

IS AFRICA A SLEEPING GIANT OR A GIANT THAT DIED IN ITS SLEEP? A SEARCH FOR THE VOICE OF INDIGENE IN THEIR DEVELOPMENT

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Abstract

The purpose of this study is to investigate whether Africa a sleeping giant or a giant that died in its sleep. The denial of Africa's identity to its people and the imposition of the western culture are two essential things that imperialism and colonialism bequeathed Africa using a foreign language, education system and introduction of cultural beliefs that enmeshed people into a stupor. Consequently, the trajectory of Africans' existential life has primarily been altered by various factors, including culture, economy, and education infrastructure. Scholars have often observed that this is one of the reasons the African continent lags compared to the rest of the world in regard to development. From this perspective, this paper brings forth the arguments that today, Africa still grapples with such challenges as poor communication networks, poor infrastructure, poor education system and insecurity, besides the fact that Africa seems not to know herself. Furthermore, this paper argues that despite its significant endowment with human and natural resources, the African continent has been impoverished and underdeveloped. Still, it is 'waking up and freeing itself. In conclusion, the author observes that to gain sustainable development, Africa ought first to discover herself. In essence, there are signs that individual African people show a sense of self-awareness, exploring and examining the factors that hold them and coming up with practical solutions that contribute to a transformative society.

Key terms: Development, communication, self-awareness, culture, community.

1.0 INTRODUCTION

The core of all development is communication, which allows people to conceive of desired change, imagine how to change it and choose to modify it (Ng'ang'a, 2018). On 27th November 2011, Al Jazeera reported an investigation into when an African continent; rich in large quantities of gold, silver, timber, copper, and tin – resources that have changed the face of the Western world but have nothing except chaos in most of its countries, would wake up from its 'long sleep'. During the COVID-19 crisis, a small country like Cuba, with a population of eleven million, was more effective in its response by producing three vaccines. At the same time, Africa depends entirely on the Western world for its future (Nyong'o, 2022). In addition, thirty-four out of the thirty-nine countries listed across the globe with heavy debts qualified for debt relief, are in Sub-Saharan Africa (International Monetary Fund, 2022). Just about the turn of the century, a similar concern was raised by an African Professor who said that after reading, observing, analysing and even inviting others to dialogue with him, the expression of Africa as a 'sleeping giant' could be true (Kinoti & Kimuyu, 1997). In a study on lived experiences of Kenyans whose acts were transforming their societies, the same professor argued that there was a probability that the giant died in its sleep, or it may be a dying giant (Ng'ang'a, 2018). Despite sixty years of political independence in many African countries, Africa has remained a byword for poverty, hunger, and general backwardness. That left exposed the fragility of the continent in the global political and economic order. Is there no need to examine the cause of the death or decay that seems to face Africa on all fronts – the economy, politics, culture, morality, education, the environment, and so on?

The question of 'sleep' as a description of the status of Africa's growth and development raises a multitude of questions. Can anything be done to save Africa? If yes, who will do it? Is Africa sleeping, dying or a dead continent? This paper aims to examine a few factors that may have continued to anaesthetise the giant into a system that induces sleep and explore what indigene's view. Death or decay seems to face Africa on all fronts – the economy, politics, culture, morality, education, the environment, etc. Therefore, the quest to explore the sleep of Africa's continent should concern anyone interested in communication that results in development.

2.0 LITERATURE REVIEW

An online definition of sleep is a naturally recurring state of mind and body, characterised by altered consciousness, relatively inhibited sensory activity and reduced interactions with surroundings. Napoleon Bonaparte (1804 – 1815) described China as sleeping and that she would shake the world when she woke up. Napoleon meant that China was unconscious regard for her social, political, and economic development (Godechot, 2020). To be asleep meant that China was unaware of its population's potential and value and so depended on other nations. Dying or sleeping on the African continent is a metaphoric of helplessness, lack of self-awareness and exclusion that leaves the people disconnected from what is happening to them. To be asleep means she cannot leverage her potential for the success of her people and global recognition. To be awake is to know the possibilities and factors necessary for growth and development.

Moreover, to be awake is to understand one's context and the forces within it that are limiting and come up with communicative strategies of how to get over them. Development communication is the process by which people recognise who they are, identify what holds them from achieving what they need and can

choose what they need (Ng'ang'a, 2018). Wakefulness is at the heart of transformation, which results from meaningful engagement by the people in what limits them from bringing out their best and engaging with the rest of the world in a horizontal, not vertical /dominating relationship.

