

The Case for Cultural Affirmation through the Musical Arts Performance: The National Arts Council of South Africa Voice

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The consciousness to perceive and define self in home context, and thereby design viable knowledge ecology for the citizenry has not been much of the vision or virtue of governance mentality as well as classroom education in Africa. This 2009 PASMAE Conference thus becomes a notable exemplar aimed at introspecting, re-defining and positioning Africa's arts-culture debates in their proper context. There is definitely a challenge to bear in mind that Africa-unique knowledge advancements is increasingly in demand to invigorate international knowledge generation and discourse. Africa's indigenous knowledge constructs and education system are grounded in prodigious epistemology, alas currently neglected by the inheritors. The knowledge legacy is imperative for asserting authoritatively African intellectual identity in the global knowledge community. Humanity conscience is the hallmark of indigenous African knowledge philosophy, conceptualizations and constructs.

Africa's authoritative intellectual civilization centered humanity consciousness in knowledge conceptualizations, theories and generation. Previously the spurious conscience of religious-educational schemes launched by the colonial agenda to subvert, control and amputate the cultural intellect of *Others* was traumatic and rare in traditional African culture contacts. Fortunately, the spirituality-rooted nature of the original African cultural mind has so far remained largely resilient, particularly among the marginalized masses. Classroom education in contemporary Africa must prioritize indigenous epistemology in vision and content for a noble posterity. The core focus should aim to discern and reinstate the viable intellectual lore, marked by conscience-ballasted knowledge inventions and practices that must be advanced for both home relevance and international viability.

Gearing up to attain authoritative world standards in education commands cognitive discernment and regeneration of unique indigenous African knowledge legacy and epistemology, then projecting them into momentous global relevance. Such original contribution to humanity ennoblement must nurture the culture of original thinking in Africans at all levels of contemporary education system in order to be attained. The intellectual disposition that currently marks educational policy and content in African nations evidences contentedness with merely replicating or adapting exogenous knowledge inventions without circumspection. Exogenous mentality continues to make Africa the slave-mentality outpost of patented and exported Western knowledge rationalizations and standards. The expectation of this conference is challenging African policy makers and intelligentsia to muster mental independence needed to formulate educational frameworks and benchmarks that would contribute sublime Africa-sensed knowledge paradigms. The envisaged reconfigured classroom educational policy and goals as well as the theory and methodology from early age education to tertiary scholarship should produce learners who rely on home resources to propel their international visions. The advocacy is for advancement imperatives that should take cognizance of world knowledge standards.

Querying world standard: Who determines and ascribes standards?

The notion of world standard is a hegemonic and exclusionist construct in the global politics of knowledge. It is a nebulous determination of the merits and values of knowledge production, which continues to accord the West the privilege to apportion merits and values in contemporary knowledge production in terms of Western paradigms. African nations and intellectuals appear to have accepted as fait accompli that Western nations must retain the prerogative to formulate and dictate universal benchmarks of governance, scholarship, industry and indeed every human life and aspiration. But such biased ascriptions as imperatives for all humanity are invariably based on European-American cultural sensibilities, moralities and knowledge ecology. The unqualified acceptance of European-American dictates by African nations and populations is enforced with political, economic and media dominance. The result is evidenced in the current continental intellectual affliction as well as frivolous life aspirations that has entrenched copycat mentality in the African continent. This pervasive state of mental subordination generates a syndrome of self-relegation or self-rejection, and will continue for as long as the so-deemed African elites prefer to conveniently ignore the wealth of unique knowledge civilization originally invented, patented and bequeathed by autochthonous African sages before external mental-cultural imposition.

Indeed African indigenous knowledge civilization was predicated on justified cultural standards that engineered as well as approved creative inventiveness and advancement of a state of practice. Competition is an insidious interactional disposition and construct. Who is the omniscient, non-subjective human judge of merit and quality, and on whose divine yardsticks? Competitions especially to determine winners and losers of material prizes engineer animosities, trauma, impaired self-esteem, subterfuge, immorality, egotism and euphoria. On the other hand, comparability, that is, comparing genius and capability engenders inter-personal stimulation and mutuality. Indigenous Africa eschewed the concept of competition as psychically damaging. Rather comparability was the driving spirit in knowledge interaction between persons and cultures, and resulted in objective assessment and exchange as well as mutual enrichment of capability and creative genius. In indigenous African performative cultural practices, for instance, a practitioner is expected to demonstrate individualistic distinction in re-creating a known standard framework thereby cautiously advancing its nature with original genius even when integrating borrowed elements.

