ISRG Journal of Arts, Humanities and Social Sciences (ISRGJAHSS)

ISRG PUBLISHERS
Abbreviated Key Title: ISRG J Arts Humanit Soc Sci
ISSN: 2583-7672 (Online)
Journal homepage: https://isrgpublishers.com/isrgjahss
Volume – III Issue -V (September-October) 2025
Frequency: Bimonthly

Critical Analysis of Ayi Kwei Armah's African and Western Systems of Education (1970)

Felistus Kaingi Kuvulya (PhD)

Independent Researcher, Nairobi, Kenya

| **Received:** 30.07.2025 | **Accepted:** 03.08.2025 | **Published:** 23.09.2025

***Corresponding author:** Felistus Kaingi Kuvulya (PhD)
Independent Researcher, Nairobi, Kenya

Abstract

Ayi Kwei Armah's is a prolific novelist from Gold Coast the present-day Ghana and his novel Fragments deals with the complications of postcolonial and the venality and avidity of contemporary Africa. Though written during the postcolonial the novel Fragments remains stentorian and constant alongside Western education and its unremitting bequest in African continent. The paper interrogates the supposed civilization equipped to perceived primitive Africans by Western schooling. Notably, before westerners' invasion of African Continent African had an antique history of the invention of science and technology. African countries such as Egypt, Ethiopia and Timbuktu are known for writing, science and technology legacies. Moreover, African education taught young generations African philosophy values through orality. Some of the values are respect and love for one's family, kinship ties, hospitality, respect for elders, courtesy and language.

This paper argues that upon acquiring values of education in the united states African elites returned to their mother countries with hope only to be greeted with disillusionment in form of neo-colonialism. The impunities of avarice and moral decadency treated as the new normal, nurtured and implemented by mother colonizer's court poet locals. The paper argues that the educated elites are uncertain amid the new demands of their families and society. This is attributed to sedition of African form of education values much alive in some brainwashed Africans. Indeed, they are the 'fragments' Armah alludes to in the novel title. Notably, some African scholars do not clown the mask of the paddy but challenges the money-oriented classism promulgated by proselytised Ghanaian educated elites. The paper bonds the gap prevailing between invented western civilization and the alleged nascent Africans. Accordingly, unveils the meaning of the novel Fragments to the contemporary digital globe.

Keywords: *Armah, crossbreed schooling forms, power, authentication, and supremacy, education and shortcomings*

DOI: 10.5281/zenodo.17181144

Introduction

Africa continent is the origin of formal knowledge passed from generation to generation in its system of education (James 1998). Nevertheless, with the coming of westerners' education crowned in schooling values manipulation, such wisdom seems ignored and no longer treasured. Indeed, if African schooling wisdom is to be overlooked this infers to a loss of a generation. However, some educated elites remain pertinent that Africans must change with the arising. This infers that African scholars should not relent to demonstrate the importance of the African education neglected values for transformation in the digital morally decayed society. Accordingly, liberation struggle is a process, which ought to commence with oneself and then extended to others. It may take longer but timelines may not matter but the intention should count. This infers that scholars should not concede as the community waits upon liberation. This suggests to what Lin (1971) astutely refers to as 'alternative education format that accommodates equipping Africans with authentic values, history and knowledge as well as creating a new man or woman' (66). Africans ought to determinedly pursue recovery of their values. Worthy of note is that formal understanding production began in ancient Egypt in Africa (Bard 1968). Kaplan (2004) reverberations are, the Greeks pronounced theorists and inventors like Plato and Pythagras trained in Egypt before acquisition of reputation back in their motherlands. This denotes Africans are not a bunch of nascent societies. Remarkably, 'the notion of ethos as an object and approach of knowledge was designed out of expatriate antiquities and reproduced explicit educational forms' (Dirks 1992: p. 9). The paper interrogates the same in the investigated novel.

Armah ponders that Western education is good but only without manipulations. Africans educated elites who succumbs to indoctrination seeks commodity acquisition portrayed as the only education achievement. Indeed, westerners uses their commodities which includes formal education as a bait to trap and brainwash Africans. Therefore, exploit them. However, education is not all about jobs and ranks. Nevertheless, best fruits come from a well cultivated tree and change is inevitable. This denotes though Africans clothe themselves with borrowed education aspects it may not hold waters for long. They must return to their roots to truly start living.In *Fragments* Armah demonstrates that Ghanaians corrupted by material achievements of Western education are blind though have eyes. He contrasts them with the physically blind natives but who can see colonisers traps. Remarkably, he challenges the fundamental assumptions about disability studies in the context of exploring education and values in Africa.

