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Editorial note:

Faculty of Humanities Teaching and Learning Colloquium 2025 (T&L Colloquium 25) hosted by the Faculty of Humanities, North-West University, South Africa took place in Rustenburg, South Africa, from September 9-11, 2025, with a rich and stimulating programme filled with inspiring keynotes, contributed papers, workshops and panels. This bi-annual colloquium brings together educators, researchers, students, policymakers, and community practitioners. The main theme of T&L Colloquium 25 was “Reimagining the Future of Humanities Knowledge and Pedagogy: Decoloniality, Technology and the Social Justice Imperative.” This special issue of the Journal of Contemporary Society And Education (*JCSE*) contains Thirteen (13) selected papers presented at T&L Colloquium 2025. Selected contributions come from within and outside of South Africa and address a wide range of issues in humanities, decoloniality, technology and the social justice.

The introductory contribution by Tshifhiwa Ignatia Mashau provides an overview of research findings and trends related to the colloquium’s focus on the role of digital humanities and technology in supporting decolonial scholarship. The author’s article which titled “Decolonising digital health promotion in African higher education institutions: A justice-oriented literature review” develops a Digital Health Justice Framework to guide equitable and culturally responsive digital health promotion in African HEIs. A research article by Eyitayo Francis Adanlawo and Mpho Chaka follows with a discussion of emerging career pathways that foreground wellbeing and sustainable development, positioning humanities graduates as key contributors to sustainable and ethical futures. The authors identify novel professional opportunities in sectors including community engagement, policy development, and social innovation. They advocate for an expanded employability paradigm that integrates humanistic knowledge with sustainable development goals, underscoring the vital role of humanities disciplines in shaping resilient, inclusive societies.

The article by Nurain Aboo Mohammed evaluating the use of QR codes as a form of assessment in teaching and learning. The author confirms the potential of QR codes as both a useful and effective medium for assessment in educational settings. Samuel Chukwudi Agunyai and Victor Ojakorotu article “Analyzing the effect of the disconnection between the curriculum and Africa’s indigenous Knowledge on effective learning” argues that Africans’ realities still encompass indigenous knowledge on various levels that can be incorporated into the continent’s school curricula.

Other articles include: Examining the Impact of Digitalization and Inequality Post Covid -19 In Africa by Phuti Ignatius Moloto and Rosinah Pillay; The Omitted Conversation: Incorporating Teacher Union Scholarship for A Transformative Educational Agenda Within the Educational Landscape. Thembinkosi Zwane Trevor, David Matsepe; Examining factors behind an achieving institution: A scenario of secondary schools in Limpopo Province by Ngwako Solomon Modiba; Assessing the role of the COVID-19 catch-up recovery programme on learner performance in EFAL by Vele RJ, Tshikota and TM Badugela; Entrepreneurial Education and Sustainable Entrepreneurship Advancing Sustainable Development Goals in South Africa Through

Small Businesses by Lazarus, M. and Beharry-Ramraj, A; Mitigating Grammatical Ambiguity In English Prepositional Phrases At Dzindi Circuit Secondary School, South Africa by Farisani Thomas Nephawe; Exploring the Usage of Metadiscourse in Research Proposals Written by Honours Students by Mzamani Steven Khosa and Ernest Kwesi Klu; and Population Ethics and its implication for Developing Countries by Onwe Peter S. and Kelechi Johnmary Ani. Policy Windows and Missed Opportunities: An Institutional Analysis of How Teacher Unions Influence (or fail to influence) National Educational Policy Formulation by Zwane Thembinkosi Trevor, Matsepe David.

Editor,

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ANALYZING THE EFFECT OF THE DISCONNECTION BETWEEN THE CURRICULUM AND AFRICA'S INDIGENOUS KNOWLEDGE ON EFFECTIVE LEARNING

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Abstract

One of the purported legacies of colonialism is the imposition of the Western education curriculum bequeathed to Africa. This curriculum was deceptively imposed on Africa in a bid to repudiate Africa's originality and belittle its authentic experiences and indigenous knowledge. With this, the European psyche was superimposed on that of Africa, thus relegating its indigenous knowledge system. This has had severe implications for effective learning in Africa. Although studies have been conducted to decolonize the Western curriculum bequeathed to Africa, without the deployment of the mechanism of African indigenous knowledge. The main objective of this paper is to examine the implications of the disconnect between the Western curriculum and Africa's indigenous knowledge on effective learning in African higher institutions of learning. This paper, through the use of desktop document analysis, argues that effective learning that can effectively solve most of Africa's problems largely depends on incorporation of AIK into school curricula. The findings indicated that overreliance on the Western curriculum is among the reasons why Africa's institutions of learning produce knowledge that can hardly be used to solve its problems, but that of Europe. It concludes that a blend of AIK and formal curriculum currently in use will enhance effective learning and development in Africa.

