**The Challenge of**

**Indigenous Higher Learning**

**In an Afrikan Neo-Colony\***

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***“There is no short-cut to transformative Indigenous Higher Learning for de-colonization; the decolonization of both the colonized, and the colonizer. For that reason therefore, the future of Indigenous Higher Learning is locked up in the starting by Indigenous Peoples of the world, Indigenous Kindergartens, Indigenous Primary Schools, Indigenous High Schools and Indigenous Multiversities – all with the Mothertongue as the medium of instruction and academic discourse”.* Wangoola-Wangoola**

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**The Challenge of Indigenous Higher Learning**

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**Afrika’s Colonization Had To Be Thorough! Why?**

1. Clusters of the Tribes of Europe consolidated their unity under the stimulus of the Big Imperial Prize to be won, upon the crossing of the Atlantic by Christopher Columbus in 1492; that is:

1.1 The Enormous and fabulous wealth of the world.

1.2 The enormous labour force and market of the world.

1.3 The vast soft assets of the Peoples; Nations; and Countries of the World – as well as the Civilizations of the World.

1.4 Also the technologies of the world; cuisine; architecture; garments and fashion.

1. The Unity of the White tribes of Europe under the clusters of Spain, Portugal, Britain, France, Belgium, Denmark, The Netherlands, etc. – was precipitated and boosted by the crossing of the Atlantic Ocean by Christopher Columbus in 1492.
2. For the next couple of hundred years, by any means necessary, Europe had annexed North America and South America; the Caribbean Islands; India, Australia and New Zealand; … and was still counting, as there still remained many lands and peoples to be conquered and subjugated.
3. The monarchs and the ruling circles of Europe employed a broad spectrum of methods, including the following:

4.1 Hypocrisy; cheating; theft and robbery;

4.2 Wars of aggression and civil war;

4.3 Genocide, depopulation and extermination of whole indigenous nations of North and South America, to the estimated tune of 100 million;

4.4 Odious agreements.

1. Then, the wars of aggression on Afrika and the killing and capture of prisoners of war, by the million, over a period of some 250 years; and the rendition of the same into slavery in North and South America, and the Caribbean. In the process Afrika lost to Europe some estimated 600,000,000 citizens.
2. Not before, or since, in the history of Nations on Mother Earth, has any one Nation sacrificed and paid to another Nation, for the enrichment and self-aggrandizement of that Nation, in so much blood, injury and permanent maiming, tears, sweat and trauma, as the Afrikan Black Nation had done to the Ameripean White Nation. Moreover it is a price the Ameripean White Nation continues to impose on the Afrikan Black Nation; more than 400 years later! This is easily the Mother of All Holocausts.
3. For the next couple of hundred years, Europe, by any means necessary, Europe had annexed North America, South America, the Caribbean Islands, India, Australia and New Zealand; and was still counting.
4. Afrika was the last continent to be colonized.
5. By the time the European tribes of Europe arrived in Afrika for colonization, they brought to bear on the land and people of Afrika hundreds of years of colonial experience, in a variety of millions of situations and complexities of subjugating self-determined peoples, nations and countries. In the particular case of Britain, the English of England therein, brought to Afrika their experience and skills in the colonial subjugation of Scotland, Wales and Ireland. For that reason, therefore, the colonization of Afrika was thorough and complex, probably conservatively by a factor of five, but maybe more, even much more! Thus for every 100 years of European colonial occupation of North and South America, India, Australia or New Zealand was equivalent to 500 years of colonial domination of Afrika.
6. Other reasons why the colonization of Afrika had to be thorough, and therefore irreversible for generations, included the following:

10.1 While Europe wanted the land, she also wanted slave labour to work the land, moreover, labour by a people who had proved themselves to e sturdy, skillful and disciplined workers in the plantations, mines and the master’s homes in the New World. At the same time, Europe wanted a market to sell her manufactured goods. For that reason, we do not see in Afrika the genocide and extermination of whole peoples and nations at the scale and level witnessed in the Caribbean; North and South America; Australia and New Zealand.