Methodology, Literature Review, and theoretical framework

This paper employs qualitative method of data collection. The method authorizes the researcher to make identified contradictions Western and African ways of schooling function in the perspective of *Fragments*. Qualitative study technique indulges the value of exactness and transferability (Byrman(2006). The insights of the method are appropriate to this paper which investigates how both African and Western systems of schooling are portrayed in Armah's *Fragments* (1970). Sigh and his fellow researchers argues that education is a collection of selected memories'(1996: 8) . This paper employs the theoretic basis on the intervention of schooling in Africa as clarified in Paulo Freire's *Pedagogy of the Oppressed* (1970); Frantz Fanon's *The Wretched of the Earth* (1963) and *Black Skin White Mask* (1982); Ngugi wa Thiongo's text, 'Writing against Neocolonialism' (1988), and Simon Gikandi's seminal essay, 'African Literature and the colonial factor' (2007: 54-59).

Fanon (1999) argues educational role in shaping social opinions is 'black people antiquity is among the chief provisions of race predispositions in Western form of schooling. Unpredictable in its effectiveness, it vindicates perception in the interaction amid Africans and white men' (p.2). Spivak (1999) problems the biased opinions of ordinary people or subalterns. This infers when beleaguered opinion is expressed, that voice is not, articulated by the independent position they occupy within the longer expansive economy. Notably, African owns the antique history of knowledge. Africa Continent holds the historic invention of science and technology (Kaplan 2004). Egypt, Ethiopia and Timbuktu are known for the heritage of writing, knowledge and technology. African schooling furthermore taught its receptors societal values and norms (Achebe 1973). Therefore, consistently had a perspective of boundless profundity, morals, and splendour in the sense had virtues and beyond all had self-worth. Consequently, it is the 'mislaid self-respect the blacks must regain' (Achebe 1993: p.8). These values include 'respect and love for one's family, kinship ties, hospitality, respect for elders, courtesy and language' (Gikandi 2007: p. 56). This undeniably, armed them with wisdom and abilities to challenge life issues harmoniously. These are found in African oral literature genres.

The paper cross-examines the constructions of Western form of education as a cradle for educational values the world over. Irrefutably, both African and western systems of education have values and limitations. The paper opinions that any authentic education should support self-respect, honesty, impartiality and inclusivity and above all eradicate all impunity. Accordingly, education is not just a ladder for good jobs. Remarkably jobs are secondary products of education. Gates (1992) astutely observes that 'education ought to disclose potentials for shifting social economic and political order that must renounce all the traditions that have become part of Western educational platform' (p.104). This infers that educational values ought to build bridges and not walls by accommodating diversities regardless of one's race, gender or class. Gates ridicules prejudiced critics who depicts African scholars as less critical thinkers. Undoubtedly, the fact that some Africans remained illiterate until the invasion of westerners does not qualify them and their education as primitive or barbaric. Neither does it crown Western education as the cradle for educational values. Forde (1954) is emphatic in his believe that African education ethics brood societal morality. This entails the scruples of the common good and that of duty to cultivate morals and virtues.

Educational knowledge availed in Western and African forms of schooling are ambiguous in that they can liberate from expatriate domination, but also be used as mechanisms of new exploitation by Africa's black leaders. Simon Gikandi (2007) highlights the importance of the creative powers of African colonially educated scholars who manages to appropriate the novel genre. Accordingly, these scholars infuse the novel with social context of learning that questions the existence of expatriate schooling in postcolonial Africa. Indeed, neo-colonialism merits to be challenged by means of critical pedagogies.