The notion of world standard should be predicated on a common or comparable cultural resources background (intellectual or material ecology) as well as universal template for theorizing and formulating creativity/production as well as approving it. Any knowledge invention or extension could only attain transcultural relevance and acceptance (world standard) when given a universal yardstick for determining and approving its nature and humanity value. Otherwise world standard is an invalid, nebulous attribution. Contemporary Africa direly needs a revolution of intellectual worldview in the academia and other related institutions that would address the intellectual amnesia plaguing the continent's self-deemed elite in government, scholarship and business. A re-awakening would command culture-embedded policies as well as knowledge generations, performances and promotions in the context of

universal practices. This vision makes the theme of this higher education summit most auspicious.

Reclaiming Africa's intellectual uniqueness

Humanity conscience as an educational imperative in developing and exploring genius should stimulate every learner to acquire inquiring disposition and reflective attitude. The consumption mentality that currently disables intellectual acuity in African learners, intelligentsias and polity systems operators need to be seriously addressed.

Enticing exogenous forces and products have compelled attitude refraction and self-disorientation overwhelming African populations. The forces include the mass media, imported religion and contemporary school education that have systematically impaired the original cultural mentality, and thereby the intellectual security of Africans. They have as well dominated the life imaginations of the average African of any education or place of abode. The contention is that Africa should not isolate itself from the positive aspects of these modern agencies of mind formation and societal advancement. Rather, leaderships in contemporary African polity systems must be cautious about gullibly embracing the escalating global culture of greed and warped humanity conscience that endanger the sustenance of human life on earth *a la* invidious competition cum materialism mentality that disables psychological wellbeing. Rescue mission that re-instills sublime spirituality would humanize the negative impacts of the above inevitable symbols of modernity, and is possible as well as momentous in Africa through culture informed education. This could be accomplished if there is political will and humane governance conscience.

Humanity conscience underpinned the African's original intellectual temperament in knowledge inventions and practices. The contrived philosophy and practice of individualism has engendered mass psychosis that manifests as the mania for self interest, materialism and brutal entertainment dehumanizing humankind around the globe. The philosophy of life that marked old African cultures was individuality in communality, which can be paraphrased as: My uniqueness and life aspirations must be conscious of the overall best interests of fellow human others. This philosophical ethos should underscore reflections on the purpose and content of humanity-centered education that could save Africa from the global epidemic of wanton disregard for human as well as environmental life and wellbeing. The philosophy of humanning education that Africa is in dire need of must then be ballasted by homegrown education that also accords human integrity. Africans need to muster original intellectual genius in global knowledge interchange. That would be assured by solid grounding in home knowledge that is nurtured with consciousness for acknowledging compatible developments in global knowledge milieu.

The principles of education in indigenous African cultures emphasize exploring the limits of a given state knowledge. This spirit of learning through experiencing and experimenting should be sparked at the foundational levels of primary and secondary schools in contemporary Africa. Currently the education system in Africa from policy to curriculum and classroom practice emphasizes regurgitating knowledge imports already compartmentalized and canned abroad. As such the current classroom education experiences in Africa, which lack cultural authority, compel abnegation of self and cultural merits in learners. Tertiary education must be consciously informed

by the orientations, virtues and intellectual dispositions nurtured at the foundation education levels. Hence reflecting and re-configuring tertiary education must essential work in tandem with the philosophy, epistemology and content of primary and secondary education levels.

Classroom education policy in Africa, particularly at the tertiary levels needs to seriously ponder the following posers: What, that is uniquely Africa would African graduates offer, which could sublimate humanity globally? Must we continue to aspire to carry snow to Iceland - that is, futilely attempting to compete Europe and America in their patented knowledge inventions? And we must note that in the adjudication of such spurious competitions, Europe and America are the believably authoritative judges. The mission for African intellectuals ingrained with indigenous African knowledge authority is to project cultural knowledge patents that would curb and humanize the current driven intellectual indulgences that are exploding the mind and imploding the earth. Africa originally invented and practiced symbolic documentation of knowledge that kindles deep/reflective thinking as well as research disposition. An adage instructs that the knack for achieving harmony at home base capacitates harnessing enduring harmony outside. Africans must first discover and cherish their intellectual and human uniqueness, and from there engage with other world knowledge systems without inferiority.

