
A Philosophical Perspective of *Annang* Values Education and Its Implication for the Creation of a New Technological Africa

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Abstract: This work presents the philosophical in-depth of *Annang* values education and its implication for the creation of a new technological Africa. Thus, the problem of how *Annang* values education can develop and activate mental prowess for creativity, sustainable development and provide standard values for future African civilization, becomes imperative in this era of perplexed identity. Various attempts at technological development in traditional Africa have been based on the notion of technological transfer, which is inimical to the traditional African growth and development. Indeed, to foster a new technological development for Africa through *Annang* values education, the work utilizes primary sources while deploying Egbeke Aja's notion of a philosophy of education with these basic elements: New Naturalism, New Holism, and New Immanentism; that would aid in creating a new technological Africa. The work found out that, for Africa to control their technology, it must sieve out those traditional African authentic values in the present harmonious civilization and be more concern with the value based curriculum that imbued the metaphysics of the people it meant to serve. As this will help in discovering techniques and constructing guidelines on how to deal with the problems created for Africa by the existential evolution.

Keywords: Values, Education, Technology, Technological Africa

1. Introduction

Once upon a time, I attended an opening ceremony of China Town by the Chinese in Bellville, Cape Town South Africa. The experience I gathered there instigates these pertinent questions. Do you know why technology is fast growing in Asian countries, like Indonesia, Malaysia, India and China etc? And why they lived in harmony with their technology? This is because their educational systems that propel their technologies are through means and instruments which are substantially rooted in their cultural values and beliefs. Indeed, the question; how can we develop a system of education that harness our current predicament through values education which will help to imbued African metaphysics and curriculum that suit Africa becomes imperative.

Indeed, the task to restore and to affirm the African

identity and to give it a place within the global community became the major pre-occupation in Africa/Nigeria. We can also begin to have them by systematic mental reorientation, values re-acculturation and the lionization of a virile mindset. Most Nigerians for instance, do not uphold the intrinsic beauty and virtues of integrity in our values any longer. In line with the forgoing, Anthony Areji asserts that:

The place of culture and values in the life of a people is very crucial. It is culture, values and history that determine and shape the identity and philosophy of a people. It is also culture, values and history that distinguish a people from the others. This distinguishes gives rise to cultural plurality and cultural peculiarity. Consequently, once people's culture, values and history are in quagmire or at the cross road, the identity of such a people is not only in quandary but also indefinable. Making examples to the *Igbos*, he said, they are neither truly *Igbos* nor Western. [1]

Indeed, the need for the development of science and technology through values education become imperative. To this effect, Aja suggests that, the trend towards the creation of technological Africa in this harmonious civilization must be founded on a new philosophy of education with these basic elements: New Naturalism, New Holism, and New Immanentism; [2] as this would aid in creating a new technological Africa, by discovering techniques and constructing guidelines on how to deal with the problems created for Africa by the existential evolution.

Indeed, the harmony of this system of development does not prevent the Africa from adjusting itself to the new situation, especially since it's includes a tradition of assimilating foreign influences. And the implication of creating technological Africa should not be to conquer the natural African world, but to make traditional African education possible for contemporary Africans to live in harmony with a new system. The above concept therefore, remains the major issues that form the bedrock of this work.

2. The *Annang* and Their Values Education

By way of investigating this history, many contemporary authors hold diverse opinions when it comes to the history and the migration of the *Annang* people. For instance, Udodata holds the view that: “*Annang* history can be traced to centuries of migration by Bantu speaking and Zulu hunters from the central Africa region via the Congo basin into the hinterland of equatorial west Africa.” This *Annang-Bantu* migration, which has been noted by Udoh brought the *Annang* people (amidst wild life and rustic nature) to Eket in the 3rd century B. C. “The *Annang* first settled at Eket for many years before the visit of the early navigators in 450 BC and the visit of the king of Egypt Necho in 600BC.” [3]

By 7000 AD many groups and nationalities have established their presence in the Niger Delta region. Among such groups are the *Annang*, *Ibibio*, *Efik*, *Ijaw*, *Tiv* and many others. These beings are referred to as the: “aborigines of the Nigeria Delta regions.” [3]

In the *Aro* kingdom, particularly in Ibom land, the *Annang* exercised great influence as custodians of the religious and traditional observances of the kingdom. The *Annang* lorded over all the other ethnic groups as priests of *Ibritam*, the famous *Ibinukpabi* oracle. In fact, until the 14th century AD when the Igbo invaded and sacked the *Aro* kingdom, the *Annang* were popularly referred to as the *Oku Ibom Atai* of the *Aro* kingdom, excelling in divination, prediction of the future and the manipulation of the cosmos.