Keywords: Curriculum, Education, Indigenous, Knowledge, Learning

Introduction

In today's educational systems, the production of knowledge that can effectively address inherent problems within societies and communities is indicative of effective learning. Evidence continues to validate the role of Africa's Indigenous Knowledge in this direction (Adepoju, 2022; Alokwu & Ezenwaji, 2015). Intellectual discussion and

debate on the utility of AIK have all pointed to the fact that a blend of, or the incorporation of AIK into the formal Eurocentric-based curriculum, is most likely to produce knowledge capable of addressing the 21st-century Africa's problems (Kaya & Seleti, 2013; Nkondo, 2012). This is because African cultural values, traditions, customs, and native intelligence, as well as indigenous

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beliefs and norms, are sources of knowledge that have been deployed to resolve problems affecting people in most African societies before colonialism. Indeed, in the pre-colonial era, certain societal norms and customs, as well as culture, were instrumental in shaping knowledge that has aided effective learning among citizens of African societies. It is a fact that sicknesses such as malaria, inflammation, rashes, and other environmental diseases have been resolved with the use of traditional herbs or medicines (Olaopa, 2025). The use of rooibos by the Khoi and San in Africa has been instrumental in curing chronic restlessness, vomiting, and stomach cramps (Amusan, 2014; Shezi et al., 2025). This is an example of AIK capable of enhancing effective learning, which in the long run can be used to solve challenges in African societies.

However, despite recognizing this fact about AIK, higher institutions of learning still clung to the use of a formal curriculum that has yielded little or no solutions to African problems. Although inherent issues in Africa that seem to have persisted despite Western solutions continue to provoke calls for the decolonization of the formal curriculum, higher institutions in Africa still draw on Western ideas (Adanlawo & Nkomo, 2025; Ndlovu, 2018; Mbembe, 2016). The continuous use of a formal curriculum has made African AIK lose its place and role in the University curriculum and, consequently, made learning ineffective (Hountondji, 2002; Nkondo, 2012). This calls for a major reform of the formal curriculum to include a blend of AIK. One of the suggested initiatives is the integration of AIK into the curriculum (Mavhunga, 2006). While this paper is not totally against the Eurocentric curriculum, it pushes for a blend of, or the incorporation of, AIK into the curriculum. It is hoped that this

is most likely to enhance knowledge and effective learning capable of addressing contemporary challenges in Africa.

Today, overreliance on Eurocentric curriculum has caused more harm to effective learning in Africa, as learners in Africa can hardly develop independent ideas of solving problems affecting them (Olaopa & Ayodele, 2022). The educational landscape in Africa is marked by a longstanding tension between formal curricula—largely inherited from colonial systems—and the continent’s rich reservoir of indigenous knowledge. This disjunction between the prescribed curriculum and traditional African epistemologies raises critical questions about the relevance and effectiveness of current educational practices (Olaopa & Ayodele, 2022). Scholars opine that the relegation of AIK in African classrooms undermines not only cultural identity but also the holistic development of learners (Dei, 2014; Xaba et al., 2025). Effective learning thrives when educational content resonates with students’ lived experiences, values, and local realities; however, the prevailing curricular models often neglect the socio-cultural contexts of African learners, resulting in disengagement and reduced learning outcomes (Semali & Kincheloe, 1999). This research argues that the inclusion of AIK in the curriculum has the potential to improve effective learning, where African students can learn how to develop their societies using community-based knowledge and contribute to global development using AIK. How AIK can improve effective learning in Africa has received little or no academic attention, hence this research. A significant research gap exists in understanding how the persistent disconnection between formal school curricula and Africa’s indigenous knowledge systems impedes effective

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learning among students. While existing studies highlight the marginalization of indigenous knowledge in education, there is limited empirical evidence detailing the specific impacts of this exclusion on learners' academic engagement, comprehension, and overall educational outcomes across diverse African contexts (Olaopa & Ogundare, 2023).

