Fundamentals of an African-Centred Syllabus in Higher Education in the Post-Colonial Era: The *Tehuti* Perspective

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Abstract: Socio-political change in South Africa, also known as Azania,[1] brought about the high hopes and opportunities, especially among the black African majority, in this instance, the recognition and revitalisation of their knowledge systems, in particular, in the learning sphere. The name, Azania becomes more relevant in this discussion, as it divulges the basis of indigenous African knowledge and related methodology systems, specifically on issues that encompass knowledge creation, categorisation and classification of events and circumstances. Nevertheless, the review of literature on the significance of aspects of African knowledge creation such as *Tehuti* perspective is revealed in this instance. This manuscript posits that diverse paradigms often influence the research approach in a particular milieu. It also suggests that the *Tehuti* perspective will facilitate the eradication of stereotyping imposed by the narrow cultural perspective in the social sphere including education, especially when it comes to research approach. It concludes by highlighting the need for consideration of diverse knowledge value systems, in particular, when dealing with narratives as indicative of a particular milieu rather than a prescriptive.

Keywords: *Tehuti*, Africa, syllabus, aspects, fundamentals, order, knowledge.

1. INTRODUCTION

In 1994, the South African government of national unity ushered in the democratic era, which brought about high hopes, in particular among the previously marginalised communities, including in the education system when it comes to curriculum change. In other words, this development offers an opportunity to introduce changes to the curriculum to include previously marginalised knowledge value systems, precisely the African knowledge systems, in academic sphere. Thus, ideally, the use of African languages, for instance, and the incorporation of an analytical framework such as the *Tehuti* perspective, in terms of ontology, epistemology and pedagogy, should be included in the syllabus in the South African education system (Beckmann, 2016:300).

The consideration of the notion of inclusion, especially when it comes to the incorporation of previously marginalised value systems, specifically, indigenous African knowledge systems, becomes relevant in this instance (Collins & Millard, 2013:71). Historically speaking, the South African education system, when it comes to the curriculum especially the language, ethics, research methods and theoretical framework, was and is still organised based on a narrow cultural perspective that reflects the cultural values and interests of one particular national group – the white minority (Kincheloe, 2011). Nevertheless, this type of education approach tends to suggest that the western colonial regimes continue to dominate a research framework that promote and imposes a "monorational" analytical framework that still benefit the previously advantaged white populace and vetoes the African "polyrational" analytical framework that centres African knowledge values systems (ibid.).

Then the western syncretic doctrine becomes relevant in this instance, as it promotes the combination of reason and emotion as declared by the Simonians (Manchuelle, 1996:560). In addition, the Greek *logos*, refers to a source of reasoning that is not linked to *word* or speech except to say is associated with intelligence and reasoning. In other words, logos denote reasoned speech, thus when translated from Latin it becomes *Scientia* means *science* (ibid.). In other words, this type of social setting perpetuates the Eighteenth-century ideals that advanced liberalism agenda of recasting the natural law of which African knowledge value systems are grounded on including the use of indigenous languages (Mukuka, 2010:32). This scenario was emphasised by Manchuelle (1996:561) that French liberal theorist Montesquieu during Eighteenth century argued metaphorically that:

> … theory of climates, which distinguished between the nature of man (which ought to govern his actions) and the nature of the world (the climates), which occasionally made him act in contradiction with his nature.

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[1]The name used by some indigenous Africans to refer to South Africa and it means "the land whom the Creator listens to" (Hurskainen, 20O3:69).

Furthermore, the colonisers adopted various strategies that were geared to realise this inhumanly schemata against indigenous people of the world including African intellectual sphere. In addition, this situation was exacerbated by the change in the ways people perceive their understanding the individual self, social events, social structures and their milieu. For instance, the observable political, social and economic instability and other related challenges that has engulfed Africa especially in relation to leadership and governance that in various social setting (Mthembu, 2019:68). This tendency in the "post-colonial" African states elite tend to arbitrary promulgate policies and popular sensitivities that promotes the status quo as they are governed by moral standards that advance the highly challenged neoliberal cultural perspective. In addition, it argued that the driving force behind Africa's experiment with democracy came both from ideology of conviction and the rising public consciousness, and from the related manner of the continent's prevailing western intellectual imperialism and economic afflictions.

However, Mthembu (2019:68) argues that this situation is observable in various social settings from local- individual, national - community to a global – nations forms of governance system including South African landscape. This scenario is emphasised by Afegbua and Adejuwon (2012:142) when they argue that:

> The politically conscious urbanized, professional and studies bodies began to rail against the continue failure of their rulers to match rhetoric and promises to economic progress, for much of Africa had experienced a steady decline in living standards through the 1970's and 1980's… On their part, the World Bank, the International Monetary Fund (IMF) and other bilateral aid donors also made it quite clear that if further financial assistance was to be forthcoming. Africa's governments had to give urgent attention to their human right's record. More specifically, they had to become politically more accountable to their people, and curb corruption.

This scenario seems to perpetuate the Eighteenth-century Enlightenment liberal agenda that created an impression and fallacy of thinking that the granting of republic states and of ballot franchise under western

democratic socio-political settings tantamount to emancipation from the colonial yoke by colonised nations especially in Africa (Manchuelle (1996:562). In addition, in arguing further this setup tended to create an impression that suggested the end of forced enslavement practice by European and Eastern nations, i.e. Islam against indigenous African populace as it was practiced in United States of America and other countries. This type of enslavement was characterised by forced labour, no income, no voice-silenced and domesticated individual, meaning residing within the colonisers premises (ibid.). Nevertheless, the so-called post-colonial or post-apartheid era's social and political economy of African nations tend to consolidate the misconception of underdevelopment of African nations. For instance, when the African countries reach another colonial phase referred to as freedom, traditional and political leader tend to evoke the type of education system that alienate them from themselves, their communities and social reality, as they tend to consolidate the colonial capitalist strategy of expansion, profit maximising, domination and subjugation they changed the USA enslavement model to a working-class architype.