Patty Etete notes in *Annang National Consciousness* that the quest for the settlement of the people of *Annang* began from central Africa of the Bantu to the Cameroon region around the 3rd century BC and maintained that: “their migration had been marked by many centuries of struggle for survival.” [4] While other authors have claimed that:

The *Annang* have their origins from the Egypt and the

Bantu and settled in Ghana before arriving in central *Benue* valley in Nigeria, and moved through the Northern Cross River to the *Enyong* creek and then eventually traveled through the East Ibibio (Ikono) and finally settled at the pre-day Abak in Abak L. G. A of Akwa Ibom state. [4]

Again, others opined that the ancestors of *Annang* were:

Israelites (Jews) of the Northern Kingdom who left Israel to Egypt before the Babylonian captivity, and that the ancestors of the *Annang* people of Nigeria were the products of marriages for the people of Israel and Egyptian who migrated from Egypt to *Bantu* in former Belgian Congo and their coastal south eastern land in Nigeria via Ethiopia and Sudan; and the *Annang* in *Twi* of Ghana means fourth Son. [4]

This particular *Twi*- Ghanaian history can account for the *Annang* answering the same name with the *Twi* of Ghana. For instance, we have Essien in *Annang*, also Essien in Ghana. We have *Annang* as a tribe and we equally have *Annang* as a name in Ghana. This similar affinity or identity tells us about our history. It is also said that the people of *Annang* are related to the *efik* and *ibibio* as well.

Tom Okure has this to say: “The *Annang* people are a distinctive culture group within Akwalbom state of Nigeria. The *Annang* is common with many other tribal groups in Nigeria; who like to refer to their tribal groups as a nation. The word nation here is used to refer to a group of people *Annangs* living in Nigeria and constituting a single political and economic unit. The *Annangs* are indigenous to: “*Abak*, *Ikot Ekpene*, *Ika*, *Ukana-fun*, *Etim- Ekpo*, *Obot-Akara*, *Essien Udim* and *Oruk- Anam L. G. A.* of Akwa Ibom state”. [4]

Every group in Africa (Nigeria) traced their origin to the divine link/divinities. Basse Ekanem traces the word “*Annang*” to the concept of “the universe” [5] According to him, when the world was being created, one of the *Annang* gods was sent from the spirit world and it descended in the form of a dove into the world and sat on the bark of a tortoise at *Obot Akara*. This dove created a man known as: “*Annang* the father of *Annang* race.” [3]

2.1. *Annang* Values Education

By ontology values are seemingly innate in human and activated by environmental spheres be it by education, religion, and societal norms etc.

The activity involved in values education can be formal or informal: It could be in the form of initiation ceremonies or in the form of organized games of a cultural group. [3] And to test for effectiveness of the society and associated behaviour of the individual's and others. these attained through assigning various responsibilities to individuals and groups aimed at making explicit the values of traditional Igbo society. The requisite qualification of the facilitators varies according to the specific values to be made explicit. These are eloquently exemplified by traditional *Annang* in their values education.

2.1.1. Marriage and Family Life

According to Mbiti, marriage in traditional Africa is the

focus of existence. It is the point where all members of a given community meet: the departed, the living, and those yet to be born. All the dimensions of time meet here...marriage is a drama in which everyone becomes an actor, or actress and not just a spectator.

Even though several attempts have been made to modernize the marriage institution in *Annang* nation, the marriage institution remains one of the oldest forms of social contract between a man and a woman, families, kindred, the living and the dead. One of the vital seed emanated from marriage that remains sacred in *Annang* land is (Ayeyen) Grandchild. "Ayeyen (grandchild) is one of the most important sacred institutions that were associated with dispute resolution in *Annang* for the simple reason that it has to do with life and dead." [6] *Ayeyen* (grandchild) are so respected that they can take anything that they wish in their grandparent home especially fruits of all kinds; and any conspiracy to stop the grandchild from doing so, lead to calamity or dead of any kind. Hence any dispute that rose between them will attract serious rituals for reconciliation. [4]

Various signs were attributed to infidelity on the part of married women; a certain spirit was and (is) believed to have been at work in such cases. This spirit is known as (ekponkaagwo), spirit against adultery, and the testing properties were invoked by suspicious husbands publicly on the weekly palm wine day, (usenukot). [4] These grave consequences, the public invocation of (ekponkaagwo) provided an opportunity for confession and even reconciliation.

For the *Annang*, therefore, marriage and family life is a requirement from the corporate group- because it is the process through which a new link among members of the community is set in motion. It is a complex affair with economic, social and religious and philosophical dimensions. A person who has no descendent, according to the *Annang*, quenches the fire of life: his line of physical existence is blocked if he/she does not get married and bear children. So marriage and procreation in *Annang* thought are unit; without procreation marriage is incomplete.