10.2 By the time Europe came to Afrika to colonize the survivors of the holocaust of slave trade, she had long figured out and tested the efficacy of the claim to racial superiority, which had worked for her in the brutal wars of procurement and cross-Atlantic rendition of hundreds of millions of prisoners of war into slavery in the New World. A conscious decision was taken that the claim to racial superiority (racism) shall be the key to the justification for the subjugation of Afrikan survivor peoples, nations and countries.

10.3 After **Establishment Europe** duping their own citizens into the feel good and entitled belief of superiority by the colour of their skin, she descended on Afrika with strong propaganda to depict and convince the people of Afrika; the Afrikans who were the authors of the world’s classic, primer and primary civilization in Kemet (Ancient Egypt); the people who for thousands of years had led and civilized the world, including Europe – that they had no history; and had contributed **NOTHING** to the progress and well-being of themselves or humanity!

10.4 In civilizational terms, Europe was Afrika’s backyard. The security of Europe’s global empire therefore, very much depended on Afrika posing no threat, and therefore being subservient to Europe. In all this it was important Afrika had no memory of her illustrious past; moreover, at a time when Europe was backward.

1. The first British scouts and recognizance teams for the colonization and subjugation of the Indigenous Nations of Uganda first arrived in Uganda in 1862.

**From Colonization to Phoney Independence: Not Yet Uhuru**

1. The colonization of Uganda was by piecemeal; it took some 74 years (1862 – 1936) to conclude. It took a series of wars of aggression on Afrika, and wars of provocation; civil war; divide and rule; sabotage; murder and the poisoning to death of kings and senior government officials; bribery; odious agreements; etc. The first odious agreement was with the Kingdom of Buganda in 1894; and the last one was with the Kingdom of Bunyoro-Kitara in 1936.
2. At the time Britain conceded independence to Uganda in 1962, it was exactly 100 years since the arrival in Uganda of the first agent-scouts and spies for the British imperial project. Independence occasioned jubilation among the Afrikan population, in the misguided belief that colonialism and imperialism on Uganda was de-commissioned on Independence Day; 9th October 1962. Only the ruling class and the royal houses of Europe knew with clarity and details that at independence in Uganda, as elsewhere in Afrika and the third world, the colonial-imperial project was **NOT** de-commissioned; but was given a new lease of life under new circumstances – and this is the evidence.
3. At the time of independence in 1962 all instruments invented, developed, tested and improved to subjugate the peoples of Uganda remained in place and intact; more particularly the following:

14.1 The Church and Mosque.

14.2 The English Language, and all the baggage associated with it.

14.3 The Education System.

14.4 The colonial economy which ensures that no Afrikan country has a national economy whatsoever. What you have instead are numerous disjointed economic projects, foreign owned, controlled and directed to serve foreign interest – where the role of government is to create an environment conducive to foreigners to do their thing in the country, as well as to protect and defend foreign domination.

14.5 The army, Police, Prisons and intelligence services.

14.6 The Legal System.

14.7 The Civil Service.

14.8 Racism.

1. For far too long, far too few and too far between, knew that independence was not independence; it was phoney independence. Most of those who came to learn or discover the emptiness of independence, particularly if in some position of some power in the state, Church or Mosque, or business, kept what they came to know to themselves, for a variety of reasons; for example:

15.1 The reality of foreign domination was so bad it left those who came to know the truth of it numbed and scandalized into silence.

15.2 The fear that the stranger than fiction truth would not be believed.

15.3 Fearful of the responsibility which was placed on the shoulders of those who knew.

1. For far too long, far too many Afrikans had faith in “development” as defined and led by the “West” (capitalism) or the “East” (socialism). Both paths; capitalism and socialism, were Euro-Centric.
2. By mid 1980s, it did not matter what path an Afrikan Country had taken, all were in dire social and economic situation. Indeed in 1987 the United Nations Organization called a **Special UN General Assembly on the Critical Social and Economic Situation in Afrika.**
3. The Special UN General Assembly on the Critical Crisis was testimony to, and massive vote of no confidence in, as well as the failure of, Euro-Centric Development in Afrika; either through capitalism or through socialism.
4. Then a few years later, in 1989, came the sudden fall of the Berlin Wall; followed by the collapse of the Soviet Union in 1990; and the subsequent rapid disintegration of the Soviet Empire in 1991.

