THE 3RD INTERNATIONAL CONFERENCE ON GUIDANCE AND COUNSELING
"INVENTING GUIDANCE AND COUNSELING'S ADAPTABILITY TOWARD NEW FORCE IN COUNSELING AND PSYCHOTHERAPY"

# RECLAIMING IDENTITY(IES): CULTURE AND INFORMAL LEARNING IN AFRICA AND DIASPORA

**T. A. Akinsooto [1], A. M. Femi-Aderinto [2], & O. O. Obilade [3]**

[1] Obafemi Awolowo University, Ile-Ife, Department of Adult Education and Lifelong Learning, Nigeria, akinsootota@oauife.edu.ng

[2]Obafemi Awolowo University, Ile-Ife, Department of Adult Education and Lifelong Learning, Nigeria, aaboderin@oauife.edu.ng

[3]Obafemi Awolowo University, Ile-Ife, Department of Adult Education and Lifelong Learning, Nigeria, oobilade@gmail.com

## ABSTRACT

*In this article, we examined how cultural identity reconstruction can be fostered through informal learning practices and how indigenous knowledge can be integrated into formal education to strengthen adult professional identity in Africa and the African Diaspora. Leveraging on the post-colonial theory, Brookfield's critical theory of adult learning, and transformative learning theory by Mezirow, this article argues that there is a need for deliberate engagement with indigenous knowledge systems and informal learning traditions to be able to reclaim African identities. Employing an interpretive hermeneutic approach and a comprehensive literature review, this article projects the lingering effects of slavery, colonial rule and globalisation on the African culture and identity (ies) while providing workable strategies aimed at incorporating indigenous knowledge into prevailing educational frameworks. The findings lend weight to the transformative rather than the assumed supplementary potentiality of informal learning to offer culturally affirming spaces that heal historical wounds, uphold communal values and bolsters the professional identity of adults. Employing an interpretive hermeneutic approach and extensive literature review, the study highlights the enduring impacts of slavery, colonialism, and globalization on African culture and identity while presenting strategies for integrating indigenous knowledge into contemporary educational frameworks. Findings underscore that informal learning is not merely supplementary but transformative, offering culturally affirming spaces that bridge historical ruptures, sustain communal values, and enhance adult professional identity.*

Keywords: reclamation, informal learning, cultural identity, africa and african diaspora, indigenous knowledge

## INTRODUCTION

The quest to question cultural identity and seek ways to reclaim it has been of interest to African and Diaspora-centered scholarship. Centuries of transatlantic slavery and European colonialism disrupted the social, political, and educational foundations of African societies, suppressing indigenous knowledge systems and displacing millions of people (Rodney, 1972; Ezeanya-Esiobu, 2019). These historical disruptions truncated intergenerational transmission of language, values, and worldviews, thereby creating what scholars referred to as a "long memory of dislocation" (Lewis, Ongoiba, & Wandili, 2024). Current globalisation trends compound this legacy. African epistemologies and communal forms of learning are being undermined by increased urbanisation, migration, and the prominence of Western media and education (Inyang & Hamilton, 2025; Mawere, 2015). Colonial curricula that promote Eurocentric viewpoints and marginalise African educational philosophies are still taught in formal education over a large portion of Africa (Shizha, 2014a). Adults who must navigate organisations built around Western cultures suffer from a lack of cultural identification and professional confidence as a result of this educational disparity.

Nonetheless, informal learning has long been a part of African cultures. Indigenous education, even before colonial contact, placed a strong focus on lifelong, holistic learning based on moral development, everyday life, and collective responsibility (Fafunwa, 1974; Achi, 2021). Around the world, most adults still learn primarily through informal means such as music, storytelling, apprenticeships, and community customs; this accounts for 70–90% of lifetime learning (Latchem, 2018). These customs provide worthwhile chances for modern professional practices and identity redefinition. Integrating indigenous knowledge systems with formal education has the potential to be transformative, according to recent studies. Mohammed (2018), for example, demonstrates how culturally responsive informal STEM programmes may help Oromo youth in the U.S. diaspora create meaningful professional identities. In a similar vein, Lewis et al. (2024) show how cultural media and personal narratives assist scattered African groups in re-establishing a connection to their ancestry, debunking falsehoods and reinforcing pride. The necessity of incorporating informal learning techniques into national education programs and adult professional development is emphasised by such studies.