Strategies

Prompter

There is a need to articulate the primary critical disablement bewildering higher education anywhere in Africa, and which must be addressed head-on in order to re-install and re-instill meaningful and intellectually secure sense of direction for all Africans irrespective of modern rank or privileges. This should start by recognizing and accepting that virtually all the minds in African academia, staff and students alike or polity making authority, particularly education, are encumbered with exogenous sensibility and mentality about self. This accounts for misguided purpose and epistemology of knowledge. The validity, intellection, discourse, research, and performance or origination of fresh knowledge is invariably exogenous. Higher education rationalizations are most of the time floating in virtual space with no humanity/culture-contexted ballast. The far fetched knowledge paradigms beguile and condemn the students, learners and entire populace of African societies to developing puppet mentality and false imaginations of self that result in unbalanced approach, which in turn manifests in dependency crises. The disciplines of the physical, biological and medical sciences, production technology, science and art of humanity/polity/environmental/society management, also the social-cohesion sciences as well as spirituality practices were well patented in any indigenous African societies ages before contact with any knowledge systems exogenous to Africa. Sophistication is not at issue, bearing in mind that sophistication is a spurious disposition that often incurs psychical injuries. On the other hand we must note that self-isolation or ghetto mentality is not a virtue either, and has actually never marked indigenous African worldview. Cultural knowledge systems have always been interacted, exchanged and adapted, but scarcely ever adopted wholesale among old Africa societies. The worldview of self-assuredness as foundation for constructive sharing or borrowing should be re-visited in constructing contemporary knowledge interchange in Africa. What is advocated is a balanced marriage of own knowledge constructs with

exogenous knowledge indices, rooted in the viable African consciousness for common humanity relevance.

Research and production culturing

Research culture was well established in indigenous Africa, and is not at all a Western scholarship invention or import. The adopted research knowledge regimens Africa is grappling with in the academia today is often disastrous for discerning and advancing home grown knowledge systems. The African Indigenous Knowledge maxim is that the fanciful and glamorous is suspect, often of dubious virtue. In food science indigenous research established that consumption of bitter and nature-raw food insures functional psycho-physiological health, including boosting of immunity systems. On the other hand the ingestion of plastic fragrance (artificially sweetened and colored food), spiced, fried food and artificial delicacies incur body fat and the agony of coping with a dysfunctional physiology. Bitter testing plants, often medicinal, were researched for the routine hygiene of mouth-care, and the chewing stick also does not wear out the gum like the plastic commercial toothbrush. Repetition of a topos in music is applied as an anesthetic/therapeutic science. In medical science there is the paradigm of the goat and the sheep: The sheep is relied upon for testing what is healthy for humans, but not the goat. Generally indigenous Africa put more emphasis on preventive medicine than on curative medicine. In modern times emphasis has shifted to curing than preventing. That is because it has become more economically lucrative to cure while making tokenistic noises about environmental health consciousness.

Africa has vast original and contemporaneously viable home knowledge civilization that deserves advancement and marketing to the world as unostentatious but economically viable products. The original modal African intellect was profound. Unfortunately the contemporary African has abdicated the self-confidence and intellectual drive to embark on original research regimens that would bestir inherent intellect to positive productivity. Generally Africans have become educationally as well as politically programmed as consumers of finished often, artificial and injurious products. The culture of research and original thinking that marked indigenous education should be recaptured and instilled from basic education if Africa expects to generate positive, Africa-unique, intellectual outputs at home and abroad. Indigenous pedagogical principles required that knowledge must be framed by morality, and should prioritize performance, discussion and evaluation in activity framed but formal learning sites.

Current mental deviations

The humanity conscience that underpinned old African science and technology explorations did not aspire to conquer the moon and lose the earth. The current education policy and content that aims to capture the moon is inflicting humans with moon madness. Why invest brilliance and megalithic wealth in conquering and occupying the moon at the same time as fellow humans are being relegated and subjected to wretchedness and life degradation on your earth base. Such sensational preoccupations incur moon madness. And moon madness is irremediable lunacy, justified as technological wizardry that celebrates stark the demoniacal as enchanting.