However, the present observable experiences reveal that the western crafted enslavement model – working class mentality is kept alive Africa and other Southern nations and continue to terrorise the indigenous African communities is characterised by structured enslavement that is flouted as *work* (Mthembu, 2008*)*. Nevertheless, the observable experience in the workplace and its segmentation that breeds false conscious of social categories of people including the so-called educated individuals and not educated are all treated as cheap labour, as they irrespectively happily espouse the ideals that are based somewhere else. Furthermore, this modern enslavement of people tendency, a fallacy and a disguise that advocates the idea that suggest the selling of labour power as the only means of securing livelihoods.

This scenario calculatingly ignores the African historical development and the working ethics except to say its seems to form part of the ploy to make colonised people to advocate their own enslavement posing on behalf of the colonising fronts.

In other words, the workers enslavement model misleads the colonised people by giving them a false impression that they are not enslaved by their leaders who normally benefit from this colonial socio-political

arrangement (Manchuelle, 1996:569). This tendency is observable especially during the election political rite that is used to legitimise the silencing the voices, winning the heart and mind of colonised Black people. In other word, through the highly cherished subjugation rite casting of vote session, its' where they - political leaders repeatedly pronounce the well-known political lullaby, *more jobs, employment, foreign investment and rule of law*, the utopian nightmare. In simple terms, this leaning is not attainable because the effective performance of capitalist economy is grounded on the notion of *surplus labour*, meaning that a large number of reserve unemployed people must be secured (Mthembu, 2008:48). In other this scenario seems to confirm the 1800's colonial grand plan as envisioned by Montesquieu and the liberal intellectual gang in the precolonial arrangement, as illustrated by the conventional attitude of getting a job or work euphoria that continues to be thee purpose for education syllabus that instil intellectual bankruptcy to indigenous African people in general even today (Manchuelle,1996).

In view of this type of social setting and the need for a relevant agency, thus why it is significant to incorporate the African centred moral standards such as *Tehuti* principles in the post-apartheid education curriculum in this instance. Perhaps, before outlining the proposed ethical code in the learning sphere, the consideration of guiding ethos in this instance its paramount. Therefore, it is imperative therefore to revisit the etymology of the two terms, "ethics" and "morality", since they are fundamental in this discussion. Kincheloe (2011) argues that these terms are closely interrelated, because they both refer to the arrangement of ethical standards that guide the relevant conduct of a person/persons. In other words, it can be argued that are guidelines that govern individual intuitions. Furthermore, Mthembu (2019:68) stresses that:

> Morals and morality come from the Latin word, mos, meaning custom or usage, while ethics comes from the Greek word, ethos, whose meaning is roughly the same. So, it is hardly surprising that today, as earlier, these two words are often used interchangeably. When a distinction is made, "morals" nowadays refers to actual human conduct viewed with regard to right and wrong, good and evil, "ethics" refers to a theoretical overview of morality, a theory or system or code. In this sense,

our morality is the concrete human reality that we live out from day to day, while ethics is an academic view gained by taking a step back and analysing or theorizing about (any) morality.

However, when it comes to African educational sphere in general including the intellectual grid and related education codes is significant to consider the ancient African intellectual landscape. Thus, Thebes' mystery education system becomes relevant as it proclaims that *heart,* a singular metaphor that is vital especially when it comes to issues of understanding, memory and the aspiration (Nkulu-N'Sengha, 2005:41). Metaphorically speaking, in Africa it is highlighted that when an individual pass the human phase on Earth, death as per conventional understanding to another ethereal phase. Its where heart is "weighed in the scales against the feather of *Maat*, the principle of truth and justice, a sort of microcosm of the self" (ibid.). In other words in the ancient African education sphere of the heart was perceived as the citadel, the essential of the sole and the seat of emotion, mind, thought, and psyche. Furthermore, it is argued that this knowledge was illustrated as the means for achieving eternal existence in the writings of the Priest King Ptahhotep of ancient Africa, Khemit, the wise vizier who counselled the Pharaoh over 4000 years ago that:

He who listens is beloved of Creator,

He who does not listen is hated by Creator.

It is the heart which makes of its owner

A listener or a non-listener (Nkulu-N'Sengha, 2005).

Furthermore, the education system in the colonised nations especially in Africa tended to promote a pseudo-scientific logical approach that advocates the perception that suggest that African nations are not capable of understanding the dynamics of the Universe (Manchuelle, 1996:560). In addition, Ebo (2018:65) concurs to the prevalence of this social setting in the colonised nation by arguing that:

> One of the greatest tyrannies of the Western cultural imperialism is its imposition of the Western paradigm as the universal standard. Like the Protagorean man, the West made itself the measure of all things. The Western mode of philosophising was termed the standard philosophy. The propagation of the

Western bias was greatly aided by imperialism. As the West subdued the world, they also subdued the intellectual property of the subdued peoples. The subdued people's worldview was made to look untenable, and their culture categorized as base. Whenever the people accepted these biases, their cultural emasculation was complete.