Biologically, both husband and wife are reproduced in their children, thus perpetuating the chain of humanity; metaphysically, through their living heirs, the dead continue their existence. The *Annang*, believes, and they are convinced, that the living-dead are reincarnated, in part, so that aspects of their descendants, contends the *Annang*, quenches the fire of life: his line of physical existence is blocked if he or she does not get married and bear children. With this understanding, to get married is a sacred obligation which must neither be abused nor despised. Everybody has to get married and bear children. This is the greatest expectation of the individual. It is, therefore, irresponsible for one to be an unmarried adult. Make for the survival of the group. Marriage education starts in the family. When a child is born, it learns to be a social member of the community. In the home he or she plays being a father or a mother. As the children play, adults oversee what role each is playing by

correcting either the boy or the girl for not really playing the role of a father or mother. At puberty the child goes through series of initiation. These initiations serve as the "birth" of the young people into the states of maturity and responsibility. At the family level, the girl-child is taught how to cook: She stays by her mother, prepares the ingredients for food with the mother and learns the stages of preparing different dishes. When she is deemed to have learned enough, she is allowed to prepare alone the family meals. The mother teaches her how to clean the young ones, present food to their family and visitors. She is taught how to receive visitors cordially without exposing herself to temptation.

Puberty rites in *Annang* are dramatized and effect the incorporation of the young girls into the full life of their community. On reporting her first menstruation to the parents, the girl's family performs the puberty ceremony for her. With her age mates, she is confined in the house. She rubs her body with local cream made up of fresh palm oil mixed with *Idiwood* –red-wood pulp which is ground into powder. On an appointed date, the girl "comes out" robust and fresh. Experienced women in the compound teach her how to take care of herself during menstruation periods. She is taught to avoid men the dos and don'ts of matured female members of the community are listed down for her internalization. The feast serves as a venue to alert the community that the girl is matured and ready for family life. All members of the community are there and then guards over her morality.

Male children enjoy different types of puberty rites. On reporting of his first experience of his bed- wetting, the tradition *Annang* advises his son that his now a grown-up and should not play carelessly with the opposite sex. The young adults are encouraged to mix freely with people of their age grade and of the same sex for such Endeavour's as fishing, cutting of palm fruits and hurting expeditions. By trial and error, the boy learns the art of fishing, and cutting of palm fruits. The first bird to be shot by a male-child is celebrated. With the mates, the "achiever", the boy, dances round the compound to celebrate the feast of being able to aim and shoot down a bird. He and others learns to, not only works together, but also to celebrate the success of others. Those who have not yet shoot birds are thereby encouraged to do so. Thus, they learn that the success of their peer, is by extension, theirs.

Apart from their social significance, initiation rites among the *Annang* have educational purpose. One of such purpose is to introduce young people to matter of sex, marriage, procreation and family life. Since the whole community participates in the initiation rites, it is therein the entire corporate body of society prepares the young people, albeit, informally for marriage and family life in the traditional *Annang* set up. Girls are taught how to cook, how to behave towards men, how to care for children, and how to look after a man. They see their mother do them and they copy. The boys are taught what most concern men, for example like looking after the family livestock, acquiring wealth which

one would give to one's would-be in-laws and how to be responsible heads of families. These, the parents do by exposing their sons to the professions of the family: they learn by doing what their fathers do.

2.1.2. *Solidarity/Fellow Feelings and Community Obedience*

In the traditional *Annang* community, experienced elderly wives compound serves as a maternity for child delivery. Elderly women who have been taught the skill of midwifery took the role of child delivery. In *Annang* tradition, they in other hand introduce a baby into the family and to the whole community with cheerfulness and with prayers. Gbadegesin writing on the Yoruba contemporary realities attests the: Co-wives are on hand to tease the growing child, chanting the family praise names and demanding gratification in return. All these, with time, raise the consciousness of the child not only as a member of a family but as an integral part of a community. The child thus begins to internalize the norms and values of the community. In this kind of environment, growing children are made to see themselves as a part of a household and not as atoms. They learn to appreciate their intrinsic relationship to others, and learn to internalize the interdependent existence of their lives with others. Thus the foundation for the spirit of solidarity and fellow feelings is laid.

At the community level, the young are exposed to the display of selfless service and obedience by members of the community through festival chant, folktales, songs, and proverbs. The listeners of the story are challenged to reflect on the story. Such didactic stories are often ended with: He, who has ears, let him hear (akeaniedeutongndikop yak akop). Thus, the young learn to see themselves as those who should carry the banner of the values of the community. Every member grows to learn, informal, to consider himself or herself as an integral part of the whole; each is made to appreciate role towards the good of all.

