on institutions in the West for knowledge and accolades for their contributions to Western literature. It is important to note that the African scholars are liabilities and not assets for the continent, since their interests are influenced by the West. The failure by African universities to award scholars for generation of unique ideologies and approaches that are African has aggravated the situation, making them to distance themselves from African communities.

The relationship that exists between the Western and African scholars is often characterised by dominance, where the Western scholars prescribe what should be done and the standards that should be adhered to. It is indisputable that the universities in Africa are struggling for resources and this can be attributed to the unresponsiveness of the institutions to generate knowledge that address societal, political, economic and environmental problems in the continent. It is also because of the inability of the scholars to engage in meaningful and constructive debates that involve the ordinary people in impoverished communities, which could attract funding from the private sector in the continent.

Some of the African scholars are not only insensitive to the African problems but display sycophancy towards the corrupt leaders in order to win favours, which present them before the disempowered as irrational and condoning corrupt practices by those in power.

The scholars in African universities are mentally enslaved or colonised through the training they receive from institutions that are Westernised. It has to be noted that those individuals who get recruited to form the scholastic elite are often selected based on their mastery of the Western concepts. The system that is used in the training of university scholars in the African continent is premised on inculcating values that are exotic. It is the demonstration of castigation, mortification and denigration of what is African that is often rewarded not only by the West but by African institutions as well.

It is important to indicate that unless African scholars make a sacrifice to indigenize or Africanise their contributions to the knowledge bases, Africa will forever remain submerged in the mimicry snare and wishing for vacuous escape.

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