

List of comments and ideas proposed in the framework of the African Round Table

(About the 'Human education' Initiative and the Declaration in general)

I really welcome the 'Human education' Initiative and the Declaration (Félicien Mpuku Laku)

This project is original, because projects, as usual, come from the world of politics, but here the initiative comes from the world of the teachers themselves, the university. "Human education in the 3rd millennium" is taking root within the University which, as we know, is the guarantor of the qualification and availability of human capital through the transmission of knowledge of points in their most recent state. In addition, research activities place it at the heart of the industrial and technological development to which most African countries aspire. At the same time, academics are first-hand witnesses to the challenges and excesses of inappropriate educational policies. With the creation of this document, outside the traditional frameworks of publication of their reflections, academics as key players are positioning themselves as a force of scientific proposals certainly but also sociopolitical ones. On top of that, it is very important that everyone can discuss the ideas and draft Declaration in A horizontal conversation within the context of one's own region. (Aimée-Danielle LEZOU KOFFI)

I totally agree with the 'Human education' Initiative in all points. (Faten Adly)

The Declaration is very useful and very important, because we all have to change something in the world. I support the declaration because I think that people become barbarians, they destroy their planet, destroy ecology, destroy economy, destroy many things. We have to stop them. (Buuba Diop)

The declaration is perfect and interesting. I consider the draft declaration sufficient on its own as it highlights concrete proposals for educational solutions to the problems of our present age. (Fathi Triki)

It's a high time to redefine education and make it more human, make it more useful (Daniel Gakunga)

We need an education that places the human being at the centre, a transformative education that seeks to change, transform and reform the hearts of our students so as to lead to a complete transformation of the society. (Nelson Shang)

The Declaration proposes a humanistic approach to education, i.e. the preservation and promotion of the dignity, capacities and well-being of the human person in relation to others and nature (Unesco 2015: 40) . (Aimée-Danielle LEZOU KOFFI)

(Insights from global pandemic not only for African, but global education) We need bring back the human into education and in rethinking curriculum, which we teach in our universities, (we must recognize the role of) technologies and how these technologies are impacting us as academics, as teachers, as researchers (Emmanuel Ojo)

There is a need to critique the term “human education”, since this means that “education” does not mean ‘humans’, therefore the idea of “humanistic” prefix this in order to give it the idea of dimension of human. (Yusef Waghid)

I really like an idea of human education, which is a frame to this discussion. Human education is a very beautiful view or notion of the education. We have to think of how we understand ‘human’ philosophy that allows a fuller experience of human life and how education can become a part of that which allows a fuller experience of human life (Daniel Gakunga)

The theses of the Declaration are humanistic, so as not to interpret a human and education in terms of economics, etc. (Aimée-Danielle LEZOU KOFFI)

I agree with the position of the so-called perideterrial (near-Earth) ideology as necessary for minds in education systems (Pedro Felisberto Miguel Bondo)

Human education will prospectively take into account the multidimensional as well as the complexity of anthropo-social realities: economic, political, even ecological, thus challenging the orthodoxy of the dominant system(s) and the rhetoric that underlies it. (Monique Irène Rakotoanosy)

Some sensitive issues that seem to me to have been eluded or diffused throughout the text: Inclusion: The education of the girl child and of women? Genre? Disability management at school? In some regions, these situations are factors of exclusion. It would be good to mention them clearly. Resilience: the latter can be formulated either in terms of school resilience or “education for resilience”. In the first case, it concerns the phenomenon of students in a situation of chronic adversity who succeed in their school career and in the other, a basic education in resilience. In both cases, the COVID 19 pandemic, for example, will have taught us about the need to find the mechanisms to deal with adversity. The school can help in a crisogenic world. Critical thinking: why should it intervene only for adult education? (Art.45) (Aimée-Danielle LEZOU KOFFI)

I would add for article 1 of the main part: “There is no education without a concept of a human, explicit or implicit” - *affirming his freedom and his dignity*. Indeed, the concept of a human means nothing apart from his dignity and his freedom, since several religions and philosophies make a human an “element” of community. Article 5 speaks of autonomy but does not insist enough on the constitutive freedom of human. (Fathi Triki)

In sum, the Declaration is a plea for an education that prepares individuals for a meaningful life (Aimée-Danielle LEZOU KOFFI)

(General concerns)

I think that we, education system have been in a number of ways contributing to the perpetuation of inequality, creating the institutions and systems that do not level the plain ground for many. (Basilius Casera)

Individual and collective potential almost buried secularly (historically) by a school culture of obedience and submission (Monique Irène Rakotoanosy)