**Whose Fall in 1989? Socialism or Capitalism?**

1. Throughout the 1970s the Central Committee of the Communist Party of China convincingly analyzed the philosophical, ideological and political nature and standing of the Soviet Union, and demonstrated that the Soviet Union had fully degenerated into a Social Imperialist super power, which was difficult to understand as such at the time, because that de-generate Soviet Union still preached socialism, revolution and solidarity with the oppressed peoples, nations and countries of the world. Social imperialism then is the application and practice of capitalism and imperialism by a formally socialist country and state (in this particular case the USSR), while mouthing the rhetoric of socialism and revolution. For that matter therefore, at the time the Soviet Union collapsed and disintegrated, it was **NOT** the collapse and disintegration of socialism, but the fall of a power both capitalist and imperialist, like the US. What separated the USSR and the US was the rhetoric of socialism and revolution; but both were imperialist, and both were in conscious rivalry and competition for global hegemony. In that sense then, the fall of the Soviet Union was a big blow to imperialism in general, and exposed further the US as the lone imperialist super power, destined to some early collapse of her own.
2. At the collapse of the Soviet Union, and the disintegration of that smaller of the twin super power imperialist empires; those of us who had followed what was going on in the geo-politics of imperialism were amazed when the surviving twin brother of imperialism (the Ameripean Republic) orchestrated global triumphal euphoria, and with unprecedented fan-fare, made the following announcements to all and any:

21.1 Socialism had collapsed, and Capitalism had triumphed over Socialism.

21.2 The triumph of Capitalism over Socialism demonstrated once and for all that capitalism was by far superior to socialism; and there was no alternative for the world, other than to submit to capitalism, under the leadership of the US.

21.3 To crown it all, millions of people and their leaders in the collapsing and disintegrating Soviet Empire who were denied any further progress, economic, political, social, cultural and spiritual, by Social Imperialism – surged forward. They too wanted to be like the “West”! If the “West” (capitalism) did not go to them fast enough, they would themselves, in a rash, migrate to the “West”.

**The Oppressed of the World Without Internationalist Leadership:**

**The Afrikan Free Citizen Think Tank is Born**

1. The demise of the Soviet Union demonstrated the overall fall of White Power. Afrikans had nothing to look up to White Power to build Black Power. Nor can Afrika look up to China; because after the demise of the Soviet Empire the PRC abandoned her international revolutionary leadership role and responsibility; and instead turned inward-looking, to build China as a major player in global geo-politics.
2. In the circumstances we set up the Afrikan Free Citizen Think Tank to help establish the missing link to all endeavours at Afrikan Development.
3. The Afrikan Free Citizen Think Tank established that the Missing Link to all endeavours at Afrikan development was mothertongue education, from kindergarten to post-doctoral.
4. We came up with Mpambo Afrikan Multiversity:

25.1 Centred around community-based, organic mothertongue intellectuals, compelling wise men and wise women, philosophers and the genius – who are considered to be so, by their peers and community, and have emerged out of people’s community struggles to be free.

25.2 A Learning Centre to attract Afrika’s best and brave transformative praxists to engage in the mutual endeavours of knowledge creation and transfer, at the highest level of quality and sophistication.

25.3 The Multiversity has been conceived as the engine to generate and anchor socially necessary knowledge rooted in Afrikan history, including the evolution of Man and Woman in Afrika; the Afrikan Worldview; Afrikan Epistemology; Afrikan Cognitive Mapping – all cast in the Afrikan Dream for the Self-Determined and Prosperous Afrikan Black Nation.

25.4 Construct a New Knowledge Chain; from the people – to mothertongue scholars for processing – and back to the people for validation.

25.5 Mothertongue learning and education makes a learning nation possible; bearing in mind that a Nation which is not a learning Nation, is a Nation of Slaves.

**The Praxis of Mpambo: Achievements, Challenges and Opportunities**

1. In the praxis of Mpambo Afrikan Multiversity, the following has been our key experience:

26.1 It has been necessary to develop our theory of **Mpambo Learning and Education**. Today Mpambo has been developed into **Liberation** **Education** of Oppressed Peoples, Nations and Countries.

26.2 We have had to develop and prepare our own learning and instruction materials; starting with the theory of Liberation education, philosophy and ideology.