Nevertheless, a lot of research sees informal learning and colonial disruption as distinct problems. Colonialism purposefully destroyed African civilisations through the imposition of Eurocentric norms, the displacement of indigenous knowledge systems, and the denigration of local languages. Diaspora groups and generations of Africans struggled with divided identities as a result of these historical factors. Even if scientific racism has been debunked, its effects may still be seen in internalised racism, structural discrimination, and cultural alienation. Formal education continues to marginalise African epistemologies since it was created largely to suit colonial and post-colonial state objectives. As a result, persons who are looking for a sense of personal satisfaction and professional identity frequently do not have access to culturally relevant educational experience.

Reducing this disparity necessitates an educational paradigm that values indigenous knowledge as essential to professional growth and identity reconstruction while acknowledging the equality of all learning styles, formal, informal, and non-formal. There is a need to explore how informal learning itself functions

as a mechanism for reconstructing cultural identity, or how systematic integration of indigenous knowledge into formal education can reinforce adult professional identity. Addressing this gap is critical for decolonising African education and fostering culturally grounded development. Furthermore, it is imperative to explore how informal learning influences the reclamation of the African identity and likewise examine the means through which indigenous knowledge can be integrated into formal education to strengthen the professional identity of adults.

**Theoretical Framework**

The transformative learning theory, critical theory of adult learning and post-colonial theory were jointly adopted to explain how informal learning processes may be instrumental to people's reconstruction of both their culture and their identity. On a first analysis level, post-colonial theory explores the enduring effects colonialism has on African identity and her knowledge systems. This theory further explores how a colonized people rebuild the narrative of belonging while not losing focus on reclaiming their indigenous epistemologies and rejecting cultural domination (Said, 1978; Bhabha, 1994). The following components-reassertion of marginalised voices, hybridity, and cultural resistance are particularly important within this theory. Africans and those in Diaspora leverage on important channels such as storytelling, the arts, and community discussion to demolish imposed identities and regain control over their own cultural realities.

Additionally, Brookfield's critical theory of adult learning brings to light the emancipatory potential of education to combat social injustice. Based on Paulo Freire's writings and expanded upon by Stephen Brookfield, it emphasises critical thinking, discussion, and group empowerment as essential components (Freire, 1970; Brookfield, 2005). Informal learning serves as a means of reclaiming suppressed identities and a political act of resistance against cultural erasure for the African diaspora, going beyond simple personal enrichment. People develop critical awareness through these processes, which aid in recognising and challenging oppressive structures as well as in re-establishing a sense of collective self. Mezirow's (1991) transformative learning theory, which backs this approach, emphasises how adults undergo perspective shifts as a result of critical reflection and discussion. Among its components are a disorienting dilemma, a critical evaluation of presumptions, discourse, and reintegration into society based on fresh insights.

Body-shaming, cultural displacement, and other marginalising experiences frequently pose a confusing dilemma in African and diasporic contexts. Therefore, when people embrace cultural narratives, reinterpret lived experiences, and rebuild more inclusive, empowered self-concepts with altered views, informal learning facilitates identity formation (Mezirow, 1991). When combined, these three theories provide light on the different ways that people in Africa and the diaspora use informal learning to regain their identities and traditions. While post-colonial theory places identity struggles within the historical legacies of dominance, through critical reflection, transformative learning theory shows individual and group transformations, and the critical theory of adult learning focuses on resistance and empowerment through education, particularly informal education. When considered as a whole, these theories provide connections on how adult learning processes are pivotal to identity reclamation.