The misconception which we continue to propagate that education will solve our problems. (Daniel Gakunga)

There is a tendency to delegate too many tasks to the school, as if all problems are solved in the school. (Abdallah Saaf)

Concern regarding the quest to have indigenous education. (Pedro Felisberto Miguel Bondo)

The problem of recognition the voices of those who are taught (Pedro Felisberto Miguel Bondo)

The gaps between the rural and the urban, the vulnerable and the most privileged populations, girls and boys unfortunately still exist. (Rosa Mahdjoub)

In educational relations, the role of the student is now emphasized as the most important, but such a cult of the student is not correct, since the role of teachers is being forgotten, supplanted (Abdallah Saaf)

We speak about value-based education, things which make you good at morals, good character, so that you stand for the truth wherever you are. That becomes very critical in the world. But we don't see it (in reality as a result of education). (Daniel Gakunga)

Do governments really feel a need for critical thinking in education and critical thinking democratic societies? (Faten Adly)

The human being as physical, biological, psychological, cultural, social, historical materiality is confronted today with difficulties of several kinds to transmit knowledge in the different educational systems (primary, secondary, higher). To remedy this worrying situation boils down to a reinvention of our pedagogical rationality (Pamphile MEBIAME-AKONO)

Ours is a globalized postmodern world characterized by an immense interest in techno-scientific advancements. This leaves little or no room for human social values such as love, empathy, affection, compassion, harmony, tenderness, kindness, and especially happiness or human flourishing. Our capitalist driven educational system we have followed for long has created a world which prepares students to become agents in the multiplication of money and wealth while treating the human being as a means towards their acquisition. This form of education has left us in an emotionless mechanical and robotic world characterized by a joyless quest for pleasure, an

unhealthy and an incessant competitive desire to have more, as well as an insatiable desire for conflict over resources. This definitely is not the kind of world we need to pass on to posterity. (Nelson Shang)

(Rethinking education in general)

We humans engage and the way of engaging and encountering is what we call education. Engagement as a form of deliberation, that means that in each form of engagement there should be a critique. (Yusef Waghid)

Education is the most powerful means to change the world. Education strengthens the capacities especially of the less well-off, young people, especially women. Education helps to better understand responsibilities, solidarity, strengths and weaknesses. Education helps to see convergences and differences, stages, gateways, immediate systems. Education helps to draw fertile water, to resist against headwinds. (Buuba Diop)

The notion of education calls for some sort of deeper meaning on how we live and kinds of social arrangements that we need to create. Education must be considered as a tool of transformation which suggests that a more humane and humanized approach to education is necessary. This calls to review our policies, structures and practices. This requires perpetual re-conceptualisation, conceptual analysis, that takes into account the values of the people and their social structures (Basilius Casera)

One of the easy ways to apply these philosophies to serve humanity is in schools since a school is a community and an important space to start to teach the core values, and the main focus of education should be the creation of consciousness among all members of the community in order to encourage and enable them think positively in the reconstructing of their history, cultural heritage, and identity. (Oseni Taiwo AFISI)

Education should be able to address the questions such as: How to meet our daily needs? (Daniel Gakunga)

Education must take into account the socio-cultural environment. (Buuba Diop)

All knowledge is produced in a concrete context in which an individual is uncertain. Education is an element of culture. Each people has its culture and each culture has its education. One cannot speak of education without culture, nor of culture without education. (José Blaunde)

Education should be egalitarian and equitable. In addition to the scholarly knowledge it provides to young people, it must convey civic values and universal values regardless of the economic level of the country. (Rosa Mahdjoub)

Education should develop in a person the consciousness of the need to maintain public order, ecological consciousness and dialogical consciousness (Pamphile Mebiame-Akono)

The main concern of the state is to train the worker, the student's concern is to find a job. The most difficult thing is to find a connection between these practical labor tasks and the goal of educating human values, to find a harmonious solution between this and that, to educate a person who will be autonomous in society and will live in harmony with the world, society and himself (Aimée-Danielle LEZOU KOFFI)

Education by its vocation forms and produces human capital, this sector should always be the priority of public authorities in all countries of the world, especially in low-income countries. Education should be centered on the human, on the child, on all children without any discrimination. (Rosa Mahdjoub)

Human education will respond as much to the economic, technical needs of the “learners” as emotional or even mythological, starting from our populations... for a refoundation, a reconstitution of values, knowledge and knowledge, ethics. (Monique Irène Rakotoanosy)

Education should create a space for social justice, in specific conditions of the country. Education is a special tool for social transformation, but quite often educational administrators and even the educational systems do not see themselves as actually having a role to play for social justice. (Basilius Casera)