The lack of in-depth, context-specific research on how integrating—or failing to integrate—indigenous knowledge into the curriculum affects students' cognitive development, identity formation, and critical thinking skills highlights the importance of research in this direction. Addressing this gap is essential for developing culturally relevant pedagogies that enhance learning effectiveness and foster a more inclusive educational environment. While some educational reforms have attempted to incorporate indigenous knowledge into African curricula, there is a paucity of comprehensive studies evaluating the effectiveness of these integration models in enhancing learning outcomes (Nsamenang, 2012). The lack of systematic assessment frameworks makes it difficult to determine best practices for contextualizing education. Similarly, existing research often emphasizes policy and curricular content rather than exploring students' experiences and perceptions regarding the inclusion or exclusion of indigenous knowledge in their learning (Boateng, 2015). This gap restricts a holistic understanding of how curricular disconnects affect learners' motivation, identity, and engagement. Further, few studies have investigated the role of teacher preparedness, attitudes, and competencies in delivering curricula that integrate indigenous knowledge (Owuor, 2007). The success of such integration relies significantly on the

ability to adequately connect AIK with a formal knowledge system. It is a fact that much of the available research tends to generalize findings across the continent, overlooking how the curriculum-indigenous knowledge disconnect may manifest differently across regions, languages, and academic disciplines (Semali & Kincheloe, 1999). There is a need for studies that account for these contextual variations to inform more effective, localized educational policies. In view of these research gaps, this paper specifically examines the implications of this disconnect for students' effective learning outcomes and determines inherent challenges and prospects of a blend of formal curriculum and indigenous knowledge.

This paper seeks to analytically explore the consequences of this disconnect, considering how the exclusion of indigenous perspectives from mainstream education affects knowledge acquisition, cognitive development, and the cultivation of critical thinking skills. By interrogating the implications of curriculum design that overlooks indigenous knowledge systems, this discussion highlights the urgent need for educational reform that bridges the gap between formal instruction and Africa's diverse cultural heritage.

Conceptual Review

Indigenous Knowledge

This is the native or local collectively shared knowledge and wisdom of a population or community of people that collectively informs their ideas or thoughts (Olaopa, 2025; Kaya & Seleti, 2013; Belfi & Sandiford, 2021). According to Ellen and Harris (2000), it is a unique knowledge of a community of people that informs their worldview. It is imperative to know that IK evolves from the culture, traditions, and

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norms of the community of people (Nkondo, 2017). The growth and development of IK in Africa is stimulated by the need to address African problems with knowledge produced through African ideology (Sandiford, 2021). Sillitoe (2002) sees IK as a culturally-based understanding bestowed on the community of people from birth and how they structurally interface with their environment. It is fragmentally distributed based on outside intelligence, with emphasis on shared local knowledge or native intelligence (Shava, 2020). From this review, it is clear that AIK represents the way and manner native local people in their various communities relate with their environment and beliefs about their perception, feelings, religion, and their customs, which are highly sacred (Olaopa, 2025). This revered native knowledge was exceptional in the relationship of the African people with their environment before it was distorted by colonialism, Western religion, and ideologies (Bewaji, 2021; Chiwanza et al., 2013). This goes to show that the African societies or indigenous communities have their unique knowledge of education, before the Western type came (Ndlovu, 2018). The Western education, which was too Eurocentric, displaced the African native or local education knowledge that had dominated the pre-colonial era (Ndlovu, 2018). Available evidence shows that effective learning was enhanced with the use of native local knowledge built on people's culture, traditions, and beliefs (Nkondo, 2017). But with colonialism, the native language, which was already in use across educational institutions in Africa, was replaced with Eurocentric languages (Olaopa, 2025). This, however, hinders effective learning outcomes of African learners. This replacement was done in a way that gives no regard to Africa's ethnic,

religious, and cultural differences (Mugambi, 1989; Bewaji, 2021).