## METHOD

This qualitative position paper employs an interpretive hermeneutic design based on an extensive literature review. Rather than collecting primary field data, the research synthesises historical documents and peer-reviewed articles to explore the intersections of culture, identity, and informal learning. Data analysis followed elaborative hermeneutic and thematic procedures aligned with the study's theoretical framework. Trustworthiness was enhanced through triangulation of diverse sources, transparent documentation of coding and theme development.

## RESULT AND DISCUSSION

### Connecting Historical Background with the Persistent Legacy of Disconnect

A history of severe upheaval and institutionalised oppression is the foundation of the process of regaining identity within Africa and the African Diaspora. Millions of Africans had their cultural, linguistic, and ancestral knowledge severed as they were forcibly taken from their homelands during the course of the transatlantic slave trade, which lasted for more than five centuries (Lewis et al., 2024). The imposition of foreign authority, economic exploitation, and cultural control by colonialism exacerbated this breach by methodically undermining indigenous knowledge systems (Esan, 2024). In the 19th and early 20th centuries, scientific racism solidified erroneous racial hierarchies and supported exclusionary and segregationist practices, the results of which continue to this day as structural disadvantage and white supremacy (Esan, 2024). These ideas were rejected, but their ideological underpinnings persisted in influencing social institutions and educational systems around the globe.

### Identity Formation Challenges for the African Diaspora

In order to reclaim and maintain their identities, members of the African Diaspora must overcome several challenges. There is still widespread internalised racism, in which people take on the unfavourable preconceptions of prevailing cultures (Esan, 2024). Internalisation like this weakens ties to ancestry and can erect psychological obstacles to group development. Specific communities illustrate these challenges. Language hurdles, cultural dissonance, and trouble navigating new social and educational institutions are just a few of the many forms of marginalisation that Oromo immigrant adolescents in Seattle face (Mohammed, 2018). Oromo heritage is frequently not acknowledged by formal education, which is primarily created for the dominant culture. This results in a lack of positive identity building and discourages involvement in STEM disciplines, among other areas (Mohammed, 2018). The experience of the Oromo people is indicative of a larger trend of forced assimilation. Resilience and an ongoing fight against erasure have resulted from historical oppression, which has included prohibitions on indigenous languages and the imposition of a single national identity (Mohammed, 2018). These realities show that identity reclamation is not only an individual pursuit but a systemic challenge. Educational curricula that ignore African epistemologies, persistent stereotypes in the media, and limited representation of African role models all reinforce disconnection and marginalisation.

### Considering Informal Learning as a Tool for Cultural Reclamation

Informal learning, embedded in daily life, remains central to African knowledge systems. Defined as a lifelong process of acquiring skills and values through everyday experiences, it predates and surpasses

formal education in scope (Coombs & Ahmed, 1974; Schugurensky, 2015). Latchem (2018) expressed that, based on studies, 70–90% of adult learning occurs informally. African traditional education is an important example of informal learning; it combines intellectual, moral, vocational, and spiritual aspects and is experiential, community-based, and holistic (Achi, 2021). Knowledge is transmitted through rituals, apprenticeship, storytelling, and observation; elders are important sources of wisdom (Fafunwa, 1974).

This approach promotes moral growth, cultural continuity, and community responsibility. It made sure that ideals like collaboration, respect for elders, and social cohesiveness were ingrained in children's minds long before colonial intervention (Anyanwu, 1981). Informal learning thus provides a natural framework for reconstructing African identity today. Colonial education, by contrast, sought to "train Africans to participate in the domination and exploitation of the continent" (Rodney, 1972, p. 263). By privileging rote learning and Eurocentric content, colonial schooling marginalised indigenous epistemologies and eroded cultural pride (Ezeanya-Esiobu, 2019). Missionary schools, focused on religious conversion and economic subjugation, further displaced African systems of knowledge (Owuor, 2007). Informal learning resists this legacy by maintaining connections to ancestral knowledge. Proverbs, music, storytelling, and social gatherings are still essential tools for passing down cultural heritage and fostering identity resilience (Dei, 2011). These methods reinforce that education is never value-neutral and serve as a reminder to communities of their agency (hooks, 1984).