Obsession with non-humanity tempered scientific and technological marvels must heed the wisdom of African forebears, which cautions that whoever dares to wrestle

with intangible or spirit adversaries will always be floored, flat on his or her back. Modern science and technology genius, particularly the experience of Information Technology more of the time is the proverbial mouse that blows caresses as it is biting and poisoning victims, and subtly impairing/eroding humane conscience in all and sundry. The demon is the most enchanting and glamorous human or technology that thrives in exploiting trust.

Urgently needed is down to earth mentality in school education. The more the world celebrates demonic research brilliance that conflicts nature, such as appropriating God-essence, and artificially manufacturing human beings in laboratories, the more nature intangibly remonstrates humanity in manners that devastate life and psyche. Fashionable mental derangement started in Africa with repudiating the indigenous belief systems that instilled morality consciousness and stable spirituality, disregarding them as superstition. Yet African beliefs systems imparted through mythical/mystical tales constituted the intangible educational episteme that psychologically managed the mind and society.

The world is deliriously promoting the siren of euphoric entertainment, a mind poisoning fantasy that chases fame, wealth and the psychosis appertaining, as well as applauds brutality and markets mass frivolous mindedness. In indigenous Africa entertainment was not a creative objective, rather, a tool, the flame that lighted the route to the purposive goals of imparting humanning virtues, also the psychophysical health values that performative cultural arts experiencing accords.

The collective sensibility of modern black Africans has become overwhelmed by pervasive consumer mentality, and as such positive original intellect has virtually fled the human species. The original intellectual/creative disposition that marked original African mind, which was mustered by indigenous musical arts education through performance has become endangered capability.

The natural ecological riches of Africa have since global interactions energized the creative genius as well as economic expansion of the West. But the modern African owners refuse to reflect and introspect, and apply their active intellects to utilizing their natural endowments in uniquely African meritorious productions:

- We already know that African wood travels out and comes back as sophisticated furniture at the economic disadvantage of its African owners
- Raw cocoa seeds that leave African shores come back transformed as chocolates that excite the modern African's predilection for consuming foreign delicacies, plastic and otherwise
- Crude oil from Africa is exported cheap and re-imported refined as expensive petrol, diesel and paraffin

The Africa leadership and intellectual elite remains drained of the intellectual energy to research and design contemporaneous versions of abundant natural resources. And yet the ancestry that we team up with external detractors to derogate as ignorant, researched and originally converted plants into pharmaceutical products, processed palm nuts into palm oil, and palm kernels into skin-tolerant pomade, also body waste into rich manure.

We never seem to ponder about the possibilities of at the worst adapting the fundamentals of Western science and technology, adding local components to fashion human-sensed technological versions that could become viable export commodity. We are content to be a continent of mechanics, not inventors:

- Why build gigantic refineries that must be maintained at the mercy of the owners of the technology, and which implicate perpetual capital flight on terms dictated by the Shylock inventors, thereby exacerbating African dependency syndrome. The modest in appearance or vision or ambition is virtuous, and imbues divine disposition; the massive and gargantuan structures are oppressively impressive, and induce the indisposition of psychosis in builders, owners and viewers. And yet the Bible instructs: Give us this day our daily bread; not give us this day our daily excesses a la capitalist and commercialism ideologies. We can build modest cottage (rural) refineries using inexpensive mud building technology and minimal imported technology. Te refineries will service the needs of delimited geographical locations. Such original designs will eliminate long distance haulage and shortages, challenge local genius, employ local labor and home resources, and induce original research, invention and production. The crude oil is not as volatile as the refined product with respect to centralized storage and long distance haulage. Few will be tempted to tamper with the pipelines for crude in order to get recklessly rich, and there would be less chances of devastating explosions
- Living houses built of mud are very adaptable to extreme climatic conditions with respect to stable room temperatures: retains and transduces warmth in cold weather; it blocks external heat, thereby warming the inside in hot weather; and it is as well bullet resistant. Advancing mud house architecture would sober aspiration at the same time as it commands environmental aesthetics for enterprising artists
- We need systematic inventory of local bio-medical ecology (vegetable and mineral) that would stimulate the cultivation and building of local bio-medical research and pharmaceutical production industry. In such original research industry school doctors and biologists must relate humbly with indigenous counterparts who are the repositories of both intuitive and researched natural curative resources. The modern scientific doctors would then be researching and advancing spiritual (intangible) and herbal cures that scarcely induce the side effects of modern chemical medicine. The impersonal curative procedure of school medicine would be contained. Currently Africans collaborate in importing pharmaceutical reductions and refinements of often fraudulently expropriated African herbal patents
- The musical arts were the conscience of the community/society, a science of psychophysical wellness and the spiritual agent that sanctioned as well as managed the health of individuals. It as well managed sublime polity programmes, and monitored the impartial as well as honest execution