On this note, K. A. Busia, states this succinctly when he commented about the Akans of Ghana that: "The individual is brought up to think of himself in relation to his group and to behave always in such a way as to bring honour and not disgrace to its member; the ideal set before is that of mutual helpfulness and cooperation within the group of Kinsfolk". [7] This view is corroborated by Kwame Gyekye when he cites an *Akan* proverb: "The prosperity (or well being) of man depends upon his fellow man." [8] Later in life, parents begin to introduce their sons and daughters to the traditional rituals at the ancestral shrines in the compound. The father who takes his son to farm, introduces him to farming. The same can be said of other professions. The *Annang* adult follows the footsteps of his/her father/mother. Thus seen, values education among the *Annang* is carried out mainly by elders (including parents), and people in Authority. In addition, special agencies for the inculcation of certain societal values into young adults are resorted to. Secret societies are in this category. Through initiations, adults are taught various values; they turn the adults into morally

responsible individuals.

2.2. *Issues on the African (Annang) Values Education*

Schofield maintains that for a process to be education, it has to satisfy the following conditions:

1. It must imply the transmission of what is worthwhile to those who become committed to it;
2. It must involve knowledge and understanding and some sort of "cognitive perspective" which is not inert; and
3. It, at least, rules out some producers of transmission (for example, indoctrination) on the ground that they lack wittingness and voluntariness on the part of the learner.

From our account, values education in traditional Africa (*Annang*) setting in terms of contents, attitudes, and methods does the process qualify as education? The task of education is, broadly speaking, to develop people in such a way that will be enabled to take pleasure in life while contributing to the maximization of pleasure in the community as a whole. What is educationally worthwhile in a given human society is therefore, whatever will contribute to that end. The content of traditional *Annang* values education are aimed at inculcating values and attributes that will enable people committed to it to take pleasure in life. And since people are not borne with pre-ordained to take pleasure only in a certain restricted range of activities, education in human value see it as its task to expose the young and the adults to those values through various activities that the societies deems most likely to contribute to the well being of the self and the community.

Hence, the *Annang* education in values is rituals. [9] Although the immediate pleasure of the subject is discounted, the ultimate aim of the education is to bring up people in such a way that they find their pleasure and well being in the educational activities. Judging by the methods, it might be doubted by some people with the Western frame of mind whether the methods of education in human values do not amount to indoctrination. My answer is "No". After listening to the stories, the subject the subject raised question such as: What happened to the last child? Why did the tortoise do that? So, there is some element of dialogue; the values are not just handed down for the children to learn and put into practice. That is, it is not "basically the straight forward transmission of information regarding what is wrong and what is right." More so, the people committed to it, on their own, pursue the activities of their choice (by joining, say, the secret society or profession they like) voluntarily. The society only directs the interest and attention of the subject to those activities that would most effectively bring about the desired changes in the behaviour of those committed to the educational activities. Incidentally, the activities are educationally worthwhile for imparting the societal values.

Traditional education in *Annang* land saw the great training of girls to womanhood; especially in *Mbokpo* traditional institutes; marriage was an exclusive arrangement of parent after careful scrutiny of the would-be husband. But much of values education is through the church and the schools. Consequently, parents no longer see it as their responsibilities to educate their young on the values of the

society. Thus, most traditional *Annang* value absolutes are being systematically dethroned. On the part of the Igbos, Egbeke Aja would say: “the fabrics of traditional African values are being shaken to the roots. Hence the social and moral dilemma in which the contemporary Igbo finds him or herself.” [10]

More so, in the current era, the Government and private sector in *Annag Land* (AkwaI bom State) at large, saw and knew the need to place high premium on quality education for the future generation of *Annang* children. This is done with a full sense of retaining the philosophy of education in its traditional wealth, to nurture a school system in *Annang land* to produce elite who can think for the posterity.

3. Egbeke Aja’s Notion of a New Philosophy of Education

At times human knowledge seems exhausted due to some inability of man to unlock some natural resources created by nature. At the same times human knowledge and the reality of human search for knowledge and discovery has it that human kind has not discovered up to 10% of it environmental depositions. Indeed, men by nature in his continuous search for discovery always now, every time and everywhere seek to discover new knowledge. To this effect, Aja postulated that: “The trend towards the creation of technological Africa must be founded on a *new philosophy*”. [10] According to him, a basic element in this new philosophy is what might be called: *New Naturalism, New Holism and New Immanentism*.

In establishing this concept; “New Naturalism asserts that man is, in fact, part of nature rather than something apart from it; that nature is not the rigid, mindless, deterministic machine that earlier eras conceived it to be; that the totality of the universe is a dynamic process, a constant movement and becoming.” [10] Some western scientist have gone so far as to contend that some form of mind exists in even non-living matter; but such an assumption is not necessary to the belief that the universe is, in a sense, a moving equilibrium of which man is a part. [10]

However, man is not merely part of nature, but the highest part, an element in a semi-determined system of nature. On this Aja says: “He is for all practical purposes, private and undetermined; his mind is the most complex thing in the universe. [10] Unfortunately, while man gains in dignity as he is seen as part of the physical nature in western thought is thus; his most complex mechanical creations pale into insignificance.