Educated people should solve social problems, the problems of inequality. If education can not promote equality, fairness, justice, humanism (Ubuntu in a sense: “You are because I am. I am because you are”), then where are we (with such an education)?! (Daniel Gakunga)

The purpose of education is to enable humanity to develop and to improve. Our children can only become more humane by education. Human education is about self-development and empowerment. There is, therefore, the urgency to resolve the tension between the need to have more and the aspiration to be more fully human. Hence, the dignity and well-being of the human being must be at the centre of all education. (Nelson Shang)

Human education will initiate, develop educational strategies that will awaken awareness, the conquest, the liberation of individual and collective potential for real empowerment. This approach will thus promote in the future more spaces for the redistribution of power, new forms of participation and commitment within plural communities. (Monique Irène Rakotoanosy)

The goal of education (should be to promote) partnership for the development (Buuba Diop)

(Discussion of education in Africa)

We need to decide what should be our African contribution, based on our specific characteristics (Buuba Diop)

We have to think about the vocabulary, about the epistemology. What is the North and the South? This idea is eurocentrism. (Buuba Diop)

For education, it is important that African countries be integrated into the common world history as one of the centers of development (Abdallah Saaf)

Can we define Africa education agenda? Otherwise International educational organisations, like UNESCO or World bank, influence our educational policy to promote their needs but not to meet the needs of our countries. (Faten Adly)

We can not talk about education if there is no notion of African ethic of Ubuntu. And here we talk about human dignity and more importantly the quest of human co-existence and recognition, which what Ubuntu urges us to do. Dignifying oneself through the recognition that people can coexist in the pluralistic society. (Yusef Waghid)

We need education on the principles of Ubuntu - at the level of family, society and state. (Félicien Mpuku Laku)

The place of African education is in the revitalization of the Pan-African ideal (Buuba Diop)

Should we create an educational union in Africa? (Faten Adly)

The African societies can become great again when the education system harnesses communalism and Ubuntu philosophies to foster development. This form of education should be taught formally to students at school and informally to market women, farmers, merchants and other artisans in order to understand the rudiments of humanism and solidarity such that they know and appreciate their society and act in accordance with the scope of the norms. In effect, the education will extend beyond formal education to include the entire community. Through this, the consciousness of the citizens will be awakened. (Oseni Taiwo AFISI)

There are philosophical problems regarding education in Africa, for example, regarding the use of acquired technology skills. (Pedro Felisberto Miguel Bondo)

Here is a need for a new mentality, aided by an African based scientific revolution that would take into consideration our African realities, and a proper education focused on critical thinking and problem-based-learning can be used for this. Similarly as it happened in the West, this scientific revolution will bring in a new cosmology, a distinct state of mind, a new view of the world. (Nelson Shang)

In Africa education helps to take into account environment. (Buuba Diop)

My concern is: do African governments really have the political will to change the education system? (Faten Adly)

Social justice, dignity, critical thinking are necessary as common human values. But we need take into account "national universalism" as the method of colonial regimes by which they introduced their national values as universal. So in Africa we need to get away from that and from provincialism, i.e. find the golden mean. Values should not be imposed from the outside, but come from the local society itself (Abdallah Saaf)

Efforts to modernize African education systems and even to line them to the international practices have not fully considered the social and philosophical implications of such reforms of their own societies. Such a focus on the internalization often looks like marginalizing the poor educated communities. And this is not reflected in our national strategies and even standards. (Basilius Casera)

Education in Africa must be based on the culture of the African people. (José Blaunde)

In African education, it is very important to give space for local culture, languages, knowledge, such as traditional medicine (Pamphile Mebiame-Akono)

All Africans say that we need a common African passport, and it is true, especially for education that we need a common African space and proposed as a common African language, Swahili. But it is also necessary to preserve the diversity of languages and of writing systems. The use of African languages is very important. We support the Declaration of Barcelona about linguistic rights of peoples even if governments don't respect these rights. (Buuba Diop)

Main concern is an ability to stamp out the greatest problem of Africa which is corruption. If the main goal for education by treaty (social contract) is to promote the nationhood, this should imply to everyone that when you are given the position of leadership, then you should be in the position to actually protect the wealth of the country. But what we see? On the contrary, we see the people who are engaged in corruption and enrich themselves. Not speaking of the politics, whom all of us are aware, it seems like in all African countries people want to go to positions of leadership not really to serve, but really for themselves, for their benefits. Then the main concern regarding this: what is the role of education? Or: what education do we give? (Daniel Gakunga)