26.3 Mpambo as **Liberation Education of the oppressed** cannot make much headway, without **Liberation Spirituality**. As a result, walking and working closely with the Priests of Afrikan Spirituality, we have come up with a belief system and Faith by which the modern Afrikan, by choice, can live a modern life, and walk in the light of his or her ancestors, without the need for the Bible or Quran. We call this Afrikan Spirituality and Faith, **Tondism**.

26.4 We have as well closely worked and walked with the Elders at the Source of the Nile to establish the Elders’ Fire of Wisdom, **Ekyoto ky’Abataka**, as part of a learning community. This Elders’ Fire of Wisdom has gone ahead to develop the theory of **Liberation** **Governance**, based on indigenous nations, which gives more power to the people; qualitatively more and better than democracy can ever do.

1. To be viable, Mpambo as **Liberation Education** must walk hand in hand with **Liberation Spirituality**; as well as with Community-based indigenous **Liberation Governance** anchored by Ownership rooted in the **spiritual relationship with the land; ancestors; and the yet unborn.**
2. Mpambo Afrikan Multiversity is basically education for decolonization, to build truly Afrikan Centres of Higher Learning. As of now:

28.1 We really have no Afrikan State education system. What we have is a system for the mis-education of our children in exotic languages, to ensure parents cannot reproduce themselves, and therefore, to create inter-generation disconnects; to create dis-functional society.

28.2 We have no Afrikan University. What we have are Ameripean ideological institutions, inferior to the metropolitan University, under whose franchise they operate. They cannot be full centres of learning because **a)** they use a foreign language which both faculty and students are not masters of **b)** the University misses out on the intellectual and spiritual nourishment of the community in which they are located **c)** institutionally they have a dismissive relationship with Afrikan indigenous mothertongue scholars, worldview and epistemology.

28.3 Mpambo has experienced enormous problems with working and starting with graduates of Afrika’s system of mis-education, as the pillars, foundation and anchor to the **Afrikan Liberation Education** of the Multiversity, which walks lock in step with **Afrikan** **Liberation Spirituality** and **Afrikan Liberation Governance**.

**The Strategic Impediment: What is To Be Done?**

1. For many, many years we have been frustrated and puzzled by far too many students and would be faculty at Mpambo Afrikan Multiversity on the transformative epistemological understanding of theory and application (practice) of key issues; for example:

29.1 Where does knowledge come from?

29.2 Where does wealth come from?

29.3 Global Geo-Politics, and the current war in Ukraine, between NATO and Russia.

29.4 The Nature and Content of Imperialism before independence and since. Whose State is the Afrikan State?

29.5 The link between the wealth of Europe and North America on the one hand, and on the other, the poverty of Afrika.

1. In our experience learning-teaching at the Multiversity we have been puzzled as to why many students do not seem to sustainably understand, grasp and internalize the ABC of transformative thought of the oppressed peoples, nations and countries of Afrika. Even when you think all are on board, you will be surprised at the next meeting how many will have forgotten what had been covered at the previous class, to relapse into basic and clumsy reactionary nonsense; for example the common practice of blaming the victims for their suffering, instead of holding the perpetrators to account.
2. This state of affairs has forced us to wake-up, be alert and crystallize our understanding of issues as follows:

31.1 Imperialism has come a long way; for at least some 500 years, and has been learning her lessons along the way; at least we too must do the same.

31.2 Upon colonization of Uganda the British set up a colonial education system, designed to kill the Afrikan in every Afrikan child in Uganda, and Afrika-wide. For some 140 years therefore, colonial education has been about formatting and mis-wiring the brain and mind of the youth; their thought process, cognitive mapping and epistemology; values; calendar of time and events; heroes and villains; etc. We have to come to terms with what colonial education does to its victims, which means accepting responsibility to do what it takes to reverse the damage.

31.3 Colonial education is an efficient machine. The vast majority of its graduates are permanently mis-wired, and cannot be differently re-wired, particularly for a purpose substantively different from service to colonial interest and domination. A small number will be agnostics, and therefore open to some reason in respect of colonialism, but these cannot consistently take us very far. And thirdly, even a smaller number will become rebels and substantively reject colonialism, and therefore be open to the substantive re-wiring of their brains and mind, with anti-colonial thought and worldview. However, while these small numbers of rebels are refreshingly welcome, they are not sufficient to set the Afrikan Continent alight, and to manage and direct the necessary inferno which must cleanse Afrika of the colonial bondage of people’s brains and mind.