However, in order to gain a better understanding of the fundamentals of African methods of knowing nature that is also colloquially referred to as *indigenous knowledge* and *science*, can contribute in the creating diverse knowledge classifications in the learning sphere (Nkulu-N'Sengha, 2005:41). Its good mentioning that though these: *indigenous knowledge* and *science*, two concepts seems to oppose the idea that suggest their highly asserted diversity. However, the reality attests that this tendency tend to camouflage resemblances these concepts share, especially when it comes to issues such as research methods, analytical framework and individual development. Furthermore, it worth noting that very epistemology moulded by its theorists' originality of the object of the research, for instance, African ontology entail the interlinks of all reality. In addition, Nkulu-N'Sengha (2005:43) argues that African epistemology uphold the holistic ideals that are identified by eight features. *First*, the rule of intellectual humility and nondogmatic; *Second*, cosmtheandricity, for instance, the links of human realm with the universal and spiritual spheres; *Third*, moral measure-ment focussed on wisdom; *Fourth*, rejection of the idea of "knowledge for knowledge's and art for art's sake"; *Fifth*, encompassing approach with attention to link-ages and equilibrium of reality; *Sixth*, denounce the segmentation of knowledge, incorporation of varied disciplines and invalidate the hostility of reason and other cognitive faculties; *Seventh*, refute the resent-ment of revered and the irreverent, faith and science, knowledge and faith and *Eighth*, refute the disapproval of the individual and people as insightful agent

Nonetheless, thus, why is significant to be familiar with diverse cultural knowledge value systems to avoid unnecessary caricature of realities. This scenario suggests that normally different cultures have varied historical development that defines their background and purpose. Presently, there are four diverse cultural ways of understanding nature and related events: an indigenous way, based on indigenous nations in Americas; a neo-indigenous way that recognises many Asian nations' exceptional ways of knowing nature, i.e.,

Japan; a Euro-American scientific way; and indigenous African knowledge systems – IAKS, encompassing all black African people in the world – at home, Afrika and diaspora (Nkulu-N'Sengha, 2018). However, for the purposes of this project, the indigenous African knowledge way of understanding and interpreting nature will be discussed. So, when we discuss the aspects of IAKS are grounded on epistemology that comprises four basic ways of knowing that can be divided into three categories: the supernatural, the natural, and the mystical paths to knowledge (Ibid.).

Furthermore, Verran (cited by Masolo, 2003:16) argues that narratives are significant, as they enable a thorough scrutiny and understanding of foundational or methodological aspects of general and scientific theories. So, the post-apartheid era has enable the critical scrutiny of Western knowledge, which has led to the emergence of a postcolonial text that puts emphasis on the features of knowledge espoused through the disciplines that reflect the local, sociohistorical and communally practical contexts of their creation. In other words, the African ethnophilosophy discourse revealed the reputable variances and contextualises the apprehensions between local and global perceptions of knowledge in particular when it comes to South-North relations to science. These experiences accelerated by "the emergence of the social-construction-of-knowledge movement" or, more simply put, "ethno-knowledges" began to challenge the foundational position (Masolo, 2003:17). In addition, the concerns of this movement were based on the rejection of alien, foreign and related theories and analytical frameworks, and the fact that all knowledge advocates autochthonomy or autochthony, meaning self-representation and self-preservation. In other words, this suggests all knowledges should advocate their own value systems including the manner of creating knowledge. In dissecting this issue further, this article commences, firstly with an introduction; secondly, followed by the main focus of this chapter; thirdly, aspects of the African post-colonial syllabus, and the nexus and praxis in particular aspects of the *Tehuti* perspective are briefly outlined; fourthly, the possibilities of the *Tehuti* perspective, in grounding African knowledge value systems and advancing professional scholarship and curriculum change, in general, is discussed; and, fifthly, the conclusion.

2. RESEARCH METHODOLOGY

In the literature review, the significance of aspects of African knowledge creation, such as *Tehuti*

perspective, is investigated. A review of various literature that included documents and related research reports from various sources - including journal articles, books, policy and so forth - on the significance of aspects of African knowledge creation such as the *Tehuti* perspective is explored. Other data collection tools, such as direct observation, was also utilised.

3. SIGNIFICANCE OF THE *TEHUTI* PERPSECTIVE

Since the dominant Western paradigm has been exposed for its limitations, this has offered opportunity to the fact that African realities should be considered in their own right, and not in relation to the Western worldview. In other words, the *Tehuti* perspective has become a very relevant for incorporation in the curriculum. In addition, the School of African Phenomenology concurs with this view as it argues that in order to better understand Africa's realities and related knowledge value systems (Ebo, 2018:64). In other words, the proposed intervention suggest that such curriculum development activity will enable black African scholars to tap into a "rich and powerful heritage, which had been speciously dismissed as the 'African magic" (Ibid.).

So, the recognition and adoption of the *Tehuti* principles in the post-colonial school syllabus will facilitate the ushering of a new teaching and learning practice between "actors" within the didactical triangle: the educator(s), learner(s), and the knowledge (Mthembu, 2020:568). This experience will be demonstrated through the adoption of specific approaches that are associated with knowledge creation, and the categorisation and classification of events and circumstances. In other words, this situation will enable the realisation of the development of a transformed curriculum that will transmit the required African centered social values. In addition, curriculum development should not only encompass curriculum content, but also through configuration procedures, faculty contracting patterns and various knowledge creation perspectives (Nkulu-N'Sengha, 2018). For instance, *Tehuti* principle reveal the significance of *ethereal* entity when it comes to issues surrounding the understanding of human being specifically the behaviour, imbued with the power of creation which is not included in the present curriculum.