The foregoing notwithstanding, there still exists gaps, as some of the positive attributes and ideas behind indigenous knowledge (IK) evolution were not considered at the time of drawing the formal curriculum, currently in use across Africa. This has greatly affected effective learning in Africa. Specifically, the African perceptions, ideas, and cultural heritage, values, and ideas of environment, in addition to folklores that explain the various cultural practices of Africans, have not been properly examined (Alokwu & Ezenwaji, 2015). Thus, African native intelligence, knowledge about their spirituality, heritage, cultural values, traditions, taboos, and beliefs, which could have been learnt through a blended curriculum that reflects African indigenous knowledge and that of the Western world, has been under-researched (Thondlana & Garwe, 2021). Consequently, this has led to the omission of AIK rooted in culture and traditional beliefs and practices of many indigenous communities from the curriculum by various universities' curriculum developers, policy makers, and education development planners (Maunganidze & Halsall, 2016). Hence, the implication of this disconnect on effective learning must be deeply and rigorously interrogated, understood, and acknowledged (Agunyai & Ojkorotu, 2021). Based on the foregoing reviews, AIK, in the context of this paper, is the knowledge produced through strict adherence to locally adorned cultural values, traditions, and belief systems of indigenous people or communities. It is a knowledge acquired over time from socio-cultural values inherent in a society.

Eurocentric Knowledge

This knowledge is generally believed to be more scientific, empirical, and proven. It is the knowledge built on Western cultural values, theories, principles, and ideas (Moyo, 2021). Over the years, this knowledge has evolved from one generation to the other to be the best model for other cultures or continents, especially Africa. Onwuzuruigbo (2018), in a bid to buttress the superiority of the Eurocentric knowledge, reported how the notion received the backing of philosophers like Kant, Hegel, Marx, and Weber, as they all believed that European knowledge is far better and scientific than others (Carstens & Preiser, 2024). This belief distorted the AIK because these philosophers, who are mainly from Europe, are well-respected and revered. It is imperative to note that Eurocentric knowledge was bolstered by colonialism. As countries in Africa were colonized, Western ideas, principles, and way of life were imposed on their colonies through policies of assimilation and association of the French and British colonial masters. They dominated Africa's educational system and bequeathed to it a curriculum built on Western ideas and theories. This curriculum is still currently in use across educational institutions in Africa. In post-colonial Africa, efforts have been made to decolonize the curriculum, by these efforts have been frustrated by Western ideas, which often classify AIK as unscientific and too pedestrian (Ndlovu-Gatsheni, 2013). It is not as if these initiatives failed because they are less capable of resolving African problems, but due to the persistent cases of racial discrimination that continue in the post-colonial era and the admission of the post-colonial states as sovereign states, as countries with rudimentary knowledge that can hardly tackle global problems (Unah, 2022). This total disregard for African states and their indigenous knowledge exemplifies

the disconnection between curriculum and AIK. It is in the light of this that Eurocentric knowledge is defined as the knowledge built on the promotion of Western ideas and cultural values. It is the knowledge that has been subjected to test and proven to be more accurate and problem-solving scientifically. In the context of this paper, Eurocentric Knowledge can be summarized as that knowledge, which sees Western experience as the best way of achieving success in terms of problem-solving ideas and knowledge. It is knowledge that strongly advocates that Europe ideas and ways of thinking should be adopted as model or best problem-solving knowledge in the international system.

Effective Learning

Having established the likely effects of the disconnect between the formal curriculum and IK on effective learning, it is appropriate to elucidate on effective learning (Carnell & Lodge 2022). Learning is a reflective activity which enables the learner to draw upon previous experience to understand and evaluate the present and future phenomenon" (Watkins C et al., 2000). For Nkubi (2008), it is the ability to deploy knowledge acquired through teaching or other means to resolve problems in our environment. Since AIK is a knowledge derived from the indigenous people's cultural, ethnical, religious, and environmental ideas and beliefs, such knowledge, if incorporated into the curriculum, can enhance effective learning of African students or learners (Stein et al., 2020). The point being made here is that the blend of AIK with Eurocentric knowledge could help to resolve the problem of having to excessively rely on Western solutions to solve African problems (Morove, 2018). This is because, with the infusion of AIK in the current formal curriculum, African scholars and learners can easily adopt related African

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theories to tackle their problems, rather than unnecessarily relying on Eurocentric ideas (Madaus & Clarke, 2001). AIK is critical to drawing or relying upon previous experiences or knowledge in solving societal problems (Ramantswana, 2017). Indeed, integrating AIK into the educational curriculum has great potential in enhancing effective learning and knowledge acquisition in Africa (Rozas, 2022). However, the disconnect is among the reasons why Africa cannot transform its education sector to mitigate its numerous challenges. Today, many of the formal curriculum used in Africa at all levels have Eurocentric philosophy and ideas and knowledge garnered is hardly applicable to resolving African problems Carstens & Preiser, 2024). This also goes to show that effective learning, where Africans would be able to use their native intelligence to address environmental challenges is hardly accomplishable due to oversaturation of the curriculum with western ideas (Nkomo & Adanlawo, 2024; Moyo, 2021). This describes a situation whereby, the current formal curriculum, with its Eurocentric knowledge rendition, educates Africans to be useful in Europe and other western countries than Africa. This contradicts the goal of effective learning, which stipulates the ability to acquire knowledge in resolving societal or environmental problems.