African Education and the Struggle against Western Racism *Fragments*

Ayi Kwei Armah wrote from Gold Coast the present day Ghana portraying how African education could be used in the words of

DOI: 10.5281/zenodo.17181144

Vambe to demonstrates 'African Education is founded on the cornerstone of keeping the tribe united by venerating the creator' (Vambe 2004: p 37). In *Fragments* the main character Baako is portrayed as dedicated to the creator before embarking on his study journey pursuit in the U.S.A. This is stressed during Baako's farewell party. The author presents Africans as coached to dedicate their welfare and that of their children to the creator. Such a supplication was meant to draw blessings to the person pursuing an undertaking. Armah depicts Baako's family especially with the presence of Naana, the voice of vision cherishing the values of total surrender to the maker:

> "Where you are going, go softly. You who are going now do not let your mind become persuaded that you walk alone. You are a piece of us, of those gone before and who will come again. A piece of us go and come a piece of us. You will not be coming the way you went away. You will come stronger, to make us stronger, wiser, to guide us with your wisdom. Gain much from this going. Do not turn your back on the wisdom of Ananse. Do not be persuaded you will fill your stomach faster if you do not have others to fill. There are no humans who walk this earth alone." (Armah 1970: 15)

The novelist depicts that African education advocates for religion. They believed respect for creator made cultivated blessings. Indeed, Africans had reverence to ultimate creator for guidance and protection. This implies that they relied on Him for direction, fortification and affluence of the future generation. Thus, the young generation was hoped to transform the society by liberating the illiterate and rescuing them from colonial masters' slavery. The young generation were viewed warriors. Consequently, the above position challenges westerners' prejudices which points out that 'African education is not as capable of equipping learners with reason and ethics' (Tageldin 2014: p. 310). Apparently, Western education was treated as a prototype for values.

Africans schooling taught values of cultural rites of passage such as, marriage, child naming and outdooring ceremony. These cremations marked important stages of human growth and development. Hence, the celebrations were spiritual undertaking which attracted blessings to the child and the continuity of the family lineage. Armah depicts African education elites rushing African child outdooring ceremony prior to due date to cough money from friends:

> "I heard an animal die this morning in the yard," Naana asked. "It was the ram." "Which ram?" "Araba's son is coming out today," Baako answered. "But that is not possible," she said. "Or have I lost count of my days all over again?" "Is it then a week since your sister came back with the child?" "You have not lost your count, Naana. Its five days now, but it's been decided. This is to be the day." (Armah 1970: 142)

Fascinatingly, Western education aspects tend to corrupt and commercialize the rite of child outdooring ceremony. According to African way of education, child outdooring was a delicate and sacred undertaking conducted in a months' time after childbirth. Interestingly, Araba's baby outdooring ceremony was conducted in the fifth day after birth. Hall (1995) reverberates the same when he asserts that 'naturally, in a case where there is dictatorship in political rule by a few, the use of education to spread degrading descriptions befits a perilous tool against the masses' (p.226). The fact that Araba's baby was prematurely born heightens the height of insatiable greed for money when this is carried in a less than a week's time. The novelist ridicules Efua a teacher representing the education elites who supports the whole drama, yet she is the child's grandmother. Conversely, the whole occasion became debasing when the baby died due to exposure to cold weather just immediately after the ceremony. The author's voice of reason through character Naana ridicules the unbecoming behaviour of commercializing what was meant sacred in the African education especially a child outdooring ceremony.

Nevertheless, this education had its own negative aspects albeit the fact that Armah does not explore them in his novel. These include but not limited to practises of polygamy, patriarchal dominance, superstitions, some unhealthy initiation practises such as upper or lower six teeth plucking, female genital mutilation. Indeed, these practices are not ethical but exposure and increase of literacy eschewed them.

Representation of Western Education in Ayi Kwei Armah's *Fragments* (1970)

Albeit Armah accrediting Western Education for challenging African schooling shortcomings such as polygamy, patriarchy and superstitions: he reprimands this schooling for its shortcomings of manipulating values. Armah describes Western education engaging with societal divisions in terms of its cultural aspects of individualism. This education embraced master servant relationship which was a means of mortifying Africans especially that they were considered as lesser beings intellectually. Indeed, such a culture reduces Africans to paupers and beggars. For that reason, create a leeway for westerners continued exploitation of Africans. Undeniably, Africans were reduced to subhuman using degrader words such as incivility, unethical, indecent and rudeness. Certainly, Western schooling cultured them to address education elites with titles 'African leaders and leadership were defined as tyrants' (Gayatri 1999: p. 28). This suggests that Western education was wrought to discourage Africans and their leaders to chicken out. Instilling such an image in them was meant to confine to a sorry state for the benefit of the exploiter in the guise of civilizer. This discrimination was an abomination to the African form of education. Armah challenges the self-elevation notion promulgated by Western education subscribers:

> Juana sensed for estrangement, the politeness of distances created for strangers like herself, no matter how close they tried to come. "Do you need a ride some place?" "Yes please, Doctor. "There was a time, in the beginning when she tried to melt all this formality by having the nurses drop the title and call her by her name. But she only succeeded in embarrassing them, this need of hers to have them desert a familiar reality in which there was the respected Doctor and Senior Nurses and Senior Assistant Nurses and Junior Nurses and little Nurses in Training, and the titles meant a world into which they had struggled and were still struggling to fit their own lives. (Armah 1970: 26)

The above incident portrays Western education as articulated around the impression that African education elites find themselves in a sociological and economic situation not of their own educational making historically. This type of rank implies hierarchy of command and the minority in such systems were Africans. Afigbo (1985) explicitly explores the above position when he asserts that 'for most Africans Western education was an

DOI: 10.5281/zenodo.17181144

education of material indigence, unemployment and blocked aspirations for the uneducated Africans' (p.490). I discuss that the challenge before African leaders is to re-dedicate to the appreciation of implementation, development and patronage of the African form of education.

Armah portrays subscribers of Western schooling employing Christianity to exploit Africans. Christianity is expected to instil morality to its subscribers and spiritual direction. Conversely, the author describes Christianity as most abused when assimilated Africans follow it blindly. Noteworthy, Efua followed Christianity if it would grantee her sons return but after some time, she doubted the pastor who dismisses her as uncertain. Armah depicts assimilated Christians turning against their African education believes. Undeniably, Westerners manipulated Christian values to turn Africans against another. Indeed, this belief was to 'confuse Africans from distinguishing a comrade from an opponent' (Bhabha 1999: p.31). This denotes that it was manipulated to brainwash Africans to fail to understand are exploited people. Interestingly, Armah ridicules the abuse of Christianity by men and women of God when she depicts a pastor misguiding his followers to undress in public in the name of repentance.

> "Come to me!" he said. "Let them come to me!" The man who had moved regained the group. "Come to me, all of you!" "Come to me in the nakedness of your first days!" The bearded in his white rob mainly spoke of fire. The shout was followed immediately by a long wail filled with suffering and desire, rising as if by prior agreement from almost all those throats, tearing the air. At the same time more women dropped their clothes, and the group that had stood and chanted became a mass of human flesh and limbs rolling in the sand and sending cries up toward the sky! (Armah 1970: 50)

Indeed, the above incident depicts abuse of religion. It portrays religious educated elites misinterpreting the scriptures to suit their purposes as 'opposed to preaching reconciliation and morals' (Hormann and Mackthum 2010: p. 97). The ignorance of the bearded man disgusts the reader when he advices his followers' women to unclothe in public. Abuse of religion in Africa and globally by extension has become rampant. Men and women of God have done it on purpose to accumulate both fame and wealth. I believe that the holy book was written by holy people.

Westerners manipulated their education values to suit their purposes. They gave a standing ovation to nepotism and elevation of Godfathers such that titles and job opportunities came with strings attached. One must scratch ones back and you scratch his in return. Undeniably, social networking with topmost senior government officers opened employment opportunities. Western education was manipulated to 'drive away dignity and integrity and ushered in corruption and impunity' (Mbembe 2016: p. 8). Such depravities were an atrocity with the African way of education. These vices degraded education of the value of problem solving. Through such indecency moral decadency has turned rampant in our contemporary society. Armah invites us to return to our roots and embrace the authentic values of African form of education. Western education is depicted as corrupted by the colonizers in which African educated elites are crippled to stay at the mercies of their colonial masters. However, Armah ridicules the overt moral corruption of educated elites when positions acquisition is tied to bowing to those in power:

> "You know Asante-Smith, don't you?" "Not personally. But I have heard of him." "Well, he is a young man. Very young, in fact. But you know he is already the boss of the whole corporation." Baako laughed softly. "I'm not aiming to become a corporation boss." "Asante – Smith, he knows people. One of his own drinking friends says he has the sweetest tongue in all of Ghana for singing his masters praises." "You have to know people. Big people and not useless people. Top officials who can go anywhere and say, "Do this, do that for my boy!" (Armah 1970: 73)

The author condescendingly opens the incident with Baako's disavowal of aping African educated elites' mannerisms of falling victims in working as the colonizers court poet. This implies that Africans scholars became aware intellectually, politically, and socially of their place in the indoctrinated society. Indeed, commenced to question the difference aspects of their social experiences and encounter in relation to Western education.