Closely related to this *New Naturalism* is *New Holism*; that is, “the realization of how interconnected everything is” [10] Hence in African thought the term “community” include the living and the dead who claim blood relationship. It is also made up of superior and inferior forces. Therefore according to Ruch and Anyawu; in Aja *Doing African Philosophy*, “it is a world of ordered relationships where all actions are integrated into the order of a cultural universe.” [10] Indeed, from the evolutionary philosophies of the nineteenth century

has come the idea of becoming, which destroys the traditional western distinctions between being and on- being, thus paving the way for the rejection of the Newton view of the world as matter in motion, a complex of forces exerted on objects, and of analogies based on leverage and weight and anything else associated with the primitive machinery of the early industrial era in the West. Here Aja posits that; “the image of the mechanical universe must give way to the idea of process.” [10]

The basic concepts of process and system imply recognition that no part is meaningful outside the whole. No part can be defined or understood save in relation to the whole. Hence; there are few closed or isolated systems in nature and none in society, save for the desert island of legend.” [10] All men are linked with each other, and with their social and physical environment, in a fantastically complex moving equilibrium. When considering social questions we must, according to Aja in the world of M. T. I President Julius Stratton, “advance from the anatomy of components to the physiology of organic whole-which indeed is now the society itself.” [10] Similarly, in African thought, “everyone is expected to be the keeper and protector of the interest of others which are by extension, their own too.” [10] For, the well-being of man depends upon his fellow man, according to the Akans of Ghana. But this whole, the universal as well as the social, is a new kind of whole, determined not from outside but from within.

Another element of the new world outlook requisite for the creation of technological Africa is the *New Immanentism*. According to Ferkiss quoting from Aja, he stressed that Eastern philosophies have always stressed the imminent, leading to a pantheism not unlinked to the pan-psychism of some modern biologists.” [10] For the Africans Aja posits that: “it is then very natural that if anyone wishes to take for himself, or to make use of the vital force of an inferior being, he should try to produce for himself alike “Kijimba,” which signifies and materializes the vital relation between the other being and himself” [10]

Furthermore, in the Western world for instance, especially the Judeo-Christian tradition, God the principle of order and change, is primarily outside. Though, in theory, He is everywhere. He is usually envisioned as “up there or out there.” A civilization whose world view is dominated by the physicist and the mechanic can think of the Deity as a cosmos watchmaker, and of the universe as in some sense having been created and sent down. But the modern world increasingly rejects this viewpoint as the biological sciences come to the fore. On this Aja said: “the creative principle of the universe is not an external, but an internal one, nothing is isolated; life exists within system, and systems create themselves. Modern Westerners hold these views, Oriental holds them, and Africans have held them for a long time.” [10]

In the final submission, Aja held that these three principles-the new Naturalism, the new holism, and the new immanentism- should provide the necessary basis for the outlook that must come to dominate human society if man is

to survive the existential evolution already under-way. According to Ferkiss, in Aja *Doing African Philosophy*; technological Africa:

Must so internalize these ideas and make so much a part of his instinctive world view that they inform his personal, political and cultural life. They, in turn, lead to certain further principles. If man and nature are one, then society and the environment are one. Therefore, meaningful social policies must be ecological in character, that is, that must be based on a recognition that the interrelationship of men t teach other and to the total environment means that any decision, any change, affects everything in the total system. [10]

At this point Aja summit that: “the world of forces is held like a spider web of which no single thread can be caused to vibrate without shaking the whole network.” [10] Thus, in a sense, nature has right as well as man, since its activity and that of man are inextricably intermingled, and with this idea one can make use of this nature and transform beings into another forms and as such discovering new things that can help transform our conditions. On this Njoku assert: “the discovery of the nature of something directs us to the source from which it emanates which equips us with a knowledge that can be employed in transforming bodies.” [11] This as such can be the pathway for developing technology in its reality which will lead to the creation of a new technological Africa.

4. Towards the Creation of a New Technological Africa

According to Aja, in 1990, together with two senior colleagues of his, received a Social Science Council of Nigeria research grant, and the one year research project resulted in a paper: entitled: “Scientific and technological Development of Nigeria: A philosophical Perspective.” [10] In that paper, their findings were: (i) that science and technology are both products of human cultures. For them, cultural pluralism leads to diverse forms of technology and scientific models; (ii) that certain cultural forces can either impede or enhance the development of science and technology in any given society. [10] In that paper, they argued that, “Nigeria (Africa) seems not to consider seriously these cultural elements in her bid for scientific and technological development.” [10]

The present point therefore, aims at showing that the effort of Nigeria, and indeed Africa, towards the creation of technological African societies vis-à-vis technological and scientific development reveals that Africa is still dormant. This is because, given the meaning of technological development, as scientific knowledge applied to practical (especially industrial) purposes, contemporary African is increasingly unable to cope with his or her social, political and economic problems. Yet, a social, political and economic evolution is underway. This threatens the African’s identity and might make the continent unmanageable and literally uninhabitable. The contemporary and traditional Africa is

incapable of coping with this evolution judging by the level of his or her technological development.