**Indigenous Knowledge Systems and Professional Identity**

Integrating indigenous knowledge into formal education strengthens adult professional identity by affirming cultural roots within contemporary learning. Indigenous Knowledge Systems (IKS) include communal governance structures, oral traditions, ecological practices, and philosophical principles such as Ubuntu and communalism (Avoseh, 2001). Shizha (2014b) argues that African education systems, though diverse, share collectivist approaches that value intergenerational transfer and holistic development. Yet post-colonial schools continue to mirror colonial paradigms, creating dissonance between learners' cultural contexts and classroom pedagogy. Adults perceive education as an extension of their lived experiences when IKS—such as indigenous languages, community-based initiatives, and participatory methodologies—are incorporated into official curriculum. By recognising indigenous viewpoints in traditionally Western-shaped organisations, this enhances professional identity. Additionally, it encourages creativity since indigenous knowledge frequently provides long-term answers to social and environmental problems (Mawere, 2015).

**Mechanisms for Empowerment and Reclamation**

Reclaiming African identity necessitates a comprehensive and multidimensional approach. First, psychological recovery is crucial. According to Esan (2024), transpersonal psychology highlights the integration of mind, body, and spirit, which empowers people to transcend internalised oppression and develop holistic well-being. Second, a useful route for identity building is offered by culturally sensitive education. Informal STEM programs for Oromo teenagers demonstrate how community-based learning opportunities and culturally relevant role models may foster a positive self-image and support career goals (Mohammed, 2018). Third, reconnection depends heavily on the use of media and personal stories. Africans in the Diaspora can identify with their ancestors, dispel prejudices, and strengthen their sense of community

by sharing tales and participating in a variety of cultural manifestations (Lewis et al., 2024). Finally, decolonising the curriculum is crucial. The systematic integration of indigenous knowledge into formal education challenges Eurocentric supremacy and affirms African epistemologies, guaranteeing the recognition and perpetuation of African modes of knowing (Shizha, 2014b). The psychological, pedagogical, narrative, and curriculum methods are interrelated and provide a holistic framework for recovering and enhancing African identity.

**The Impact of Colonialism on African culture and Identity**

Colonialism introduced political, economic, and socio-cultural domination that reshaped African societies. It imposed foreign governance, exploited natural resources, displaced indigenous populations, and enforced European cultural ideologies (Oni & Joshua, 2014). Piola and Usman (2019) describe it as "the direct and overall domination of one country by another based on state power being in the hands of a foreign power" (p. 110). Key motives for colonization included access to raw materials, new markets, investment of surplus capital, strategic control, and political influence (Ocheni & Nwakwo, 2012). Across Africa, three main types of colonialism emerged—settler, dependency, and exploitative (Council on Foreign Relations, 2023). Britain, France, Portugal, and Belgium each applied a mix of direct and indirect rule, relying on local leaders for administration while monopolizing trade and resources. For European profit, exploitative colonialism, like Belgium's control over the Congo, monopolised natural resources and employed forced labour (Beal, 2014; World History Edu, 2024).

More persistent and intrusive settlers colonialism emerged in South Africa, Algeria, Kenya, Zimbabwe, and Namibia, where a significant number of European settlers uprooted native people. It frequently resulted in violent resistance, such as Algeria's lengthy fight for independence (Brown, 2018) and the Mau Mau rebellion in Kenya (Pittman, 2016). These actions devalued indigenous languages, destroyed traditional African institutions, and threatened social systems. African knowledge systems were purposefully undervalued by colonialism; portrayed them as archaic and unscientific (Ezeanya-Esiobu, 2019). European standards marginalised or supplanted indigenous religions, African marital traditions, extended-family networks, and conflict-resolution techniques (Oni & Joshua, 2014). Scholars argue that colonial education aimed to create a subordinate workforce. Rodney (1972) states that its purpose was "education for subordination, exploitation, the creation of mental confusion, and the development of underdevelopment" (p. 263). By training a Western-oriented African middle class, colonial powers fostered what Brookfield (2005) calls "cultural suicide," alienating generations from their heritage.This history explains today's identity crisis: indigenous languages remain endangered, social cohesion weakened, and communal values such as Ubuntu often overlooked (Avoseh, 2001). The enduring legacies of colonial exploitation, political instability, economic dependence, and cultural erosion continue to challenge Africans and the Diaspora (Abdulquadir et al., 2024).