Armah imaginatively objectively pinpoints the oppression of westerners' sovereignty in Ghana whereas casting an apprehensive eye on the conformed Africans court poets. The colonizers' regime in Ghana undermined African scholars that whatever humanitarian values they acquired through formal education was rendered a threat to the dictates of the colonizer. Consequently, they were denied job opportunities since their masters felt afraid of effecting change on wrong polices made by oppressors. Mbembe (2016) explains the influence this sophisticated belief plays on African erosion of indigenous education values. He posits that 'it was the survival for the fittest game which subjected education elites into crossroads' (p.10). In the present African states majority of African leaders prefer to form cabinets of mediocre learned people who cannot challenge them intellectually than the scholars. This in return has led to absurdity in their delivery as leaders.

Armah depicts Western education nurturing educated elites' classism. Special treatment is accorded to wealthy people elevating them to status of demi-gods. Character Brempong being affluent, well-travelled, well connected to senior government officials receives a befitting reception equally to a king upon his return. Amarh derides the classism with educated elites claiming civilization when he states:

> A tall young man in an open-necked white shirt came in and went directly to Brempong and his wife. "Ah, there you are, Mensah" Brempong said. "They send you to meet me?" "Yes sir." "I' sorry I'm late, but the police guard wouldn't let me in." "Why didn't you show him your papers? Didn't they give you any?" "He was an escort, sir. He asked if I was coming like this to meet a white man. I said no, a Ghanaian. (Armah 1970: 85)

This incidence shows class and status in the bases of race on how a welcome home is categorized. Indeed, for the white men it is euphoric to suit a demi-god while for Africans its normal. Undeniably, this discrimination depicts Western education attempts to establish 'the role of economically, militarily, intellectually and psychologically superior colonizers and the inferior colonized' (Andreason 2005: p. 975) to justify their occupation in Ghana. This explicitly validates Africans in their own states were cultured by Western education to elevate the colonizer. Said (1978) agrees with the above position when he states that, despite the communitarian principles of the African

DOI: 10.5281/zenodo.17181144

education, the dictates of 'manipulated Western education aspects force them to satisfy their own individual wants and needs and not extend such privileges beyond their neo-class boundaries' (p.42). It is unfortunate in the present-day society that majority want to lead celebrity lives by the philosophy, the end justifies the means. In turn it leads to a moral less society where money and fashion is the order of the day and people compete for trending in social media while overlooking the impunity the uncouth ways of wealth acquisition attract.

Armah explicitly exemplifies the ramifications that befell African writers in English. He presents Baako afraid of what he intends to write. Writing to expose the injustices of the Westerners was unwelcome topic in Ghana. Indeed, it was like throwing stones in a police station. African writers' exploration of westerners' prejudices, stereotypes, discrimination, classism, oppression and exploitation was treated as growing horns and expressing ingratitude. This implies that Baako Armah's character knew in his own country, freedom of intellectual liberation and literary expression was an unwelcomed subject by colonial masters. Armah portrays the oppressors as afraid of the truth being mirrored to the society:

> "So now, Mr. Scribe, what are you going to do? Write by yourself?" "I don't think it's possible" Baako answered. "What's so impossible about doing your work alone?" "I don't understand it fully," Baako said. "It doesn't hurt an artist to taste a bit of madness," Ocran said. "But I thought a decision to write would be a simple thing." "Not for me I had a nervous breakdown over it." "I had asked myself who would be reading the things I wanted to write." "But I came out of it with a decision. I wouldn't do the usual kind of writing. But if I can write for films instead of wasting my time with other stuff it's a much clearer way of saying things to people here." (Armah 1970:119)

Undoubtedly, Baako enlightens his fellow scholars to challenge these atrocities. However, his liberation mission seems threatened by the bootlickers of the colonizer. Western education cultures Africans educated elites only to write slogans which praised the coloniser. Baako writes to contest the unfairness committed on Africans by westerners inform of films. Disintegration of African values dramatized by scholars and the victory of westerners continued exploitation are the sons of internal conflicts in African societies (Freire 1973). This is depicted by Armah *Fragments*. Thus, Baako employed the same knowledge acquired from Western education to open the eyes of the natives. He designs an effective paradigm to script films and images to pass the message to the consumers as opposed to prose which calls for the despised language of the oppressor. Nevertheless, his dream was short-lived by the cartels of the oppressor. The fear by Baako's teacher Ocran of a failed mission if he relied on others alludes to the behaviour change expected of African educated elites. Primarily, if education would befit an effective societal transformation tool, African leaders who have failed their subjects for continuously dancing the tune of the oppressor must transform.