Thus, it is submitted in this discussion that the incorporation of various philosophical school of thoughts including the fundamentals of African analytical framework, *Tehuti* principle will contribute in

closing the identifiable limitations in the present curriculum in South African and Africa learning spheres in general that should be addressed as this entity form basics of that must be encompassed in the post-colonial African syllabus.

In retrospect, Mthembu (2019:68) argues that identifying the need for decolonisation and decolonial knowledge is the first step towards reimagination and reconstruction of an African-centred syllabus. In addition, Ebo (2018) highlights that a southern African curriculum should be centred on a concept of *place*, as it is one of the fundamental aspects in curriculum development. In support of this view, major contemporary curriculum discourses argue that the curriculum should encompasses the political, autobiographical, phenomenological and gender features that are interconnected to a theory of place, as it is rooted in the Bantu philosophy of ethical teachings and a related literacy conception of place (Mthembu, 2020:102). Therefore, the above submission suggests that *Tehuti* teachings are fundamental in realisation of the relevant ideals in this regard.

4. ASPECTS OF AN AFRICAN POST-COLONIAL SYLLABUS: *NEXUS AND PRAXIS*

4.1. The *Tehuti* Learning Perspective

When deliberating about curriculum change to be relevant to the country's' Constitution aspiration, the transformative learning perspective states that the process of "perspective transformation consists of three aspects: psychological that focuses on the understanding of the *self*, conviction that deals with belief systems, and behavior (that is) centered on the changes in lifestyle" (Heilman & Clarke, 2016). The transformative learning perspective identifies four basic features that shape a transformative approach to learning, and which form part of the educational process (ibid.). These features consist of individual experience, critical reflection, dialogue and action. Thus, the development of a realistic approach is significant for guaranteeing the sound relationship between learner, educator and their environment. In addition, the transformative learning perspective argues that people's perspectives change, which leads to a new manner of understanding, knowing and perceiving (Heilman & Clarke, 2016:55).

Thus, it is significant to understand the source and related moral codes of a particular knowledge system that a person espouses, to avoid misrepresentation

and confusion, especially when it comes to relevant essentials. For instance, in African mythology individual behaviour cannot be expected to achieve relevant agency, responsibility and to master the ancient principle of *Know Thyself* without acquaintance with *Maat* (Nkulu-N'Sengha, 2005:43). In other words, *Maat* is equated with *ubuntu* refers to the ancient African concept of truth, balance, order, harmony, law, morality, and justice. Again, when it comes to the concept of *Word* is one of the essential elements that must be understood better in order to gain a broader knowledge about African knowledge values, conception and related ethos in general. This view is supported by Ebo (2018:65) as he argues that African cosmic ontology *Word* is the integral part of speech. In addition, Word is the communication line of intelligence and as well as the articulation of reasoning.

Thus, the African learning approach pivots around three distinct types of tuition: firstly, it the *duality* principle of the visible and invisible, the outer and internal parts of a being; secondly, in principle of *oneness* in the inner part of a being in relation to other; and, thirdly, the understanding of the notion of *balancing or equilibration* of the two polarity settings, i.e. male and female gender polarity. In other words, the notion of a holistic approach should be considered, as it comprises several aspects including curriculum design, resource demand and synthesis over tuition and learning, and relevant infrastructure.

Furthermore, in this manuscript it is argued that sustainable learning, refers to a process towards continuous improvement to produce a relevant syllabus should be adopted to ensure education relevance. In addition, it is worth highlighting that sustainable learning goes beyond the issues that impact on humans and the environment, but it also focuses on challenges regarding social conditions; finding successful long-term and sustainable ways of managing processes; and respecting the capacity limits of our planet (Amen, 2003:43). In summary, the holistic approach distinguishes between sustainable development and irresponsible development.

To achieve curriculum change in the learning sphere including the South African education system, a more encompassing approach is suggested – as per the *Tehuti* learning perspective. In other words, comprehension of the different aspects of a particular research approach available to learners and educators in relation to relevant knowledge value system is paramount (Beckmann, 2016:246). Nonetheless, the basic parameters of learning in African academia must be grounded on advocacy of three forms of knowledge that are relevant to African communal values: *law* – which focuses on human co-existence; *faith* – which focuses on the human soul; and *medicine* - which focuses on human bodies (Hale, 2010). In addition, universities should also be responsible for teaching philosophical and artistic knowledge such as grammar, rhetoric, logic, geometry and arithmetic, which is regarded as common in the African education system (ibid.). In other words, the adoption of a holistic alignment of teaching techniques to encourage engagement with other forms of knowing – the effective and relational. The success of expressive ways of knowing, in the learning session, requires educators to work on their holistic consciousness. This would enable a learning environment that takes into account the whole person, including rituals and community that relate to learners' experience through expressive activities such as art, storytelling and cooperative enquiry. This evokes knowledge that allows for greater interrogation so that learners are conscious of their feelings and their relationship to their surroundings through their expressive representation.

4.2. Novelty of the *Tehuti* Principles

For a better understanding of the issue under discussion, it is vital to revisit the source of such guidelines to determine its relevance in the formulation of a new syllabus, in a post-colonial education system that reflects diverse social groups in South Africa. The history of African people, in general, cannot be clearly understood without touching on the notion of respect and *ubuntu*, which coheres with the idea of morals or ethics and related theoretical frameworks. In other words, the moral values that applied in ancient Africa, notably in Khem/Egypt, and which are still relevant today are considered to be a way of life, as it played a very important part in guiding daily life in general (Amen, 2003:43).