The key to the transformation of the people, which will result in the giant waking up, has to begin with how they understand and interpret who they are, what they need and how to get it. It is the people who conceive what transformation means to them, envision how it can come about, decide that this change is essential to them and thus desire to change and make the decision to change. That change begins by acknowledging people's cultural diversity and integrating their indigenous knowledge and skill into everyday communication. It is when people recognise their lack of awareness and desire to identify the foundational challenges and then tell their story. The late prominent Nigerian novelist Chinua Achebe said in a 1994 interview with *Paris Review* that the person who is telling the story of the African people matters. He said that until the lions have their historians, the history of the hunted will always glorify the hunter. Therefore, the state of Africa, whether asleep or awake, is best told by the indigenes of the continent. This aligns with what Smith (1992) argued: communication is a process rooted in people's past, present and desired future. What people aspire for then remains an inner motivation determining their mental posture.

The information communicated from Africa tends to be biased and lacking in-depth, portraying the continent using selected images of hungry and emaciated people. The gaps that arise from lack of information are filled in by what makes the continent appear dark with child-like helplessness, unmitigated suffering and people unable to think and reflect critically on issues they face. Illusory truth effects that make repeated claims make people comfortable without examining evidence-making acceptance of helplessness and dependence the norm (Hassan & Barber, 2021). The impact of the modernisation paradigm that was prominent in the 1950s and 1960 had theories such as Rowstows's economic stages of growth suggesting that countries go through a predetermined set of five steps before becoming fully developed. The repetition of the assumption that the developing nations were to catch up remains a tough fixture in people's minds. Some views have illusory truth effects leading to a biased opinion resulting in Africa's 'sleepy' picture.

The standards used to evaluate development growth for Africa differs from those used in other economies, as explained by Mafuruki (2015). Mafuruki says the concept of 'Africa rising' has been hyped by the West to serve their interests. He argues that China's economic growth rising at 18 per cent at the peak is viewed as acceptable, while at the same time, Africa's economic growth rising at 6 to 7 per cent is considered impressive. The implication is that the degree to which new ideas are adopted categorises the African people as laggards (Rogers, 2003). In addition, in 2015, Mafuruki explained that there were praises for education development in countries such as South Korea, which had improved by sixty-seven per cent, and Finland had an over seventy per cent improvement, while at the same time, Africa was at three per cent. Therefore, there is a need to explore the factors that have led the continent to stagnate and, in some instances, regress regarding education development. Further research on factors used to evaluate education development would be beneficial because education influences people's perception of the world and their role in it.

Furthermore, the people's history has continued to influence the economy, politics, and cultures of the people since 1884. The Vienna congress created artificial political entities that oriented people outward,

undercutting indigenous political and social institutions and lifestyles that gave meaning and purpose to life (Bourgault, 1995). Exogenously induced and internalised sense of inadequacy has caused cultural estrangement that is reinforced through the education and governance systems, leaving people with a deep sense of inferiority. Depending on outside sources has continued to alienate the African people from themselves to other selves, from their world to other worlds (Harries, 2022; Holou, 2010; Ngugi, 1986; Nyamjoh, 2004). Moreover, the dependency set up under the colonial governments has necessitated a fierce and continuous struggle for emancipation. Since one of the aims of colonial government expansion was to expand their commerce, they determined the products to be produced and how they would be processed, and those beliefs continued to guide communication. As a result, raw materials prices are determined using the cheap labour of the indigenes while at the same time receiving already highly prized manufactured goods from the very nations that colonised them (Bourgault, 1995). That makes some World Bank report (2013) points out that the opportunity for farmers to gain competitiveness in international markets is questionable as long as they remain producers of raw materials. The Bank made its case from the standpoint of agricultural economics that does not consider the ecological dynamics and the broader appreciation of the political-economic context. Though the unequal exchange relations between the colonised and the colonising countries have contributed to unfair economic growth, the inability to engage and problematise has increased the helplessness of the indigenes, making them seem sleepy.