Africa's contemporary problems are increasing day-by-day, not because knowledge is not acquired by Africans in Africa, but because the knowledge acquired has been programmed or wired right from the era of colonialism, to suit or be more applicable to problems in Europe and other western countries (Olaopa, 2025; Rika; 2024)). This is worsened by the relegation of AIK in the international system over the reason that African knowledge cannot pass

any scientific test or evaluation (Shahjahan, 2016). This too, is partly responsible for why effective learning is difficult to achieve, ineffective learning (Nkubi, 2008). The continual use of the current formal lopsided Eurocentric curriculum cannot in any way guarantee effective learning, that would enable Africa to resolve its immediate environmental challenges (Stein et al, 2020). This is because the knowledge acquired are too Eurocentric and does not necessarily align with the core African problems.

Theoretical Underpinnings of the disconnection between formal Curriculum and African Indigenous Knowledge

In this paper cultural relativism was used. It argues against cultural intolerance and ethnic bias. Since its unit of analysis is that people's way of life and practices should be respected and tolerated rather than profiling and unjustly placing one cultural value over the others. Cultural relativism was a reaction to the notion or fact that all customs, ideas, cultures, and traditions are progressive and developing along the same route, but with the European cultures advancing ahead the others or taking the lead (Hatch, 1983). It is an idea or theory advanced or popularized by theorists like Sumner (1840–1910), Boas (1858–1942), Benedict (1887–1948), and Herskovits (1895–1963). All of them shared different perspectives of cultural relativism, but methodological neutralism and methodological contextualism are commonly used in contemporary social sciences studies (Alvaro, 2020). While methodological neutralism admonishes those personal idiosyncrasies should be separated from the very cultures they are understudying or investigating, contextual component argues that ethical and moral standards should be followed in the analysis of ideas and social behavior of society where they exist to have

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better understanding of other cultures without inaccurate observation and interpretation (Tilley, 2025; Olaopa, 2025). It posits that since morality and ethical standards remain mostly products of societal principles and values, they are fundamentally different from society to society (Benedict, 1934b:45). What then required, as implied in cultural relativism, is appealed to be tolerant of other cultures by all and sundry.

This theory adequately aligns with the explanation of the effects of the disconnect between formal curriculum and AIK on effective learning in Africa. It can be inferred that, regardless of the variants and defects of cultural relativism, there is no one solution or straight-jacket framework for knowledge acquisition that can enhance effective learning. In other words, the belief that the current formal curriculum built on European and Western knowledge provides the best scientifically-proven effective learning than that of African indigenous knowledge is not only an ethnic bias, but also disparaging of African culture. The process of knowledge acquisition is critical and contextual. It requires exploring cultural values, societal norms, and customs, identifying them, appreciating them, and using them to solve environmental problems, remains the greatest approach to effective learning. Effective learning capable of resolving societal problems can only be accomplished when educational curricula are built on society's peculiarities and values. Societal problem-solving learning or knowledge should not be imposed; it must be society-driven, since the knowledge derived will be utilized to resolve societal problems. This requires considering the society's ideas, traditions, culture, customs, and behaviour. Given the changing and recurring challenges in Africa, education curricula must be designed to accommodate AIK. It should be done without any prejudice

to the ethical and moral standards of the African society. This will enhance the blend of AIK with the western ideas in educational curricula that promote effective learning capable of resolving problems bedeviling Africa for sustainable development.

It is imperative to note that the theory is not free of criticism as its core principles and tenets have been subjected to critical analyses (Hatch, 1983; Tilley, 2000; Maphela & Adanlawo, 2025; Cornea, 2012; Donnelly, 2013; Alvaro, 2020; Park, 2014, 2022). Still, these criticisms do not necessarily weaken its overall contributions to the general knowledge in social sciences and humanities and applicability to the subject matter.