Certainly, the whole of Africa tended to follow this way of life in a variety of ways, as determined by a particular locale. For instance, this idea was confirmed by Placid Temples (cited in Amen, 2003:43), who noted the following:

> This (European) concept of separate beings, of substance (to use the scholastic term again) which find themselves side by side, entirely … is foreign to Bantu thought. Bantu hold that created beings

preserve a bond one with another, an intimate ontological relationship, comparable with the causal tie which binds creature and Creator … Just as Bantu ontology is opposed to the European concept of individuated things, existing in themselves, isolated from others, so Bantu psychology cannot conceive of a man as an individual, as a force existing by itself and apart from its ontological relationships with other living beings and from its connection with animals, or intimate forces around it.

From a system thinking theory perspective, to gain an understanding of the causal linkages between the elements of any social system especially African nations, then a point of departure should be to unpack the notion of coloniality. Mukoka (2010) highlight that that limits of intellectual property still rife in the former colonised nation, as it is the worst form of colonization that shapes people's consciousness, identity and ownership of assets. In addition, Hurst and Mona (2017:127) emphasise that:

> Coloniality names the experiences and views of the world and history of those whom Fanon called *les damnés de la terre* ("the wretched of the earth," those who have been, and continue to be, subjected to the standards of modernity). The wretched are defined by the colonial wound, and the colonial wound, physical and/or psychological, is a consequence of racism, the hegemonic discourse that questions the humanity of all those who do not belong to the locus of enunciation (and the geo-politics of knowledge) of those who assign the standards of classification and assign to themselves the right to classify. The blindness toward histories and experiences lying outside the local history of Western Christianity, as shown by secular Europeans, grounded in the Greek and Latin languages, and unfolded in the six vernacular imperial languages (Italian, Spanish, Portuguese, French, German, and English), has been and continues to be a trademark of intellectual history and its ethical, political, and economic consequences.

This experience suggests that the status quo in the education system is rife and tend to sustain the continuous marginalisation of indigenous values systems such as *Maat*, Ubuntu and *Tehuti* (Mthembu, 2008:109). Then consideration of the *Tehuti* principles becomes relevant, as it will enable the introduction of diverse analytical frameworks in the learning sphere (ibid.). In other words, this scenario seems to suggest that the current Western Nicomachean moral system, which abides by individualistic and democracy-related ethics, tends to differ from the African tradition. African tradition tends to be collective and theocratic and is grounded on the priestical order that is known to be "practical ethics", as they are associated with moral values that can be summed as linkages to issues such as personal expression characterised by apparent humility admonitions (Mthembu, 2014:7).

Perhaps, to gain a better understanding of the strategies for development and understanding the agency of African scholarship and the related guidelines that inform current practices, the idea of order should be further grappled with. It has to be noted that agency can be material, ideational or normative – something denied the non-core actors in any situation. For instance, during colonialism, various indigenous people, in different nations in the world, including South Africa, were violently forced to accept foreign cultural values and norms such as ethics and language (Do Vale, 2016). Although there are multiple ways of defining order, with some focusing on the situational or the descriptive, others are normative and conflate the two. Again, terms such as "international order", "world order" and "global order" are often conflated. In this instance, a distinction should be made between "international order" and "world order", which implies the relationship between states, while "global order" applies to the "social life among mankind as a whole" (Mthembu, 2019:71). Order serves to guide the knowledge that a specific community or society reveres, which it gained through thinking, the senses, feeling, intuition, physical movement, or relationships with others and among members of that community in general (Asante, 2015). This suggests that colonial moral standards do not adapt well to African-centred milieus, in that they alter traditions and influence various parts of the community in various ways, culminating in false consciousness and intellectual bankruptcy of the individual and leadership. This scenario manifests in social crises in the environmental, political and socialisation domains - including within the family and education system and on the social and economic fronts – as these colonial values continue to undermine African wisdom and morals (Nabudere, 2011:23).

Perhaps, to clarify the rationale for understanding social order that governs African-centred knowledge, its vital to be familiar with its novelty. According to African mythology, Word, is perceived as Ptah, who created the universe and everything in it. Nevertheless, its vital to be familiar with the teachings of *Tehuti* (who received them from Metatron, deity of *fire*), the deity of scribe, science, mystery school, time, medicine, mathematics, wisdom, the peace of the gods and companion of Maat (in South Africa referred to as *Nomkhubulwane*) especially when we discuss African centred syllabus (Ebo, 2018). This deity also known as Djehuty the great, great, great; DHwtii Aa, Aa or Djehuty the great, the great, the great (DHwtii pA aA; pA Aa, pA Aa" as engraved in hieroglyphs in the ancient temples of Thebes (Asante & Abarry, 1996:11). Ancient universities had a systematic selection of knowledge that was not restricted by approaches of application, or to a place, structure or restricted contexts of locus (Asante, 2015:25). In summary, the basic parameters of knowledge, in ancient universities, were grounded on three forms of knowledge that were more relevant to societal values: law - which focuses on human co-existence; faith - which focuses on the human soul; and medicine – which focuses on human bodies (ibid.). In addition, these institutions were also responsible for teaching philosophical and artistic knowledge such as grammar, rhetoric, logic, geometry and arithmetic, which were regarded as common education (Mthembu, 2018).