**Informal Learning within African Tradition**

African cultures had advanced educational systems based on experiential learning and communal life prior to colonial invasion (Fafunwa, 1974). Learning placed a strong emphasis on spiritual balance, group responsibility, and respect for elders. Achi (2021) describes African traditional education as a "community-based lifelong process" in which elders transmitted knowledge through oral tradition,

apprenticeship, music, and ritual. Educational content was often divided into sacred and secular domains (Mswazie & Mudyahoto, 2013). The sacred domain encompassed myths, hymns, and ritual knowledge guarded by religious specialists, while the secular included folktales, proverbs, music, and drama, learned through observation and participation. Traditional education integrated moral, vocational, intellectual, and spiritual dimensions, preparing individuals for civic and economic life. Philosophical underpinnings included communalism, holisticism, and perennialism (Ociti, 1973). As Avoseh (2001) notes, it balanced spiritual allegiance to the divine with civic responsibility to the community.

Missionary and colonial schooling disrupted these systems. The imported "banking concept" of education (Freire, 1970) viewed learners as passive recipients and prioritized rote memorization over critical thought. By ignoring local contexts and privileging Western theories, colonial curricula weakened creativity and marginalized indigenous intellectual traditions (Inyang & Hamilton, 2025). Despite these disruptions, informal learning stands as a living force. Cultural values and practical skills continue to be transmitted through storytelling, community rituals, music, and apprenticeship. Informal learning, in addition, promises adaptability and agency, which enables individuals to explore knowledge freely and to engage in lifelong learning (Evans et al., 2020; Latchem, 2018). Integrating these practices with formal schooling offers a pathway to reclaim cultural pride and rebuild professional identity in a modern context.

**Integrating Indigenous and Formal Education Systems**

To bridge the divide between indigenous and Western models of learning, education in Africa must synthesise the strengths of both. Integrating Indigenous Knowledge Systems (IKS) into formal curricula promotes cultural relevance and lifelong learning (Gustavsson, 1997; Findsen, 2006). Vertical integration ensures intergenerational knowledge transfer by involving elders, adults, and youth in shared educational spaces. Horizontal integration connects classroom content with daily life, enabling learners to apply knowledge in practical contexts. Community-based learning settings, such as village commons or hearth spaces, encourage participatory approaches that foster sustainable development (O'Donoghue, Shava, & Zazu, 2013). Integrating indigenous languages into formal education is equally critical. Language embodies worldview, and its use in schools validates cultural identity while enhancing comprehension and engagement. Policy reforms that prioritise local languages help counter centuries of linguistic marginalisation (Mawere, 2015).

**Media and Cultural Narratives**

Modern media can powerfully support identity reclamation. Strengthening African media production ensures authentic representation of African values and challenges global stereotypes (Inyang & Hamilton, 2025). By promoting culturally resonant stories and showcasing indigenous knowledge, film, radio, and digital platforms become tools for collective empowerment.

**Partnerships with the Diaspora**

Collaboration between African scholars and the Diaspora deepens the exchange of ideas and resources. Such partnerships support co-teaching, joint research, and culturally grounded curricula that reinforce African perspectives (Teferra, 2021). Diaspora engagement also brings diverse experiences and skills, fostering innovative approaches to education and identity reconstruction.

**Toward a New Outlook on Education**

A reimagined educational system must affirm the equality of formal, non-formal, and informal learning (Halliday-Wynes & Beddie, 2009; Mejiuni, Cranton, & Taiwo, 2015). Informal learning through storytelling, apprenticeships, and rituals should not be viewed as secondary but as integral to national education strategies. Only by valuing all forms of learning can African societies achieve the pan-African ideals of self-reliance and sustainable development (Abah, Mashebe, & Denuga, 2015; Akinsooto & Akpomuje, 2018).