Methodology

Data used in this paper were retrieved through the analysis of documents of previous empirical studies that explore the evolutionary origins of indigenous knowledge (IK) using desktop. It was done within the ambit of African cultural and traditional values. This is because this method offers the opportunity to review documents that support the mainstreaming IK in curriculum development efforts by stakeholders in Africa. In addition, its use was based on the idea that it draws insight from cultural relativism theory that guides data analysis and interpretation. Thus, existing literature and historical documents were the major method used in the analysis. Majorly, it relies on historical literature on African indigenous educational system, institutions and indigenous learning practices that are related to effective learning. Basically, it is an exploratory and assessment study given the existing and intricate nature of the issues under evaluation. Descriptive method of data analysis was applied. This method was complemented by secondary data that were sourced from books, journals,

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periodicals, and internet materials, while content analysis method was adopted in the process of data presentation. The reliability of the documents reviewed was ascertain by ensuring that the findings from the reviewed documents were synchronized to foster a continuous systematic flow of ideas that links the method with the study's objectives. Multistage technique, which embraces the identification, selection, appraisal, and synthesis of qualitative studies related to AIK, curriculum development, and effective learning was used to review literature. This technique gave room for a wide understanding of the current state of knowledge in the field and identified gaps in the literature that require further inquiry (Olaopa, 2025; Agunyai & Amusan, 2023). The understanding of the nature of African history, education institutions, culture and traditions as well as their attitudes and perception towards effective learning require qualitative methodology.

Discussion of findings: The Utility Value of African Indigenous Knowledge in the promotion of effective learning

Africa's educational problems, in terms of effective learning and teaching are not only multifaceted, but also dogged and appears insurmountable (Agunyai & Ojatorotu, 2021; Eze & Nwaiwu, 2012; Iregbenu et al., 2014; Mabogunje, 1995; Mwambazambi, 2010). No doubt, they require serious attention as they portend great danger and serious threat to effective learning and teaching. More worrisome is the lackadaisical attitude of African educationists or policy makers to the plight of students and their local knowledge resource which could serve as veritable inputs in curriculum development that can aid effective learning. African Indigenous peoples in the traditional African societies have long lived and

cohabited with their environment without any hindrances to teaching and learning using Afrocentric strategies and techniques (Aparna & Trivedi, 2011).

A critical look at the analysis above, shows that AIK is highly instrumental to effective learning if policy makers and development partners would tolerate and accept African cultural values, ideas, and wisdom that can inculcated in the curriculum for the sake of effective learning. It is hoped that if those in charge of developing educational curriculum would understand the importance of including in the curriculum the AIK version rather than treating them as lesser-in-value to the European culture as opined by the theory of cultural relativism. It will increase the acceptance of AIK globally and enhance effective learning, capable of resolving African issues. Moreso, it will allow them to understand and share with the indigenous people the passionate and emotions they attached to their education in line with the view of methodological contextualism, for more improved blended curriculum directed at promoting effective learning. These strategies are based on indigenous people's traditional values, beliefs, languages, ideas, and knowledge in addition with experience gathered from long practices and application as acknowledged and emphasized by the methodological contextualism. All of this blended knowledge (Eurocentric and Afrocentric), will certainly enhance effective learning. The point being made here, is that the paper's central argument is not to totally discard Eurocentric educational values in the formal curriculum, but to infuse into it the African indigenous knowledge. The findings show that the more African knowledge, history, culture, theories, and philosophies are inculcated in the formal curriculum, the better for teaching and learning in Africa.

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In addition, there is belief that divinities and spirits or lesser gods exist as the creature of the supreme being to play different roles and perform special types of responsibilities among Africans and their societies. This also contribute to effective teaching and learning. This because the knowledge of this can enhance the teaching and learning about the difference between God and earthly gods. For instance, in Africa, Africans believe that the supreme God is in heaven, while there are earthly gods like 'Orisas'. According to the Yoruba world view, there is only one God, called 'Olodumare' (shorten as 'Odumare') without any equivalent. The word 'Olodumare' consists of two words joined together. 'Odu' means 'pot' while 'Mare' means 'never exhausted' (Oluwole, 2014). Thus, 'Olodumare' is referred to as the man who has a pot that is never exhaustible, that is 'the almighty'. Thus, the erroneous reverence to Yoruba orisas as 'God' is completely wrong. The Yoruba meaning of 'orisa' is a 'special or unique being' who has a special God-given talent or potential to perform special tasks. Someone whose destiny has picked or singled-out of many. Belonging to this category are 'Ogun', 'Sango', 'Oya', 'Orunmila' (Oluwole, 2014). Just like Saints Paul, Peters, Mathew, etc are human beings that are celebrated in the Bible, they (Orisas) can be referred to as sons of God and daughters of men. Hence the Yoruba 'Orisa' is translated to be 'Saints' (Oluwole, 2007, 2014). They cannot be and have never been called God by the Yorubas. 'Orisas' are heroes and heroine, human beings who have done special and unique things and as well singled out themselves as contributors to the development of the Yoruba people (Oluwole, 2007, 2014). Yorubas, as well as African's belief about God is not of this world. However, the West or the Europe did not understand and realize this fact and therefore