That is to say, the technological Africa will not be a new ruling class equipped to perform a new role based on new sources of power, namely, western science. On this, Aja submits that: “science and technology confer power, but ruling classes perform political roles, not scientific or technological roles as such.” [10] The technological Africa will not be a new ruling class as Aja postulated. Again he added: “Neither will it bear new personality type: hyper-rational, objective, and manipulative. He has to retain his Africanness; the technological Africa must be Africa if he is to be *really technological*. He will not and cannot be imagined to be trading his own personality for a different one. [10] On this Senghor noted, quoted from Aja; “He must not become the rationalistic, instrumental, hard-nosed human beings of the West, or the economic man of the classical economist” or even the emotional African of the Negritudeans. [10] Indeed, Victor Ferkisson this interrogate thus: “man must emerge naturally from his context.” [12] So he needs not be a new biologically type artificially created. Such a development according to Aja, “Would mean that the technological Africa had not emerged naturally from his context. African civilization would consequently fall prey to its own creation.” [10]

To make for an authentic technological Africa, Fogg submits that: “he must be an African who will be in control of his own development within the context of a meaningful philosophy of the role of technology in human evolution. He will be a new cultural type, so to speak, that will leaven all the leadership echelons of society.” [13] That is to say, the technological Africa will not only be man at home with science and technology; he will also dominate them rather than be dominated by them. Again he posits:

Indeed, he will be so at home that the question of whether he or technology is in charge will never arise. To state that man should rule technology rather than vice versa is almost truism, of course...To think otherwise, is an empty exhortation to virtue, more for the political stump than as basis for serious discussion of human problems. [10]

Granted that the African controls his technology, such a technology must serve his interest and must be in accordance with African norms, values, traditional education and the likes that embodied African metaphysics.

4.1. What Is Technology and Technological Africa

Before interrogating further, it is good to understand what technology is all about. There are many definitions of technology.

Technology is an art, skills and cunning of hands to produce something. [14] For some, technology is man’s ability to “combine intellectual, moral, and physiological prowess to produce something.” [10] It is also seen as the cultural tradition developed in any human communities for dealing with physical and biological environment. Indeed, “it is also seen as the cultural tradition developed in human communities for dealing with physical and biological

environment.” [15] According to Aja: “technology, therefore, involves the methods and procedures by which a people produce and process what they eat, drink, and wear. [10] Technology provides shelter, communication, and transportation, etc. [10]

What then is Technological Africa? Some, therefore, think that Africa’s only salvation is the creation of an African who can apply his/her knowledge of western science to the solution of the practical problems of the African environment. Such an individual is what we, herein, refer to as the technological Africa. That is to say, the technological Africa will not be a new ruling class equipped to perform a new role based on new sources of power, namely, western science. For science and technology confer power, but ruling classes perform political roles, not scientific or technological roles as such. The technological Africa will not be a new ruling class. Neither will he be a new personality type: hyper rational, objective, and manipulative.” [10] He has to retain his Africanness; the technological Africa must be Africa if he is to be really technological. He will not and cannot be imagined to be trading his own personality for a different one.

With the above interrogation, technological Africa by adequate definition must include within it some account of what African outlook will be. Technological Africa by definition will then be an African who possesses the world view of African science and technology.

4.2. Aja on How to Create a New Technological Africa

Having in mind what technology and what technological Africa are from the above interrogation, Aja posits thus: To control technology, we must have some idea of where we are going and how far, else we will be mere passengers rather than drivers of the chariot of evolution.” [10] Again he intimates that: “we are thus forced to do two things at a time: to predict Africa’s future so as to make sure our proposed technology will fit in; and, to develop a new philosophy of African societies based on the future’s needs. So in creating the technological African, we must define his/her task and the world view she/he must bring to bear upon the technologies she/he creates.” [10]

In line with the forgoing, the question now becomes; how can one possibly lay down a future African philosophy of technology for general acceptance? This question becomes more pertinent when one recalls that such dominant world views as traditional Christianity, orthodox Marxism, and classical liberalism have clearly failed to provide a rationale for dealing with the existential identity evolution of the contemporary western world. Can a new African philosophy achieve this? Many an African and every non-African philosopher have reckoned lack of a common value system in Africa as part of Africa’s contemporary problem. On this, Aja asserts that: “It is, therefore, reasonable to maintain that any new philosophy aimed at creating a technological African will be intellectually arbitrary.” [10] Again he says: “Such an arbitrary creation can only be spread through coercion or irrational persuasion which would not only be

self-defeating but would unfortunately be futile since a unifying African philosophy for technology should, above all, be based on shared perceptions and values.” [10]