Finally, entangled beliefs that result from cultural thought conditioning deeply embedded in the core beliefs and values that guide actions have contributed to what Ngugi (2014) argues that, foreign beliefs are knotted through an education system that undermines the people's cultural values while praising what is foreign. The final triumph of a domination system is realised when the dominant starts singing of the one dominating (Bourgault, 1995; Nyamnjoh, 2004). That has resulted in the perception of what people view as progress or development being external. When the mental image of desired change is wrapped up in unclear foreignness, it becomes difficult to apply. Harries (2010) says that what African people, more specifically, Kenya, view as development is designed by Western experts, then transported and 'applied' following the contours of European languages. That implies that what is desired change is foreign. Therefore, awareness necessary for the transformation that will make the continent be seen as not sleeping will result from the ability to have a mental image that arises from the people, not outsiders.

3.0 RESULTS AND DISCUSSIONS

Language as Identity

If there is a dilemma that has complicated the development of Africa, it is language. Language is deeply intertwined with the culture of the people because it is the expression of what people know and who they are. Language as a system of symbols and rules which evoke the same or similar meaning when evoked cannot be separated from thought. Thought and language cannot be separated from structure (Freire, 2000). Since language draws from what is best in peoples' past, making it relevant in the present and aspirations of the future, it then means it is retrogressive to make the language of the coloniser the lens through which ideas are processed and analysed. The language used should enable people to distinguish between identity and empowerment. That means they have the choice to learn from others and add to what they already know. Thus, learning one's language is an essential part of effective communication. If the learners do not know their language, they fail to communicate with others and express their opinions (Harries, 2022, Ngugi wa Thiong'o, 2009). A people is like a granary where all sorts of treasures are stored,

and the more conversant a person is in his or her language, the more one is likely to identify the needs of the people and come up with relevant solutions.

Using a foreign language to communicate undermines the idea of being part of a global village, which should begin from where one is. Development starts with the ability to connect new knowledge with knowledge and concepts that are already known. Active interaction in the world markets is effective when people can negotiate without language barriers because languages speak to each other through translation (Ngugi wa Thiong'o, 2009). The Awakening of Africa has to begin with ownership of their tongues. Ngugi (2009) explains that the colonial system, through their languages, took people away from themselves, their minds, values, and their way of life. Mental colonisation reaches where people do not recognise who they are because their minds are tied to using a foreign language. To abandon one's language in favour of foreign languages subtly leads to losing a people's beliefs and values. Unfortunately, living in one context while being educated in another invariably results in the foreign being domesticated as one learns (Harries, 2022). That is enhanced when indigenes are assessed using foreign languages without realising that knowing things because one has read of them is not the same as engaging in the context in which those things are lived. That slows people from engaging in conversations that enable them to solve their problems, so they remain dependent on thinking of others. This is not very easy, as Bourgault (1995) calls a conservative mind-set engendered by oral tradition that encourages a mode of thinking that leaves little tolerance for complex exceptional cases. Any thinking outside the norm is perceived as insubordination.

In addition, education in Africa is fuelled by foreign-based epistemologies and an internalised sense of inadequacy leading to poor-quality content. Outdated and irrelevant curricula, inadequate materials, untrained and poorly trained teachers and poor school management (Bourgault, 1995; Harries, 2022; Royston et al., 2020) contribute to an inability to conceptualise who they are and what the problem is. Without the ability to reflect on the purpose of education critically, learning is based on narrow assumptions about passing examinations and outdoing each other with no focus on its relevance to the future. As a result, proponents of each view tend to be limited to a narrow perspective where they can only see what they were trained to see and diagnose. The complexity and diversity of social, cultural, economic, and political life in the 21st century allow for nuanced insights into how schools can and should serve society.

The use of language to alienate people from their culture is accompanied by hatred and reverence for the culture whose language is in use. It is through language that people's worldview is expressed (Mangalwadi, 2021, Ngugi wa Thiong'o, 2014). Using foreign language leads to erasing peoples' history and having the history of the one whose language they use imposed on them, resulting in the loss of a people's worldview. A Kikuyu is saying, 'mugathi wene ni munogia ngingo', meaning a borrowed necklace makes the neck tired. It is not possible to develop using someone else's language. The memory of the people is taken away. In addition, growing children are taken away from the natural environment into institutionalised learning in boarding schools, where they are oriented to master and internalise the discipline of an alien lifestyle. People who use foreign languages are not able to reflect on their reality resulting in being illogical and irrational (Freire, 2000). Freire continues to say that people unable to engage with their reality are not able to engage in meaningful dialogue; they have doubts about their abilities as they have a sense of being defeated and dominated. Such people follow formulas and

prescriptions as directed because they are unable to direct themselves. It is impossible to engage in transformative acts without being authentic, which seems to induce sleep. Recovery of the language will be one-step toward awakening the continent.