**Synthesis of Findings**

The literature emphasises three interrelated themes that shape the discourse on cultural reclamation in Africa and the Diaspora. Firstly, colonial disruption and identity loss remain central concerns. Centuries of slavery and colonial domination dismantled indigenous institutions, suppressed languages, and eroded cultural pride, producing generations of "cultural exiles" both within Africa and across the Diaspora (Esan, 2024; Oni & Joshua, 2014; Rodney, 1972). Secondly, the power of informal learning emerges as a vital means of resilience. Grounded in African traditions, it is evident that informal learning practices continue to provide pathways for cultural transmission and identity reconstruction, nurturing communal responsibility and fostering agency beyond the boundaries of formal classrooms (Achi, 2021; Mejiuni, Cranton, & Taiwo, 2015; Schugurensky, 2015). Thirdly, the integration of indigenous knowledge systems (IKS) into formal education has been shown to strengthen adult professional identity and affirm cultural belonging, effectively countering Eurocentric norms (Shizha, 2014; Mohammed, 2018; Ezeanya-Esiobu, 2019). When viewed collectively, these themes highlight the urgent need for educational transformation that respects African epistemologies while promoting lifelong and culturally grounded learning.

**CONCLUSION**

Having explored the vital role indigenous knowledge plays in promoting adult professional identity in Africa and in the African diaspora when integrated into formal education as well as those informal learning activities plays in enhancing cultural identity reconstruction, we bear in mind the huge cultural disruptions the European colonisation and the transatlantic slave trade contributed to the devaluation of African epistemologies and indigenous languages which has caused an identity crisis for African and especially those in the Diaspora. We likewise acknowledge the usefulness of informal learning despite these disruptions where the African communities have thrived in transmitting cultural values, customs, knowledge using such as storytelling, music, proverbs, apprenticeship, and intergenerational communication which are informal learning modes. Thus, informal learning has not only been instrumental to rediscovering people's sense of identity but has also helped in promoting the sense of communal pride beyond what Western education offers. From the foregoing, there is the need to leverage on the strengths of IKS by integrating it into the formal education curriculum. By so doing, African worldviews and its elements can be promoted and validated resulting in enduring culturally based development while challenging colonial legacies. We therefore recommend an education policy that honours indigenous languages and community-based pedagogies while giving equal value to formal, non-formal, and informal learning. We likewise recommend a synergy between African researchers and the Diaspora in the sharing

of knowledge, creation of cultural contents and products that rightly portrays African narratives. Africans and their descendants may also re-establish the cultural pride that has long characterised the continent's legacy, fortifying adult professional identity, and turning education into a vehicle of liberation by adopting these strategies.

## REFERENCES


Abah, J., Mashebe, P., & Denuga, D. D. (2015). Prospect of integrating African indigenous knowledge systems into the teaching of sciences in Africa. *American Journal of Educational Research, 3*(6), 668–673.

Abah, J., Mashebe, P., & Denuga, D. D. (2015). The value of indigenous knowledge in sustainable development in Africa: Using the case of Nigeria. *Journal of Sustainable Development in Africa, 17*(3), 118–135.

Abdulquadir, A. A., Abdulkadir, A. A., Yahya, I., & Zubair, G. A. (2024). Effect of Western influence on Africa's development: A conceptual analysis. *Journal of Political Discourse, 2*(3), 155–164.

Abdulquadir, M., Abdulkadir, H., Yahya, I., & Zubair, A. (2024). Colonialism and cultural erosion in Africa. *African Journal of History and Culture, 16*(2), 101–118.

Achi, A. (2021). African indigenous education. Retrieved March 20, 2025, from https://www.researchgate.net/publication/357050398

Achi, B. (2021). African traditional education: Philosophy and practice. *African Educational Review, 13*(1), 1–20.

Akinsooto, T. A., & Akpomuje, P. Y. (2018). Achieving sustainable development goals through adult informal learning. *Australian Journal of Adult Learning, 58*(3), 426–448.