Subsequently, the emergence of nascence science scholars altered the ancient scholarship that was founded on the theocratic priestical order grounded in the law of creation guided by *Maat*. Accordingly, the emergence of the present education system was aimed at differentiation of relevant academic disciplines and marginalisation of other knowledges, which basically negatively impacted on ancient African knowledge value systems that was tarnished and labelling it as unscientific (Do Vale, 2016). For instance, Asante and Abarry (1996:11) argue that the Greeks, in their attempt to justify their enlightenment agenda, took most of the works of Djehowtey and ascribed it to their god, Hermes, also known as Hermes Trismegistus, to develop an interpretive approach known as Hermeticism.

Furthermore, Asante (2015:25) emphasises that modern universities were tasked with the production of new knowledge, based on the abovementioned principles, that emphasises the understanding of the universe through reason. Thus, universities in contemporary society are viewed as unique institutions and "perhaps the most important structural component of modern society", as they tend to shy away from traditional education approaches (ibid.). For instance, universities are not concerned with the preservation of the past, fundamentals of creation, as they are selective when it comes to preservation of the past and set parameters between remembering and forgetting, self-conditioning and reflexive development of memory, and especially of indigenous knowledge and related value systems, including African knowledge systems.

Without dwelling too much on the comparisons between these two education systems, the medieval and modern approaches, it is noted that the systems tend to share a common goal, which is to facilitate learning and teaching, meaning the sharing and the creation of knowledge or information. However, they differ when it comes to application of these traits. For instance, both the ancient African education system that was located in Thebes along Nile River and modern education systems use binary codes such as knowing/not-knowing and passed/not-passed and use script and the archiving of documents to achieve societal goals (Mthembu, 2014:24). Again, when it comes to writing, ancient African universities often collected handwritten scripts, such as papyrus and engraved or painted stones, which were kept in archives, i.e. some books contained in the Bible. In other words, learning was conducted through interaction – communication between the educator, learner and the milieu. This development suggests that use of the oral approach in lectures and exposure to stocks of knowledge traditions encouraged unsurpassed creativity, innovation and prototype structures, for instance, architectural and temples hewn out of rocks, for example Lalibela, pyramid or *iqhugwane* (rondavel and beehive hut), the indigenous family or homestead *umsamo*, (shrine), the place and centre for communication with *uMdali* (Creator) and *okhokho* (ancestors) (Motshekga, 2006:8).

4.3. Law of *Tehuti*

Thus, this notion of duality, being cognisant of two basic sets of functions, becomes central in the theme of "self-knowledge" (Amen, 2003). The first part deals with activities that are controllable by the individual and the second one focuses on activities that are beyond individual control. In other words, to understand the force in an atom, or of magnetism and other things, it's imperative to know the laws that regulate them in order understand their linkages through logic. Perhaps, the

Table 1:   Fundamental Constituents of Being

Immaterial/ Self/ Identity		Material/Spirit/ Not Self//Non-identity	
Active	**Passive**	**Active**	**Passive**
Will	Consciousness	Energy	Matter

Source: Adapted from Amen (2003).

idea that suggests that one part of being consists of energy/matter and the other part of being is immaterial and without energy. In summary, in view of the fact that consciousness, the Self or our identity is immaterial and lack energy makes it invisible.

According to the Kamitic spiritual system, the invisibility of the Self refers to the divine principle, "Amen", the veiled and concealed (Mthembu, 2018). Amen represents the Creator's identity (see Table **1** above), as it shows the systematic arrangement of the basics of beings.

Therefore, the immaterial part of being-consciousness/will is linked to the Self/identity. In summary, the consciousness represents who we are, in other words, our identity and will of doing what we do. Logically, this suggests that material/energy is part of being, the Spirit is not Self. In other words, the original state of human matter is undifferentiated, unstructured, not shaped into forms or things and energy is sphere of inactivity, meaning at *peace*; the sphere of being, which corresponds to "0" on the *Tree of Life*. The Tree of Life denotes a hierarchical and relational organisation of the basics that are influential in human life, specifically on issues that encompass knowledge creation, categorisation and classification of events and circumstances (Amen, 2003). It's worth mentioning that mathematical patterns underlie the creation of physical matter and living things.

However, the second sphere of the Tree of Life represents the inner drive that is universally experienced by all humans to acquire the knowledge required for success in all activities (Amen, 2003). In other words, the inner drive is articulated in the need to know what to do in life and how to do it, as it is centred in the need to know the value of what is to be done in life, and the means to reach its end. In other words, our desires and choices are controlled by the judgement (value) that is placed on things in human lives, which suggests that judgement is applied (ibid.).

According to African wisdom, *heart* is the citadel of understanding, the core of the soul and emotion, mind, thought, and psyche. It is said that the notion of good and bad has an effect on human lives from different parts of being: from the lower part of our being we get "guidance" - from our feelings, the "heart" or blind emotional forces (Mthembu, 2018). In other words, from this part of our being, humans get "guidance" from the part of the mind that deals in opinions and irrational thinking. Thus, good and bad are all defined subjectively, meaning is based on the person's condition**.** Value systems enable the individual to arrive at the true judgement or truth about life (Amen, 2003:129). This means that by assigning a value to a thing, it is taken out of the area of subjectivity or how each person feels or thinks about it. It suggests that subjectivity has its own language that is used in daily communication. While objectivity also reflects its own language that varies to other/s. For instance, the difference between a subjective and objective account of the weather - subjectively it is hot, but objectively it is 33^0C – or subjectively stating that an object is heavy versus giving the weight, 30 lbs (ibid.)