Going back to the definition of technological Africa; as defined as African who possesses the world view of African science and technology, such knowledge we think will provide standard value for future African civilization. Recounted by Aja, “available evidence clearly shows that the African (Igbo) metal technology had attained a sophisticated level centuries before the first European explorers visited the South-Eastern part of Nigeria in the later half of the fifth century B. C.” [10] Agreeing to this, Onwuka Njoku recounts thus: “The sheer number and aesthetic quality of the bronze recovered at Igbo-Ukwu and Ezira, and carbon-dated to the ninth and fifteenth centuries respectively, are sufficient evidence for this suggestion.” [16] On this Ferkiss throws more light when he says: However, people with the western frame of mind might argue that values are either transcendent in nature or are derived from an analysis of the natural world which is essentially deductive and empirical in nature. Others object that part of the whole mission of Western philosophy from Kant to Wittgenstein has been to show that values cannot be derived from natural philosophy. The belief that the “ought” cannot be derived from the “is” is now an elementary commonplace in every primer in social theories.

Here the matter is not so simply resolved. Many leading Western and African philosophers alike have argued from what man is to what he should do and be. As observed by Kwame Gyekye, many who formally denied that the data of human experience provide ethical imperatives now sneak their theories of values in through the back door by appeals to common sense as a standard when all is said and done. On this Aja says: It is important to note that various subterfuges are used to get around the problem of how human groups come to acknowledge what counts for them as value.” [10] As Ferkiss rightly observes, we do not have to answer all the fundamental questions in ethics the discussion on creating a technological man raises. The issue is more problematic with regard to the African given his colonial and post-colonial experience. On this Aja submits that: “we can address the problem by simply defining them, which though a difficult one, is at least, susceptible to rational discussion.” [10]

In creating the technological Africa, Aja submits that:

We can assume we ought to do what will lead to a goal, and discuss which goal to choose; for if our doctor tells us eating a particular food will cause cancer, this does not prove we should stop eating the food; we have the option of preferring an earlier and possibly more painful death, this applies to our choice of the goals and ethics of our technology. If someone tells us the arms race is suicidal, he does not thereby prove that collectively we should eschew suicide. The decision is ours. [10]

Interrogating further Aja says:

The “ought” of the technological Africa can never be derived from empirically grounded predictions about the consequences of actions or technological creations. Any

preference for pleasure over pain, knowledge over ignorance, health over disease, and survival over extinction, is incapable of justification unless we first agree that there is some inherent reason for respecting the order of nature that impels all creatures towards survival, activity and growth. That is to say, science and technology cannot be the source of value unless the human society domesticates them for its own needs. [10]

But what practical consequences does the above position have for the technological Africa? For Aja, “problems arise from the fact that even if we admit that survival or happiness is desirable, these may require different conditions for different people, since what makes a person or group of persons prosperous may make another poor.” [10] The cattle Fulanis of West Africa, for example, reckon on Western education as a possible means of preventing them from cattle rearing – their main source of livelihood. But for, say, the Igbo or the Yorubas of Nigeria, Western education is a veritable means to prosperity. What is more, it is not the nature of “goods”, but their scarcity, allocation, and occasional incompatibility that presents the difficulties in Africa. So, too, at a social level, the problem arises of priorities among goods. Health and survival, no doubt, are both desirable; but, they become dicey issues if society must risk the health of even some in order to ensure its survival.

These problems, however is complex, may be more amenable to analysis and solution than we assume. Aja recalled that; “Jeremy Bentham’s hedonistic calculus may have to be rejected as simplistic, but Bentham did not have resources of modern science, even that of social sciences, to provide data as to what the effects of alternative policies might be, and he lacked computers to manipulate these data.” [10] Whether science can help us to reconcile conflicting values is a question that must be decided on the basis of experience and experiment. The idea that it can help us cannot be dismissed out of hand through essentially irrelevant assumptions about the difference between the descriptive and normative orders. Quoting from Aja in *Doing African Philosophy* John; “Dewey is certainly right in saying that a culture that permits science to destroy its values without permitting science to create new ones is culture that destroys itself.” [10]

Be it as it may, Aja submits that:

The increasing knowledge of the order of nature provided by contemporary Western scientific discovery, the increasing power over nature given to man by Western technology, and the fact that increases in African population have raised the amount and intensity of human interaction to a plane that bespeaks an evolutionary breakthrough, all combine to present technological African person with the outlines of a “new” philosophy of human existence. [10]

This philosophy must provide general guidelines that human kind can and must take advantage of if he is to retain control of his civilization.