sees African (Yoruba) beliefs as petty and fetish or barbaric. Thus, having an antagonistic paradigmatic position and behaviour contrary to any strand of cultural relativism theory. With this understanding of AIK about spirituality, the supreme being and earthly gods, fully inculcated into the curriculum, such native knowledge can be instrumental for effective teaching and learning, which can also be deploy to resolve spiritual problems in Africa.

The above discussions show the relevance of AIK in Africa. It also underscores some of the issues that shape Africa's level of mysticism, how they enhance their beliefs about the knowledge and facilitate the promotion of effective learning. Besides, it shows the necessity to engage local indigenous communities in the design of educational curriculum. Moreover, they are nothing but obvious ideals and principles concerning all facades required for effective learning. This is glaring in that in some African communities, adequate knowledge of their cultural beliefs and traditions have played a very significant role in their educational system in the past. Some of these ideas and knowledge, labelled in Western view as barbaric and unscientific, have served as unique rescuer and provided special supports in times of adversity and when all hopes seemed lost (Bewaji, 2021).

Implications of the disconnect between curriculum and AIK for effective teaching and learning in Africa

The disconnect is among the reasons why Africa cannot transform its education sector to mitigate the continent's continued socio-political and economic challenges. It has led to the production of knowledge that tends to solve or fix more of Eurocentric problems instead of Africa's challenges. One other implication of this disconnect is that, it has

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put more emphasis on theoretical knowledge at the expense of community engagement. This disconnection has been criticized for making higher education in the continent too distant from community concerns and production of graduates who tend to be inadequately sensitive to the developmental challenges of their local communities and country (Bewaji, 2021). With this disconnection, African scholars and educationists have not succeeded in empowering the continent to develop its own educational theoretical and methodological framework for knowledge production and sustainable development. The key findings were

1. The disconnection between the current curriculum being used in most Africa's institutions of learning and AIK has significant devastating effect on effective learning.

2. Such effects are typified by the inability of African scholars, students, and learners to think or reason beyond Eurocentric ideas and innovations

3. It has made education, especially higher education, in Africa to be at the receiving end of all manners of western theories that have collectively work to underdeveloped Africa

4. This disconnection is perpetuated by the continued social, economic and technological ties between African countries and their former colonizing powers, who often talked down on AIK

From this analysis, it is evidently clear that Africa's current predicament is due to its overreliance on western ideologies to run its

educational system. Till date most African teaching and learning are still build on Eurocentric knowledge that has consistently disparage African ideologies. This has had severe negative implications for producing graduates that cannot develop Afrocentric solutions to African problems, even after acquiring such knowledge on the continent. This only goes to show that Africa's development is not organic and people-oriented, rather it is westernized development, which benefits the West than Africa.

Conclusion

In this article, we have focused on the possibilities that the disconnection between the curriculum and AIK can negatively affect effective learning and knowledge acquisition in Africa. It is argued in this research that the current curriculum being used in Africa is too dependent on western approach that hardly promotes Africa's initiatives Unfortunately, in Africa colonialism brought Eurocentric educational curriculum that has negatively impugned on effective learning outcomes Instructively, the Eurocentric curriculum is a mere tool, which, while being able to solve European problems, can equally help to highlight much bigger problems and the underdevelopment of Africa Genuine curriculum transformation and universities openness to the idea of AIK will combine to lessen the weight of negative inputs and the resulting stress of the Eurocentric curriculum initiatives on effective learning in Africa. University system should tap the potentials inherent in AIK for strong effective teaching and research that can aid effective learning outcomes in Africa.

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