Instead of stagnating by language use, Ngugi (2009) proposes a three-tier policy for the nations of Africa: Know one's language, then a national language and a foreign language. For example, in Kenya, one can speak Kikuyu, Luo, or Maragoli as the first language, then Kiswahili as the national language and English, French, German, or Chinese. Ngugi (2007) argues that order matters because knowing all the world's languages while ignorant of one's language is mental enslavement. Other languages should not be elevated above one's language of origin. Those who first learn their language have a better mastery of the foreign languages (Ngugi, 2007). That is what empowers people and gives them dignity, making Africa awake and alive about the rest of the world. The continent of Africa has contributed its resources to the future of Europe, and its labour is used worldwide. Having the proper perspective on language will make Africa start using its resources and so be visible to the world.

Education

Through education, people learn how to critically view their world, what limits them and how to address it. A people's history influences their present and the way they make choices. Education cannot be neutral because it is either presented with a view of the world that alienates them as they fight and get rid of the factors that limit them. Some aspects of education that tend to induce sleep: One is an education that orients learners to be foreign. In Africa, education, in most part, undermined the traditions of the people while using the education system to introduce an individualistic Eurocentric value system. Instead of education acting as a change agent, it has functioned to maintain the colonial order of dependency and elitism. In addition, Nyerere observed that the education system emphasised and encouraged the individualistic instincts of human beings instead of cooperative instincts. Individualistic instincts induce attitudes of human inequality and the practice of dominating the weak by the strong.

Two, institutionalising of learners led to the invention of a new class of poor and a new definition of poverty. An institution removed children from their environment and their history while guiding them by institutional norms and values. According to International Monetary Fund (2022), the institutionalisation of values leads to modernised poverty that combines a lack of power over circumstances with a loss of personal potency. Illich (2000) and Freire (2000) are part of the scholars who argue that school curricula exist to produce people who conform, adapt and are prepared to work the needs of the dominant even when that is against the best interest of their society. Institutionalisation removes learners from their real community, which conditions them to depend on institutions. In addition, the learning institutions have deep-rooted problems that not only cripple learning and research in the learning institutions but also digress the people's talking, thinking and reasoning from their real problems. That means the development of the African peoples and their societies requires more than just doing rightful duty as prescribed by the system in which they operate. The dissonance between what is learned and the reality in the homes and families of the learners causes all creative thoughts to be directed to the conflict instead of what is developmental. An example of a defect is the emphasis on passing examinations, though not clear what that means. The defects in the education system include failing to teach learners how to think and to identify and address the problems they face. Instead, fear is internalised through strict discipline of keeping rules without examining the reason for the rules. Sayers (2015) argues that the purpose of

education is to teach learners how to learn for themselves. Learners whose curiosity had been dampened by rote learning are traceable through their lack of inquisitiveness about life, relationships, politics, trade, and every sector of life. Even though Africa continues to train people to academic levels like other nations of the world, it cannot lead to transformation and change until the residual effects of its past are confronted and reflected critically, and action based on knowledge is taken.

Third, every society has a group of people, referred to as intellectuals, who are most responsible for social stability and change (Tabugon, 2016). According to Gramsci (1971), all human beings are intellectuals and can think, but culture can organise people in a way that some people remain silent. In a society where the education structures the dominant to maintain control over the rest of the society. Traditional intellectuals include teachers, clergy, philosophers, scientists, organisers and industrial engineers. These are individuals who blend into society's existing system. Gramsci argued that the educational system produces organic intellectuals to perform functions that make domination diffused by socialisation into every area of daily life. Such intellectuals detach themselves from society, and instead of working for the good of society, they focus on their excellence. Through consent, the society accepts the cultural hegemony, which ends up with a people that form a dying society.