Education is still being built in Africa according to the colonial Western model, which is adaptive to the European Union, but not to Africa - there is a large amount of private education inaccessible to the main part of the population. (Félicien Mpuku Laku)

The access to education is so expensive in many of African countries, and this is because of the kind of system which we set up that leads to the growing of cultural elitism in the educational sector and is accompanied with ignorance of those who control the education system and the privileged attitude of the academic professionals. The result for educational systems is becoming increasingly exclusive and widening the social economic gap on the continent and specially for South African context of apartheid societies. (Basilius Casera)

(The aims of African education are to) Struggle for democracy, help people to have self-sufficiency with regard to food, health, peace, the preservation of the environment, be good neighbors and stay without fears inside and outside Africa. (Buuba Diop)

The world of work is changing. To be part of progress of the continent we need to think about curriculum, about the students we teach and about how we are preparing them to be the change-makers for the continent (Emmanuel Ojo)

Rather than just follow standards of internalization or whatever trends, education must become a part of what really transforms a society and benefits African people. (Basilius Casera)

(We feel) The need for practical education to respond to the needs of society and to realize justice, based on local ideas and values (for example, the use of local methods of treatment in native cultures). (Félicien Mpuku Laku)

(Separate important ideas)

Role of democratic procedures in school life, such as the practice of electing and nominating candidates through the school union. (Faten Adly)

The state should play an important role in human development in education (Abdallah Saaf)

Unity and solidarity between teachers (Buuba Diop)

Education of women, girls, disabled people. (Aimée-Danielle LEZOU KOFFI)

We need to develop the principle of a behavioral model that will be an ideal for young people and will be based on images of people who have perfection, with such a characteristic of people that there is no difference between word and deed. (Félicien Mpuku Laku)

There are crises in the world: economic, then covid, then war, now an earthquake in Turkey, Syria. We find ourselves in an uncertain state about the future, so there is a need to educate cadres who can foresee crises (Abdallah Saaf)

The information technology that we encountered during the Covid pandemic is a wonderful achievement, but we must humanize the digital environment by adding human warmth and interchange to it. (Abdallah Saaf)

To succeed in education, we have to start from the stage of kids, primary education and help kids to learn how to live with each other, to respect each other, to respect relations with people. (Faten Adly)

We should separate the Pre-School Education Level (with the following points: raise the attention and responsibility of African States to invest intensively and qualitatively in the education of children aged 3 to 5 years: Intensify training of higher level Kindergarten Teachers; Fostering quality Kindergartens in rural areas (Pedro Felisberto Miguel Bondo)

It is important to preserve and restore the importance of reading (Abdallah Saaf)

The curriculum is not enough to achieve our aims without school activities (arts, sports, school trips to historical sites and places of political institutions such as parliament, courts, etc.). (Faten Adly)

We need to foster a humane education: ethical, moral and cultural. (Pedro Felisberto Miguel Bondo)

It is necessary in education to analyze the relations between the value of life and violence, between hostility and productivity. Those crises that the world has been going through lately raise many such problems. (Buuba Diop)

In secondary education, we need massive educational action for peace and for local, regional, national and global development. (Pedro Felisberto Miguel Bondo)

Civil society should take responsibility for education and collaborate with schools so that students can put human education into practice both in and out of schools. (Faten Adly)

We must promote in secondary education the approach of the correct and educational use of cybernetics, the Internet and social networks. (Pedro Felisberto Miguel Bondo)

There are crises in the world: economic, then covid, then war, now an earthquake in Turkey, Syria. We find ourselves in an uncertain state about the future, so there is a need to educate cadres who can foresee crises (Abdallah Saaf)

Civil society should take a part in education policy. (Faten Adly)

Dialogue in education is very good, but in addition, it is necessary to develop the very ability to listen. So, it is important to insist in the curriculum on the pedagogical and androgogical approach emphasizing listening and on awareness of the need for dialogue. (Abdallah Saaf)

Three empirical approaches that can be proposed: 1. A popularization of sports practice in schools and universities to harmonize a methodology of sports practice with the intention of reconciling the intellectual level with the physical and to balance the emotional level, affectivity of students. 2. A creation of dialogical spaces in the city. The establishment of spaces for citizen exchanges in rural and urban areas framed by institutional support will promote the integration of intergenerational, intersocial and intercultural public life. 3. Holistic methods are needed to promote new cognitive inventiveness allowing man to live better in this globalized world plagued by political, economic, social and environmental crises. (Pamphile Mebiame-Akono)

It would be important to create a structure that would help to identify the experience that exists in different countries of the world and, having identified practices, adapt them to local grounds. (Abdallah Saaf)