Numbers or values also have an ordering function; thus, we are able to hierarchically organise a collection of things by ordering them mathematically, for instance, to order numbers in a descending scale of values (Amen, 2003). Thus, each item acquires a value that is based on its relationship to the other items in the hierarchy and to the whole. This suggests uniformity in the way the elements of a polygon - any 2-dimensional shape formed with straight lines - or the algebraic expression of a law of nature (e.g., $E=MC^2$) acquires their value. In summary, the inner peace is the source of oneness in life, wisdom and spiritual power (ibid.).

Therefore, quantitative reasoning, the mainstay of science, is human thinking about the way in which processes happen in the world. Since nature was founded on quantifiable patterns, quantitative reasoning about natural events becomes more relevant. It is significant to note that African scientists discover science (information) stored in nature. Thus, why the laws of nature also reflect the relational or qualitative logical dimension of the Tree of Life (Motshekga, 2006). Furthermore, the basic of the Tree of Life (refer to the Diagram **1** below), in the African or
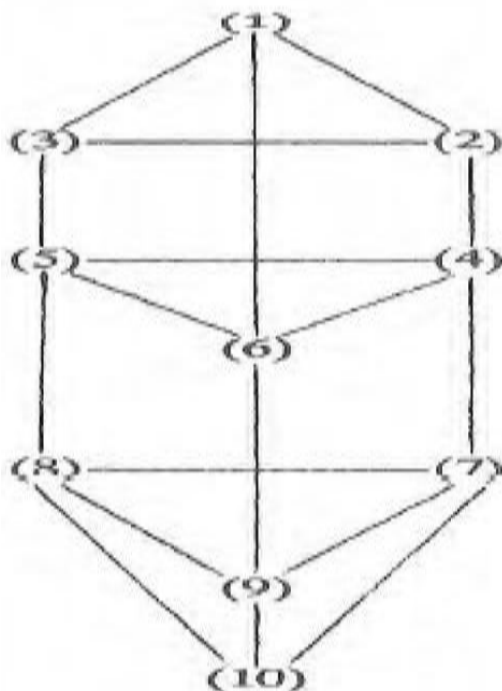
Diagram 1: Shaping factors of all physical structures and events.

Source: Adapted from Amen (2003).

Kamitic Tree of Life, is the complementary relationship between any two spheres that together add up to 10 - spheres 0 and 10; 1 and 9; 2 and 8; 3 and 7; 4 and 6; and 5 with itself. In other words, the mathematical centre of the Tree, the sphere of justice, which must be inflexible and independent.

However, the complementary relationships between the two spheres complete each other. They represent basic and inner drives (expressions of the spheres - parts of the spirit of the Tree of Life) that must be balanced in daily living in order to live a healthy and fruitful life (Amen, 2003). This suggests that human reality, Amen (sphere 0), is peaceful by nature, but the human physical vehicle, Geb (sphere 10), is emotional by nature. While human Divine identity or the Self, Ausar (sphere 1) is one with all, because of its identification with the undifferentiated peaceful Amen, part of being, while human persona, Auset (sphere 9), is separated from others, because of its identification with the physical vehicle, Geb (sphere 10, complement of Amen) Intuition, the knowledge that streams from within, from Creator's mind, *Tehuti* (sphere 2) must be balanced and reflected in the worldly information that comes via human verbalising intellect, Sebek (sphere 8). In other words, the power of the spirit that is subject to the destiny path, Sekher (sphere 3), and must be assisted by flights of the imagination, Het-Heru (sphere

7), Guidance of the Divine law, *Maat* (sphere 4), which has been endowed with free will, Heru, (sphere 6). The Creator neither protects nor punishes, and justice depends solely on the choices individuals make during their life and Herukhuti, Divine Justice (sphere 5), stands alone (ibid.).

Furthermore, the laws also reflect the polarity of the Tree of Life, due to the fact that humans are destined to live, not as earthly beings, but as spiritual beings. Thus, Ba, the spiritual element within the human being, in the tradition of Africa, is another function of the logical basis of the patterns underlying natural events, which, by the way, makes mathematics (quantitative reasoning) possible (Amen, 2003). In addition, another function of the logical basis of the patterns underlying natural events, which makes mathematics (quantitative reasoning) possible, is to serve as a revelation of the Creator's existence, the physical world, the web of interdependence in the physical world teaches us that, beyond a shadow of a doubt, nothing that is not in harmony with the whole can survive.

4.4. Principle of Duality

The subjective sphere, Amen, is the infinite source of the life force and spiritual matter (Nut), which is the formative bases of the faculties and talents that enable humans to survive, flourish and succeed in the world. In other words, human talents and faculties originate in the universal life force and universal infinite matter (the Paut), a successful destiny can only be achieved by realising that human talents are not private property (Amen, 2003:1). Therefore, Amen, is the higher of the two prime determinants of the nature of the events in our lives. In other words, the fundamental stimulus of the forces that influence and agitate the individual to honour the universal interests. Based on Ausar and Amen, *Tehuti* is the source of the intuition that shows the way to achieve the equilibrium between the interest of the whole and of the person. Therefore, according to the duality principle, good and evil are values that depend on a hierarchical organisation of the shaping factors of human lives. Some of the various shaping factors, such as happiness and enjoyment of life, is the highest in the hierarchy (Mthembu, 2018:29). This suggests that happiness cannot be acquired through things, but through living the 11 laws of Creation.

Furthermore, things and events in human lives do not bring about happiness, but in the manner that humans respond to them. Thus, humans grow stronger and wiser from the experiences drawn from the event -

a correct response to it, as it is guided by the laws of Creation, suggests that it is good (Amen, 2003:7). In summary, events and things are just events and things, in other words, they lack values or qualities. Thus, the assignment of qualities and values to things, is a human spiritual approach in the handling of them.