Fourth, for more than seventy years (1890-1963), the British influenced the indigenous people's perspective on most aspects of life. Active modernisation of the colonies started in 1952 (Mefalopulos, 2008; Waisbord, 2001) and historical conditioning, including discrimination and differing laws based on the people's cultural roots. One influence was the limiting of education of indigenous Kenyans in what was open for their learning. The kind of education offered to them was to gain practical skills suitable for working on the farms (Gatimu, 2009; Ndirangu et al., 2009; Nyasani, 1997) but not to think, question or critically reflect on what to know. These are some of the factors that make the indigenous population distinct from others. The other reason for selecting indigenous Kenyans is the belief that "there remains in many African nations a cultural sense of communication that has never been far from the surface" (Okigbo & Eribo, 2004, p. 5). The voice of some Kenyans whose beliefs, values, and ideas, could be traced to the time before 'active modernisation' started being affected in the country. They were Kenyans who have had formal education to the highest level, preferably a PhD, but at least a degree, and have, either in their writing or actions, demonstrated interest in the community's well-being.

Fifth, inculcate shame in learners. To understand the state of the continent of Africa, education is another that offers the 'sleeping pill'. The demand that learning should be in a foreign language has humiliated children from speaking their language. Once shame is internalised in the early years of life, the person gets mentally alienated from the culture and history of those who invented the language. People become averse to who they are; in the process, school becomes the entrance of shame. It is difficult for people to engage with issues that result in transformation while having a problem with what is theirs and who they are. The people, who have had some education and would be the ones leading towards change, seem to focus on short-term individual benefits. Instead of examining the cause of limitations that lead to the inability to feed self and produce for trade, there has been a focus on what benefits individuals and their families. From childhood, the school system inculcates learners to find their worth and value in what others say about them, the teacher, and the ranking against others, and that distracts them from exploration (Bourgault, 1995; Freire, 2000; Harries, 2020). Focus on external sources of worth and value blocks one from identifying their challenges while focusing on how to outdo those around them. That breeds jealousy

and other emotions that make cooperation, necessary for development, not possible. Long-term thinking that brings long-term solutions and strategic designs that progress a community are underrated in favour of short-term solutions. When education, language, and perception alienate people from themselves to other selves and what would bring life to their continent. Attempts to Africanize have changed the names while the inside remains under the control of the same imperial mind-set (Ng'ang'a, 2020). Consequently, the efforts to develop Africa have been slow, leaving the continent apparently 'asleep'. Hence, it is necessary to rethink and reflect on how to refresh the thinking of Africa.

Moreover, those who graduate from these educational institutions feel entitled and have no sense of responsibility to their community. That is why it is paramount that there is a rethinking of not just what students are taught in school but also how they are taught. When preoccupation with test scores and ranking of schools for commercial purposes is given priority, important issues such as the art of deeper conversations that allow learners curiosity and authenticity lead to exploration of what is valuable. The learners should be able to read their world, wonder about persisting issues and explore alternative solutions without depending on how others address their problems. Emphasis on what fosters a learner's sense of belonging and identity and appreciation of cultural differences, including languages, is more likely to equip the learner with skills and competence that create opportunities for growth and development. Learning how to learn should be the emphasis at all levels of learning and should also be defined by active exploration and individual sense-making.

Learning, an inherently cultural process, is an essential life function that involves all aspects of what it means to be human. To be awake as a continent, the diverse ways it influences what, why and how people need to know. An education that is integrated with every aspect of life includes emotion, cognition, and identity formation. Rethinking education and learning will likely perpetuate thinking that identifies and analyses opportunities for transformation and growth.

Culture in Shaping the Voice of the People

Culture is the core of a person's identity that shapes their worldview in that it is the learned and shared deeply embedded beliefs and assumptions that guide perceptions and actions. A culture whose beliefs and perceptions quickly label what is not familiar and seek to assign blame to whoever is weaker as having caused the problem leads to decisions like one coming from sleep. The worldview is the ability to have the self-awareness that enables one to identify objects and assign meaning in a way that captures their ideals, hopes, expectations, standards, opinions, and aspirations as individuals, communities, and parts of the world.

People with a history that compartmentalises knowledge without examining and engaging with its relevance fail to identify the common ideas that enable them to figure out how to transform their world. To assign meaning, there must be a relationship between what people read, and the meaning they assign cannot be independent of the world in which they live. This is because how people see the world determines whether they will act in ways that will bring the desired change. Although the multifaceted nature of a people's culture may make it a complex process to integrate, it must be embedded for any development communication to be effective.