For so long the schooled Africans have been manipulated as circus animals in a manner that has disabled our ability to perceive when we have been circled back to our starting point (old knowledge systems) in new externally re-fashioned, and purified, thereby less healthy modes. There is need to ponder who is the ruthless albeit sophisticated beast in the contemporary global experiences of man's inhumanity to man. The African appears to have totally lost the value and virtue of patience that indigenous tales inculcated – the patient frog eventually eats the arrogantly sky flying

ant. If Africa could patiently cultivate in positive visionary directions, the original intellectual profundity that stabilized the continent for millennia of modestly paced civilization it would sooner than later overcome the flying world powers whose arrogant wings are over-stretching human limits and will soon get floored, willy-nilly. But are African leaderships and intelligentsia gearing up, applying the innate but so far neglected original intellectual genius? Africa needs to introspect seriously and concertedly in order ignite self-enabling visions, and institute purposive structures that would proactively rely on abundant local resources to mobilize advancement or inventive ventures, with consciousness for global viability imperatives. Such a mindset would command designing and installing education practices that would first cognitively build-up home knowledge lore in all disciplinary fronts, and which would then launch African genius into international acclaim and marketability. Increasingly, modern African nations are breeding culturally deviant dormant as well as mentally insecure humanity through fanciful curricula orientations and far-fetched school education content. Non-productive intellectual formation fosters brilliant criminality. When we were naked we were pure and virtuous, now we are fashionably over-clothed with foreign imports that sensitize impure, vicious and vile minds, desires and actions. The mind is the most critical organ of human mental and physical wellness. The nurturing of a healthy mind for all learners was a cardinal principle in indigenous education epistemology, nurturing a sublime mind has become a most neglected objective in contemporary education policy, curricular vision, and classroom practice as well as life orientation.

Asserting noble African presence globally through purposive school education

It could be futile attempting to re-orient a deviated mind at tertiary level. A secure intellectual disposition must be inculcated at the foundation education level. Hence repositioning Higher Education for further development would need to be concurrent with a critical reappraisal and re-formulation of the cultural philosophy, humanistic vision and mind forming orientation of the epistemology as well as contents of primary and secondary education. Tertiary education developments would then have adequate intellectual foundation to thrive on. There is strong human developmental need to move away from the current norm of futilely implanting remote Western knowledge developments on African learners who have little intellectual grounding in the knowledge ecology, and expecting the recipients to cope adequately.

Generally education from childhood to adulthood should emphasize research as systematic experimentation with ideas, and pursuing discovery that could be patented and deployed into human experience without danger of psychical or physical injury to humans or the environment. The musical arts (singular term for a composite conceptualization of the creative synthesis that manifests in four branches of perception- music, dance, drama and motive visual arts) was rationalized in indigenous African cultures as a holistic proactive and purposive synergy. But the culturally estranged modern African education mentality decided to ape the Western epistemological paradigms by disintegrating the godly energy in classroom education fancies. Meanwhile for years now the West has been ineffectively conferencing and struggling to re-integrate the composite knowledge that modern brilliance dismembered in scholarship empire chasing. In 2007 the World Alliance for Arts Education (WAAE) was formed in consultation with UNESCO to re-invent and re-integrate a natural intellectual order that remains an enduring practice in indigenous Africa. And modern African education experts have started joining the vacuous noises

of integration instead of stepping into the rural environment to re-inherit what they have intellectually abdicated. And NEPAD, an African Union offshoot has set up a cultural arts education, which is planning conferences about re-integration as per world (Western) standards of running after rats while the house burns down.