It is worth mentioning that all things known in the world, in all areas of science, are originally intuited, meaning learned from within by the individual (Ebo, 2018:54). There are multiple intuitions – internal and external means of encountering the same scientific discoveries - that humans share in their potential capacity. In other words, potential - and not actual - capacity, because actualisation of the intuition of certain facts is dependent on various nurturing factors such as culture, the education system, the state of life and other related factors. So, the ability to intuit suggests that there must be a distinction between these factors: firstly, the potential to intuit, which is common to all humans; and, secondly, the influence of external conditions on intuition. In other words, the potential capacity to intuit means to learn from within the things that the individual wants to know about human life.

Nevertheless, Ebo (2018) suggests that intuition is realised by the adoption of a peaceful state of being, which can be achieved through private contemplation or in peaceful and calm milieus. In other words, to gain a better understanding, the application of the 11 Laws of Creation, as the proper guide to reach thoughts, emotions and actions that brings about the peace that is needed to actualise intuition (wisdom). Furthermore, it has been established that all humans have experienced mental performance - thinking, memory, intelligence quotient (IQ - a measure of someone's intelligence found from special tests). Creativity is improved when one is in a state of calmness and peaceful. Thus, ancient African sages and scholars continue to reveal the need for its utilisation as a didactic approach to enable the attainment of peace within, as the first step towards self-discovery. This phase represents human's original or natural state of being. In other words, true wisdom can be only achieved through manifestation of intuition engrained at peace with self. In summary, the metaphoric presentation of *Tehuti*, the African principle of divine wisdom, as an ibis, standing for an extended period of time on one leg in a shallow pool of water, exemplifies its meditative – peace inducing ability (Amen, 2003:4).

5. CONCLUSION

So, this submission discovered the aspects of *Tehuti* mores and urgency for a transformed curriculum in the South African academia. For a new syllabus approach to be realised in the future, in particular a syllabus that embraces African values, and for learning methods, based on the *Tehuti* perspective, to be implemented efficiently. This article attempted to reveal the significance of considering a curriculum that is centred a holistic approach in order to address pre-1994 constraints in the South Africa education system (Parker & Van Belle, 2017:4).

However, despite contending views on the reality of the multicultural education approach, specifically as to whether it is the appropriate mechanism to salvage South Africa's unique situation. The overarching limitation of the traditional education system is that it is characterised by a narrow pedagogical approach that facilitates a particular cultural perspective that need to be reviewed (Mthembu, 2018a:190). However, it is envisaged that this article will shed some light on the basics of an alternative African analytical framework, namely the *Tehuti* perspective to enlighten individuals, African scholars, and other role players in the broader learning sphere in Africa and the world.

Therefore, it is submitted here that the *Tehuti* perspective will enable African scholars in general to familiarise themselves with aspects of knowledge creation aspects and be discerning in the research approach that uses to narrate their circumstances better. In other words, the inclusion of African values in the syllabus will ensure diverse research approaches available to the learners and offer alternative mechanisms to bring about a system that illustrates more diversity in the knowledge However, there are concerns when it comes to the feasibility of embracing an African-centred curriculum in a society like South Africa, which is still characterised by adherence to the teachings of new world order values guided by liberal ideals that are notorious for marginalising other knowledge systems including African values systems and social settings (Asante, 2015).

In view of the constraints to realising curriculum change in South Africa, cannot be separated from the prevailing societal dynamics. Though curriculum change is perceived as necessary step in realising equity in the terms of recognition of the previous knowledge systems such IAKS in this country, but the observable social reality reveals that there are diverse

views in this instance. It is worth noting that besides the colonisers schemata that dominated this discussion but there is also varying opinions including the former colonised communities in particular aBantu community that cannot be ignored (Mthembu, 2008:110). For instance, there are three observable leanings that are induces diverse approach in dealing with this issue in the public communication platforms and in particular academia in general. First view induces the idea that suggest inclusion of IKS in the curriculum or transformation of education in general reduces quality of education system. Second view suggests that curriculum change won't address poverty, landlessness and unemployment. Lastly, the third view advocated in this submission submits that the notion of change suggests it is unstoppable. Thus, African ethical moral standards as it is rooted in the concept of a circle or circular movement. In other words, the notion of *circle* suggests the need for going back to basics when it comes to African knowledge creation approach. For instance, the debates presented in this article reveal that despite hundreds of years of precarious violence waged against black African people and their knowledge value systems by the colonialist fronts, but ancient indigenous African knowledge values system remain relevant as ever as time of creation. In other words, this experience suggests qualities of law of creation promises possibilities of its eternity.

Furthermore, it is suggested that the *Tehuti* principles should be the analytical framework that guides the formulation of a transformed curriculum, as the appropriate approach to teaching and learning in the South African context. It is envisaged that, learners' abilities will be enhanced to perfect the craft to attain higher consciousness to and to satisfy academic and societal aspirations (Ebo, 2018). Despite constraints, and the rebuttal and denial of African values in the learning sphere in some quarters, the reality suggests that a diverse analytical framework approaches are likely to be the mainstay of the education system in the forthcoming years (Nkulu-N'Sengha, 2018). Specifically, the *Tehuti* principles will help the black African community in general and learners in dealing with individual intellectual bankruptcy that prohibit them to explore their self-discovery. However, the neoliberal agenda, in this instance, single language domination (that is, English) and the one-size-fit-all approach that ignores the context and space, and the possibilities that will be created with the incorporation of African languages and related knowledge values systems in the education system in the post-colonial era remain a matter of concern.

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