4.3. Towards Unveiling the Hidden Realities of Our Different Traditional Values for the Growth of a New Technological Africa in this Harmonious Civilization

Using the word of Chika Ezeanya-Esiobu, many of us grew up and our reality was further separated from our education. In history for instance, I was thought that the Scottish explorer Mungo Park discovered the Niger river. And so this western ideology attached to every discovery and invention bordered me to thinking about my great-great-grandparents who grew up quite close to the edge of the rivers. And it took someone to travel thousands of miles from Europe to discover a river right under their nose? What did they do with their time? Playing board games, roasting fresh fish and yam or fighting tribal wars? It will take a lot of experiences and epistemic tolerance to understand and have a change of mindset towards our immediate African environment. On this, Philip May said: Our problems lie within our thought and our thought if lies in African strong hold can lead us across the bridge to a new world.

Some years back, World Bank irrigation project in a large scale that cost million dollars in Niger Republic was faltering. The project was not so sustainably and it bothered those that instituted the whole packages. There was another particular project. A particular traditional irrigation method that was hugely successful in the same Niger Republic where the World Bank project was failing. Further research brought Tasa on board (a traditional irrigation method where 20 to 30 centimeter wide and 20 to 30 deep holes are dug across a field to be cultivated. Then a small dam is constructed around the field and then crops are planted around the surface area. What happens is that, when rains fall, the holes are able to store the water and appropriate it to the extent that the plant needs the water. The plant can only assimilate as much water as needed until harvest time. Niger is a 75% scorched desert, so this is something that is a life and death situation, it has been used for centuries.

In an experiment that was conducted, “two similar plot of land were used for experiment and one plot of land did not have the Tasa technique on it. But the other one had Tasa technique constructed on it. Then similar grains of millet also were planted on both plots. During harvest time, the plot of land without Tasa technique yielded 11 kilograms of millet per hectare. The plot of land with Tasa technique yielded 553 kilograms of millet per hectare.” [17]

Most of us studied studies Agriculture for about twelve years from primary to secondary school and most of us does not know the traditional African method of cultivation and harvesting of anything that would work in modern times, and actually succeed, where something imported from the West would struggle to succeed. This is when we are challenge in the Africa’s curricula; it needs to be reviewed. Indeed, Africa’s knowledge system and authentic traditional knowledge always have remarkable successes in the few cases this knowledge have been implemented in Africa.

More so, think of Gacaca, a Rwanda’s traditional judicial system that was used after the genocide. In 1994, when the

genocide ended, Rwanda's national court system was in shambles: "no judges, no lawyers to try hundreds of thousands of genocide cases." [17] So Government of Rwanda came up with this idea to resuscitate a traditional judicial system known as Gacaca. Gacaca is a community based judicial system, where community members come together to elect men and women of proven integrity to try cases of crime committed within these communities. So by the time Gacaca concluded its trial of genocide cases in 2012, 12,000 communities-based courts had tried approximately 1.2 million cases. That's the record. Most importantly is the Gacaca emphasized Rwanda's traditional philosophy of reconciliation and re-integration as against the whole idea of banishment undergird the present day-Western style.

Again, during the Nigeria-Biafra civil war, between July 1967 And 15 January, 1970 Biafra were able to build Gbunigwe also called: "Ojukwu bucket. [17] It was a series of weapons systems including command detonation mines, improvised explosive devices and rocket propelled missiles, mass-produced by the republic of Biafra and used against Nigeria between 1967 and 1970 in the Biafran war for the war. Though the war was lost but what happened to those knowledge? If the people who are in power are interested in African/Nigeria development, we would have being talking about nuclear weapon and the likes.

So it was Nyerere who said that you cannot develop people, people will have to develop themselves. This quickly informs us the relationship with new immanentism on how system must recreate themselves for a better development and that technological transfer is inimical to African sustainable development

5. Conclusion

Many tribes seem to forget their values because of the fast growing civilization in the world, and as it is becoming global each passing day. There is no successful knowledge in education, in research, in policy making, technological development and across sectors that did not emerge from people's cultural values. The African/Annang people from the southern part of Nigeria have stood over years in holding on to their values education because it is their belief that this will inform their thinking and perhaps their creativity.

Again, we assets that is not going to be easy for the Annang/Africa and anyone researching on Africa's true values, because counter forces will necessary emerge to counter it progress especially those who are purely Eurocentric in their thinking. It is not going to be easy for a people used to being told how to think, what to do, how to go about it, a people long subjected to the intellectual guidance and direction of others, be they the colonial masters, aid industry or international news media. But it is a task we have to do to make progress. I am strengthened by the word of Joseph Shabalala, founder of the South-Africa choral group lady Smith Black Mamba. He said: we can unlearn looking down on ourselves. We can learn to place value on our reality and our knowledge.

I am convince that Africa's further transformation and Africa's advancement will rests simply in the acknowledgement, validation and mainstreaming of Africa's own traditional authentic, original, indigenous knowledge in education, in research, in policy making and across sectors embedded in people's values and traditions. This will be the only way to be owners of creativities without falling prey to it.

Conflict of Interest Statement

No potential irreconcilable circumstance was reported by the authors.

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