At the fundamental/primary education level creativity should be galvanized through intensive reflective-practical learning in the musical arts field as a core, learning area. That was the core knowledge field in indigenous African education model that compelled humanity consciousness among other human/societal management commissions. Concerts, festivals and peer evaluations of children's original creations, also practical productions and discursive evaluations must be encouraged. Themes for creative projects would be drawn from indigenous tales and wisdom sayings that should be contemporaneously re-formulated, rehearsed and performed as a group creativity and production activities. The productions would imbue learners with the morality and virtue underpinnings of tales. State education strategy then has the challenge of comprehensively collecting all the indigenous educative lore possible, classifying and publishing them in indigenous language and English as the bases for literature as well as conscious creativity and performances that will spark the contemporaneous imagination of participants. Why must African children know about, and quote Hamlet as the model for their human-cultural sensibility when they do not know about their great grand mothers and grand fathers responsible for their human existence? Then by tertiary education level, comparative literature and knowledge discourse would not entail cultural alienation and the mental insecurity appertains.

The musical arts energize and endure mental acuity. Original creative acumen activated in musical arts performances primes' creative exploration in other school subject areas, the hard science and others. More importantly the spiritually enhanced environment of musical arts activities and discussions is ideal for imparting knowledge in other subject areas – scientific, history, societal virtues, collaboration and other consciousness etc. Musical arts are primarily a soft science of character formation, psychical wellness, stress management, spiritual enhancement, and instills virtuous life dispositions.

At the tertiary level of education the guiding vision should be to reposition original Africa's humanistic lore in the global innovative aspirations and reckoning of standards. In the final analysis the marked difference between Africa and the West is that African knowledge creation and advancement endeavors were, and should continue to remain underpinned by humanity consciousness and spiritual enrichment. African knowledge inventions and practices aimed more at the sublime than the materially impressive, and the affective intangible was given as much attention as the tangible products. Hence wealth was reckoned and publicly approved more in terms of its morality than its obnoxious imposing manifestations. Also, African social, political, scientific, technological, religious, economic and philosophical civilization and the inventions appertaining were neither harmfully flamboyant nor egotistic and flippant; rather they were modestly effective, enduring and humane. We must also bear in mind that every African knowledge manifestation was underscored by philosophical-theoretical principles, albeit humanity-purposive theory. Modern Africa can research, advance and package its spirituality based knowledge systems for the

purposes of re-humanizing the spiritually bereft and thereby humanity-disregarded global dispositions a la science and technology conscience.

The world is experiencing the traumatic backlashes of the scientific/technological obsessions to upstage God and nature. The original African disposition to respect and enhance, rather than compete God and contradict nature should underpin Africa's educational philosophy that would restrain the careering global knowledge mentality as the world recklessly dares to wrestle with the intangible, the spiritual forces that engender humane being-ness. And the intangible spirit forces consistently floor spuriously fantastic human genius sometimes with traumatic rebounds. We are all witnesses to what is happening with global warming, environmental pollution, climate change, natural disasters as well as psychotic abnegation or contradiction of natural emotional attributes and sensibilities in humans, animals and vegetation.

To discern the theoretical and philosophical underpinnings of African knowledge systems then compel humanity-butressed intellection, different from current whirlwind scholarship genius, inventions and fancies. A question we must ask ourselves is: How many research thesis and dissertations produced in African universities and colleges result in publications or get patented and applied in public use at home and abroad. Allowance could be made for attaining basic competence in West-determined world standards that could serve as a pedestal for researching specialist original contributions. Otherwise it is dismaying that solar energy technology is being researched and developed in wintry Western environments while sun-bleached African nations, scientists and technologists are avidly importing and ineptly maintaining cold region peculiar energy technology. We continue to reiterate and emphasize that scholarship and research in Africa must entrench the morality standards of indigenous research regimen. Contemporary Africa direly needs to introspect and re-define self in terms of original merit and knowledge lore, so as invent sustainable life structures and cultural advancement practices of global relevance.

We note that initiating culturally/humanity relevant as well as viable configurations of an established status quo meets with resistance from entrenched minds, including blackmail in local and international circles that are committed to making Africa and Africans the consumer backyards of Western and Eastern knowledge empires. But the minds behind this Summit must realize that without stiff challenges, sound humanity conscious ideas cannot be tested and firmly established in current global ideologies. Africa direly needs to re-think and launch Africa-sensed revolutionary education visions and practices without losing sight of constructive collaboration with other world peoples in research and production enterprises at all levels. Perhaps most of the time in contemporary Africa we are ignoring the indigenous maxim that: One should not be preoccupied, futilely foraging the roof cabinets for what is located in the floor cabinets of a home.