Despite claiming to have decolonised Africans westerners employ mechanisms to block African writers from initiating the transformation. Awakening of human societies in educational values taught in higher learning institutions abroad, the mother colonisers mechanisms contradict the reality in African continent states. Armah demonstrates such practices contrast the values of education:

> Education uph!"This country doesn't work that way." "If you come back thinking you can make things work in any smooth, efficient way, you'll just get a complete waste of your time. It's not worth bothering about, unfortunately," he winked at Ocran. "The young man will also be finding out that making a go of life means forgetting all the beautiful stuff they teach in the classroom." "It's very different, the way things really work." (Armah 1970:123)

Authentic schooling upholds critical thinking, creative thinking and problem solving. Yet the westerners seem to employ their own contrivances to hinder the educational values acquired in formal education from being practiced. Dubois (1970) seems to agree with the above position when he states that 'subjecting the populated to a state of binary cognizance made the Blacks see themselves through the eyes of the colonizer' (p.16). This deliberately and skilfully was done to ensnare educated elites believe that their quest for liberty could not be proficient minus the support from their oppressors. This denotes that they were adamant of setting Africans free despite Africans proving that they were no longer debilitated intellectually. I argue that education acquired outside Africa was not manipulated hence, the colonizer saw to it that the same was not practiced in African states lest it awaken the oppressed. Western education for centuries served in Ghana and Africa at large as a foil to set off white man's customs. It served as a laboratory in which to conduct westerners' experiments. Thus, Africa served to provide a testing ground for Europeans colonial education cultures. As a result of the dehumanization levied against the colonized group on a psychological level, Africans began to accept their disparagement.

Western education propagated termination of African scholars, authors and scholar to sabotage their efforts to mirror the true education values. Armah depicts westerners suppressing Africans to stop questioning the injustices committed against them. Certainly, this act of cruelty which demonstrates the magnitude of the westerners' spitefulness is severely punishable by law. African scholars to learn westerners had been suppressing their reasoning to prevent Africans from striving for change. Their doctors had all words and phrases to justify it so as not to let loose the scholars. Armah presents African scholar Baako overwhelmed by the schooling values he acquires as opposed to the reality practiced in his home country. 'An African who expresses himself well, who has become proficient at the language is tremendously dreaded, keep an eye on that one he is almost white' (Fagen 1972: p.38). This implies the exploiter did not create loopholes for Africans consciousness.

> "So, you were put on Thorazine?" "Yes." "What was it that you had? LSD trouble?" He shook his head. "This drug you were given; it's been used to counteract the consciousness expansion effect." "I didn't know. But I remember once the doctor told me, that I must be generating my own expansion toxins" (Armah 1970:.148)

The potential danger of this mastery is by all entrances quiescent, then it is welcomed with confidence. This infers that the colonizer tends to agree that the scholar is striving to be part of the

DOI: 10.5281/zenodo.17181144

colonizers extortionist system. Armah depicts such a move by the colonizer as the height of injustice on African scholars.

Armah reveals westerners barring Africans practice educational values acquired from learning institutions. Indeed, this infers the colonizer felt insecure and not at peace with the reality being exposed to enslaved Africans. This can be interpreted to suggest the fear of the unknown especially losing their captives and their capitalistic systems being challenged by natives. Gates (1992) echoes the same but comparatively in a reproachful manner that:

> 'a criterion for ranking scholarly works by white evaluator was contrived based on race and class. Those writers whose works accomplished an 'A' were trained in learning institutions and critical articles transcribed on the essayists' (p.115).

Armah sceptically pinpoints the insincerity of the western educator and the oppressor at large. He portrays them as brownnosers whose overt exploitation foul plays cannot stand the test of time. He invites us to challenge such injustices and cartels with some educated elites and leaders in the digital society. They tend to continue to embrace curriculum which is designed, edited and approved by the colonizer with a conflict of interest and strings attached. Indeed, their ignorance has endorsed African generation rote in the borrowed aspects designed for a white child. Accordingly, this has given birth to riots with the unemployed educated elites in African states.