The importance of culture in development is acknowledged by the United Nations, terming it "a driver and an enabler of sustainable development" (UNESCO, [United Nations Scientific, Educational and Cultural Organization] 2015). Disregarding culture in development can be disempowering because culture gives people a sense of control and makes the world understandable; therefore, anything that takes this away from a community may be viewed as a threat. Additionally, when time is taken to understand the beliefs that guide people's communication, it opens the possibility of getting to the root cause of the challenges holding back a community and curating messages that consider the profound influences on people's actions.

During the 1950s and 1960s, development communication centred on technology transfer, agricultural innovation, and population-control initiatives (Melkote, 2003; De Souza & Dutta, 2008). The focus leaned more on the monetary/economic value of development, while the gap that resulted in underdevelopment was seen as a lack of information; therefore, the transmission of information was the key. However, it is increasingly evident that culture-led development has many non-monetised benefits, such as increased inclusivity and sense of belonging, resilience, and creativity, for individuals and communities, as well as the use of local resources, skills, and knowledge (UNESCO, 2015). All these factors make development efforts relevant and sustainable.

What Africa Needs to Hasten its Wakefulness as Viewed by its People – The Voice of the Indigenes

Getting the gist of 'the lion telling its story', which is the voice of the indigenes, is an uphill task. What the renowned anthropologist, Bronislaw Malinowski, wrote as a foreword to Jomo Kenyatta's book, *Facing Mount Kenya*, in 1938, some insight into the difficult task, which has not become any easier today:

When a German Briton writes, there is no debate whether an educated and trained community member is entitled to observe with profit and confidence. However, when an African writes a book about his tribe, it seems almost necessary to justify his claims (Kenyatta, 1938, p. viii).

Every society needs to have its indigenes address the issue of the relationship between practices, ideals, and structures in the past and present that orient the thinking of individuals and the community. Carey (1989), Chomsky (2006), Craig (2013), and Freire (1974) are among those who have argued that an insider's perspective is valuable for studying developmental issues because culture is key to the way people perceive the world. Understanding the messages used to engage people and gain a sense of ownership would result in the sustainability of development efforts.

To wake up from sleep is to gain consciousness and awareness of one's thoughts and feelings. Ability to wonder, question and seek to understand the limitations is a sign of waking up. One such person is Patrick Awuah, a former Microsoft engineer who moved from the United States back to his native Ghana to establish the nation's first liberal arts college. The argument for the move is to target his continent's future generation of leaders by teaching them ethics and leadership, along with business administration and computer science. Awuah (2022) sees African nations' problems as corruption, weak institutions and the people who run them. Awuah ties the problem of poor leadership to the education system that does not encourage those who go through it to think critically, analytically, and coherently. Through critical reflective learning, Awuah (2022) argues that the community can engage in issues that bring transformation.

Nyong'o, an academician who is a professor renowned reformist and political scientist, the argument is that scholarship within and outside academic institutions should always be an engagement which is not confined to those who have degrees but should be the enterprise of those ready to think, write and speak on social issues without the cloud, dogma, bias and various forms of chauvinism. Africa waking up from sleep is engaging in the contestation of power in democratic relationships. Nyong'o's view is that there is a correlation between the lack of democratic practices in the politics of the country and the deterioration of socio-economic conditions. There is a need to be involved in development-centred activities where there is accountability by the people for whom the development is intended (Nyong'o, 2007; Ng'ang'a, 2018)

Gachukia, an educationist and entrepreneur co-founder of the Riara Group of schools that include Riara University, argues that the root cause of underdevelopment is the inheritance of a stratified society that disadvantages socio-economic outcomes. Gachukia identifies how the conflict that interaction with foreign cultures through colonisation caused what would appear as sleep in terms of awareness of what is happening to the rest of the world. Fear, self-doubt, and hate resulted from a school system that focused on finding fault; using force to cause pain to those who were weak and bureaucracy whose logic was different. She added that a good education makes people sensitive to the needs of others around them. In contrast, the detachment that comes with education and affluence results from poor philosophy of education. To her, development happens when everyone can do something about the situation he or she finds himself or herself in. She said that the philosophy of a good education is to feed the hungry and create an enabling environment for those incapacitated. In addition, Gachukia's view is that transformative education enables people to know they are a part of a system and act in ways that do not make them victims of their circumstances but people in charge. Education to get a job and a salary is not education (Ngángá, 2018).