1. By the time students in Uganda complete the “O” and “A” levels; much better, their under-graduate and graduate level education, they are imperialism’s certified designer tools to protect, defend, represent and project the imperial dominative interest and rights over Uganda, Afrika-wide, and globally, with varying degrees of quality and sophistication. In the circumstances then, Mpambo Afrikan Multiversity must wake up to the fact that she cannot use the tools of the master to dismantle the master’s house; much less to build the house of the oppressed – very much the same way the US cannot use the fine products of the Chinese system of education as the principal force to bring down the People’s Republic of China, and dismantle Chinese Society.
2. The point is that it is absolutely necessary, critical and essential that those who advocate people’s Indigenous Higher Learning must develop their own tools with which to format the brains and mind of the children, adolescents and adults, at all levels of learning, education and training. To that end therefore, in the coming months Mpambo will have the task of generating themes for which Instruction and Learning materials will be developed by panels of experts. As of now the following themes come to mind:

33.1 Liberation Education.

33.2 Liberation Spirituality.

33.3 Liberation Governance.

33.4 Liberation Adult Education.

33.5 Liberation Philosophy, Ideology and Politics.

33.6 Liberation Economics.

33.7 Afrikan Science, Medicine, Disease and Wellness.

33.8 Liberation Theology.

33.9 Agriculture.

33.10 Africology.

33.11 The Afrikan Family.

33.12 The Evolution of Man and Woman and the Peopling of the World.

1. As the engine to generate, transfer and anchor the socially necessary knowledge and skills, values, worldview, epistemology and mindset for the building of the Self-Determined Afrikan Black Nation; Mpambo Afrikan Multiversity is necessarily a long-term undertaking, which must have her own kindergartens, primary and secondary schools, to supply her undergraduate and graduate cycles of learning, education and training. To be able to dismantle the master’s house, Mpambo must gear up for her future; which future is currently locked up with the starting by Mpambo of her own complete **Mpamboid** cycle of education; and that way be able to systematically raise a critical mass of her own transformative praxists through the ranks. The point being there is no short cut to revolution.
2. Mpambo Afrikan Multiversity is the formula for the total decolonization of the Afrikan Black Nation. In the circumstances, the future of Indigenous Higher Learning is locked up where imperialism starts in the harvest of the minds of Afrikan children for imperialism; the kindergarten and primary cycle of education. The future of Indigenous Higher Learning therefore, is to be found in the starting of an Indigenous Primary Education School, which in time, is expected to grow and develop into some system of Indigenous Primary Schools. In good time, the Indigenous Primary School shall give rise to Indigenous Secondary Schools. Mpambo Afrikan Multiversity will develop a special training and in-service training for the teachers and administrators of Indigenous Schools. The point is that at the kindergarten and the primary school level Mpambo must be able to nurture and raise the Total Afrikan Child, each child with the Afrikan in that child wholesome. The high school cycle of education on its part is designed to nurture and raise Total Afrikan Adolescents; while post-secondary, tertiary and the Multiversity churn out Total Afrikan Adults. The graduands at each level shall be given an appropriate doze of internationalism and solidarity.
3. While it is critical for the Multiversity to approach Indigenous Higher Learning starting at the Kindergarten-Primary School level; it is imperative to go beyond that level; and start at the level of the family and community. The family and community are important in the education of the children in at least two ways. They supply the children; and they as well support and supplement the education of their children by following the work they do at school, helping with homework, and filling in some gaps in the development of their children. Indeed some of the parents, consistent with their knowledge and skills, will be invited to participate in classroom teaching.
4. Fortunately we already have a critical mass of families and communities to start with; the ones we have been working with in the course of our work as Mpambo Afrikan Multiversity.

**Conclusion**

1. Finally, we welcome engagement with individuals and organizations interested in the actualization of Indigenous Higher Learning, starting at family-kindergarten-Primary School.

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