Conclusion

Armah demonstrates though our children may learn about our history we should make ourselves architects of the future. Armah's portrays African education possessing authentic values before the invasion of the Europeans. These values include integrity, love, and care for one family, language, traditional religion, culture and kinship ties. These values are depicted to have nurtured morals thus cultivated a conducive society for every member to live in. The novel demonstrates that Western education had values. They include literacy, international language, technology, religion Christianity and exposure. These values are significant to African writers as they exposed them to learn were no longer islands. They enabled Africans to question about their violated rights. Hence strove for their decolonization by writing to mirror the oppressor mayhems.

However, both systems of schooling have negative aspects. African form has bigamist, male patriarchy, superstition, and female genital mutilation though they are not explored by Armah. Armah depicts colonial education generating wealth not evenly distributed to all nationalists. This could be understood through lack of balance in education fruits, a disillusionment to African scholars and citizens. Indeed, the novel simultaneously represents the conformist public sphere instituted by the westerners to satisfy their exploitative quest. Undeniably, tempted to emulate the oppressor's footsteps even when in charge of their states welfare to fit in the new normal. Likewise, it portrays the oppressor as dictator of Africans leaders and elites to implement exploitation on the natives. The oppressor assimilates African leaders and educated elites to continue his capitalistic systems and agreeing with his orders employed as gate pass in securing jobs. Majority of desperate African elites gave in to the inducements and blarneys of the oppressor's capitalism to obtain jobs. This is contrary to values of African form of education which advocates selflessness. Thus, Western education rendered a few educated elites economically well-off, while the majority impoverished in poverty despite their countries immersed in rich natural resources. Accordingly, Western education natured a bureaucratic class of Ghanaians educated elites that promotes continued colonisers exploitation even to the present.

In addition, Armah unequivocally explores the perspective of Western schooling religion and brings it out as one of coloniser's exploitative tools. Undoubtedly, religion, when exploring systems of education cannot be divorced from Western schooling. Christianity in Western schooling ought to be treated as alternative faith that Africans had their own believes. Indeed, my conviction to educated elites and leaders is that you cannot look at life in a binary way that there is what is educational, political and what is religious. Armah depicts educated elites employing religion to justify violation of human rights. Undeniably, African educated elites and leaders have often used the church to propagate their agenda, and argue church and politics is one. However, when church leaders become tough on them, again tell them to concentrate on religious matters but leave what is educationally political politicians. I am convinced that theologians are also politicians since politics concerns itself with the governance of state and the church leaders must engage in such affairs.

Definitely, I believe when religious leaders hear the cry of Africa, scholars ill-treated for mirroring the societal injustices are grieved. Indeed, the high cost of living, the depreciation of our nation's currencies against the dollar, African nations being net importers affects the prices of most of commodities. For that reason, educated African religious leaders ought to be bothered by a ruling class that doesn't seem to care about the depressing situation of the continent Africa. The government tax their subjects while at the same time involves in scandals of grand corruption. Fuel prices when you compare with world are going down while in most of African states are higher affecting the lives of poor Africans. Undeniably, most of public resources are going into waste. Surprisingly, controllers of such budgets do state publicly lump sums of money being spent in offices of the presidents and state houses something which is unsanctionable. Armah demonstrates that African leaders and educated elites should cease from hiding in Christianity. This is because Christianity means men and women of integrity. In addition, you cannot use Christ to ascend into power and when you develop you become a fraudulent leader or professional.

Indeed, the colonizers engaged with phrase mongering and to scholars' dismay, African leaders and educated elites jumped on their verbal trend. This is what happened and is happening with African education system which is yet to satisfy the needs of Africans and their continent. In that vein, most, of education curriculum designs which serve majority if not all African states is totally misguiding based on the purpose it aids the African child and continent by extension. Interestingly, there are more degree holders than the available job markets in the African continent. One percent of the degree holders survives with meagre salaries while ninety-nine percent sluggish in streets. Fascinatingly, African leaders continue to radicalism slogans in terms of education and civilization to praise the colonizers. I counter to African leaders and education elites who bother to understand that we do not use language to think, instead it thinks for us. Indeed, I cringe when I see African leaders and educated elites continue to heed to the pretentious verbiage and the pedantic recommendations, of the designers of the borrowed curriculums. Interestingly, not to mention when they embrace these narrow and

DOI: 10.5281/zenodo.17181144

premature speculations. Yet African leaders claim to be liberal people civilized enough to take their subjects to scale high heights of development and literacy. In that vein Western education promulgates the values of education for just securing jobs. Therefore, African or Western system of schooling full packages is not fit the digital African child. Accordingly, African leaders ought to sieve only values from both forms of education and design a curriculum that befits the needs of an African child.