Moreover, education that encourages people to learn how to listen to one another is what leads to gaining the consciousness necessary for development. That enables an environment where everyone's potential is acknowledged and utilised, people take responsibility for their actions and choices, and they are determined to look out for what is beneficial to others. Gachukia's view is that wakefulness starts with family, relatives, and neighbours and refusal to be comfortable when others are in need (Ng'ang'a, 2018).

Since it attained its independence in 1963, Kenya has had five-year plans, but after five years, there is a need for organised feedback. Gachukia suggests that those implementing transformative acts should have opportunities to explain the progress and challenges; otherwise, coming up with five-year plans with no report or evaluation hinders development, making people appear as if they are asleep. The ability to give helpful information or criticism about the communicative acts of others is an indicator of being awake. In explaining the importance of feedback, Smith (1992) compared it to a car that would not move if one of its four wheels is punctured. Feedback is what completes communication. Communication that explains what is happening in education is needed for society to be active in what concerns them. Knowing and being part of planning and budgeting would get the community thinking.

Africa is a Rising Giant -Views on Africa Rising, not Sleeping

Life story interviews on what makes some educated individuals not succumb to seeking to be foreign but instead seek ways to engage in what is transformatively revealed that there is hope (Ng'ang'a, 2018). Africa is a sleeping giant that is gaining consciousness. For example, one of the participants, Professor Julia Ojiambo,

who has served in various governments, argued that the devolved governance in Kenya was a sign of progress. The grass root participation of the people in their development was included in the constitution. That involvement and participation are part of the awakening of the continent. The five-year election cycle allows people seeking elective posts to think and reflect together with their communities on what they see as their needs. Another participant, Professor Peter Anyang Nyo'ng'o, identified that fear and insecurity underlying communicative acts reduce when there is concentration and engagement with the people. The leading Kenyans argued that for the country to move from its present quagmire, there is a need to work toward reducing politics. This country would do very well if the noise were minimised. People can only develop if they personalise the problems and challenges and seek solutions. It is possible to conquer the obstacles of poverty and corruption if people avoid blaming others and look for others to address their problems. In Kenya, the democratic space has opened, and people can share their views.

The past experiences that wrapped in an individual's deep self and remained as a source of motivation to respond to the community were noted. For example, Francis Diebedo Kere of Burkina Faso talked of how the love bestowed on him by the village mothers' during his childhood motivated him as he studied architecture in Belgium (Kere, 2013). The love and hope that his people had in him made him go back and, together with the villagers build a school for the community.

Culture of Humility is Necessary as the Giant Rises Up

Freire described humility as necessary for development because it enables people to be willing to hold back their views and narrative and make room for the truth and narrative of others. As individuals in the development communication field, developing cultural humility is critical in creating authentic engagements with the community in a way that will lead to transformation. For a long time, the focus has been on building cultural competency. While the goal of cultural competency is to learn about the other's culture, cultural humility is viewed as an evolution of competency because cultural humility goes beyond knowing the culture of the other; true cultural humility entails that one must be cognizant of and sensitive to facts and history such as any injustices that may have occurred against the target audience. It is valuing people and appreciating where they are coming from. It acknowledges that everyone has something to bring to the table and addresses any power imbalances in communicating that transform people and their communities (Walters & Asbil, 2013).

4.0 CONCLUSION AND RECOMMENDATIONS

Conclusion: Africa is a giant that is alive and rising. Suppose Napoleon Bonaparte described China, two hundred years ago, as a sleeping giant that has woken up and is realising her potential and annexing her population to her advantage to be socially, politically, and culturally independent. In that case, there is hope for Africa. Today China is a significant global hegemony whose goods are flooding the world market, and more than 850 million people have been saved from poverty (Godechot, 2020; Sabah, 2020).

Recommendations: What is needed in Africa is the consciousness that enables the people to read and understand their history, critically reflect on the lessons in ways that examine the cultural beliefs and select what enables growth and development. Ability to identify and name who they are and what limits them and determine to take action that disentangles them. A culturally sensitive approach that calls for the integration of the voice of the people at the margins so that they can identify their needs and come up with relevant solutions can be helpful in building trust, which is the foundation for everything.

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