References

1. Achebe, C. (1973) *The Role of the Writer in a New Nation*, In African writers on African Writing, (ed). G. Killam,7-13. London, Heinemann Publishers.
2. Afigbo, A. (1985) *The social Repercussions of colonial Rule; the new social structures*, In the UNESCO General History of Africa under Colonial Domination 1880-1935. (eds.) A. Adu Boahen. Berkeley, university of California press,6:487-507.
3. Andreason, S.2005.Orientation and African Development Studies: The 'educative repletion' motifs in theories of Africa's underdevelopment, third world. (Vol).26, 971-986.
4. Armah, A. (1970) *Fragments*. London, Boston Houghton Publishers.
5. Bard, K. (1999) *Encyclopedia of the Archaelogy of Ancient Egypt*.London, Routledge Publishers.
6. Bhabha, H. (1999) *Signs Taken for Wonders. The Postcolonial Study Reader*. New York: Routledge.29-35.
7. Bryman, A. (2006) *Integrating quantitative and qualitative research; journal of Sage*, 10,1060-1068.
8. Dirks, N. B. (1992) *Introduction Colonialism and Culture. In Colonialism and culture*. Ann Arbor, University of Michigan Press,1-26.
9. Dubois, W. (1970) *The Souls of Black Folk*. Fawcett Publications Inc.
10. Fagen, R. (1972) *Cuban Revolutionary Politics* Monthly Review, 23.11.
11. Fanon, F. (1963) *The Wretched of the Earth*. London, Penguin Books.
12. Fanon, F. (1999) *The Fact of Blackness. The Postcolonial Studies Reader*. (eds.) Bill Ashcroft et all. New York, Routledge 323-326.
13. Forde, D. (1954) *African world studies in the cosmological ideas and social values of African people*. Oxford. Oxford university press.
14. Freire, P. (1968) *Pedagogy of the Oppressed*. New York, Herder and Herder.
15. Freire, P. (1973) *Education for Critical Consciousness*. New York, Seabury Press.
16. Gates, H. (1992) *Loose Cannons: Notes on Culture Wars*. New York: Oxford University Press.
17. Gikandi, S. (2007) *African Literature and the Colonial Factor*, (eds.) T. Olaniyan & A. Quayson, African Literature: An Anthology of Criticism and Theory54-59. New York, Colombia University Press.
18. Hall, S. (1995) *New Ethnicities*: *In The Postcolonial Studies Reade*r, (eds.) B. Ashcroft, G. Griffiths and H. Tiffin,223-227. New York: Routledge Publishers.
19. Hormann, R. & Mackenthun, G. (2010) *Slavery and the Age of Sensibility. Human Bondage in the Cultural Contact Zone. Transdisciplinary Perspectives on Slavery and Its Discourses*, (eds.) Munster, Waxmann.95-122.
20. James, E. (1998) *The History and practice of Ancient Astronomy*. Newyork, Oxford University Press.
21. Kaplan, L. (2004) *Technology in Ancient Egypt.London*, Routledge Publishers.
22. Lin, P. (1971) *The Educational Revolution* Gibson & Johnson (eds) A Century of Struggle. Canadian Institute of International Affairs.65-77.
23. Mbembe, A. & Balakrishnan, S. (2016) *Pan-African Legacies*. Journal of Afropolitan future translation. 28-37.
24. Said, E. (1978) *Orientalism*, New York, Pantheon Birks.
25. Sign, H. (2021) *Critical Analysis and Writing the Critique*.
26. Spivak. G. (1999) *A Critique of Postcolonial Reason*. Washington, Harvard University Press.
27. Tageldin, S. (2014) *The Place of Africa. In Theory Pan-Africanism, Post colonialism, beyond. Journal of History and Sociology*. (3) 302-323.
28. Thiong'o, N. (1981) Writers in Politics. London, Heinemann Educational Books Ltd.
29. Vambe, M. (2004) *African Oral story telling tradition and the Zimbabwean novel in English*, Pretoria. Unisa Press.

DOI: 10.5281/zenodo.17181144