Anyanwu, C. N. (1981). *Principles and practice of adult education and community development.* Ibadan, Nigeria: Abiprint.

Avoseh, M. B. M. (2001). Learning to be active citizens: Lessons of traditional Africa for lifelong learning. *International Journal of Lifelong Education, 20*(6), 479–486.

Beal, B. J. (2014). An examination of the instability and exploitation in Congo from King Leopold II's Free State to the 2nd Congo War (Honors thesis, University of Central Florida). University of Central Florida. https://stars.library.ucf.edu/honorstheses1990-2015/1655

Beal, F. (2014). Belgian Congo: The economics of exploitation. *Journal of Modern African Studies, 52*(3), 401–420.

Bhabha, H. K. (1994). The postcolonial and the postmodern: The question of agency. *The location of culture*, 171-197.

Brookfield, S. D. (2005). *The power of critical theory: Liberating adult learning and teaching.* Jossey-Bass.

Brown, H. C. (2018). French colonialism in Algeria: War, legacy, and memory (Honors thesis, Bucknell University). Bucknell Digital Commons. https://digitalcommons.bucknell.edu/honors_theses/456

Brown, K. (2018). Algeria's war for independence. *North African Studies Quarterly, 15*(2), 55–73.

Council on Foreign Relations. (2023, February 14). What is colonialism and how did it arise? https://www.cfr.org

Coombs, P. H., & Ahmed, M. (1974). *Attacking rural poverty: How nonformal education can help.* Johns Hopkins University Press.

Dei, G. J. S. (2011). Integrating local cultural knowledge as formal and informal education for young African learners: A Ghanaian case study. *Comparative and International Education, 40*(1), 21–40.

Dei, G. J. S. (2011). Indigenous anti-colonial knowledge as "heritage knowledge" for promoting Black/African education. *Decolonization: Indigeneity, Education & Society, 1*(1), 102–119.

Esan, O. (2024, March 15). Reclaiming identity: Dismantling the superiority complex and empowering the African diaspora. AClasses Media. https://aclasses.org/reclaiming-identity/

Evans, J. R., Karlsven, M., & Perry, S. B. (2020). Informal learning. In *The students' guide to learning design and research.* EdTech Books. https://edtechbooks.org/studentguide/informal_learning

Fafunwa, A. B. (1974). *History of education in Nigeria.* George Allen & Unwin.

Findsen, B. (2006). Social institutions as sites of learning for older adults: Different opportunities. *Journal of Transformative Education, 4*(1), 65–68.

Freire, P. (1970). *Pedagogy of the oppressed*. New York: Herder & Herder.

Gloria, R., Tatiana, D., Constantin, R. B., & Marinela, R. (2014). The effectiveness of nonformal education in improving the effort capacity in middle-school pupils. *Procedia – Social and Behavioral Sciences, 116,* 2722–2726.

Green, E. (2016). The development of settler agriculture in British Africa revisited: Estimating the role of tenant labour in Southern Rhodesia, c. 1900–1960 (African Economic History Working Paper Series No. 29/2016). Lund University. https://www.aehnetwork.org/working-papers/the-development-of-settler-agriculture-in-british-africa-revisited/

Gustavsson, B. (1997). Lifelong learning reconsidered. In S. Walters (Ed.), *Globalization, adult education, and training: Impact and issues* (pp. 237–249). Zed Books.

Halliday-Wynes, S., & Beddie, F. (2009). *Informal learning at a glance.* National Centre for Vocational Education Research. https://www.ncver.edu.au/

Hooks, B. (1984). *Feminist theory: From margin to center.* South End Press.

Inyang, U. E., & Hamilton, P. R. (2025). Neocolonialism and the African identity crisis: Implications for economic independence and thought leadership. *African and Global Issues Quarterly, 5*(1), 17–33.

Ismail, H. M. (2023). Colonialism and a history of oppression in Africa: Scenes from selected African novels. *Research Journal in Advanced Humanities, 4*(3), 55–66.

Kamalu, N. C. (2019). British, French, Belgian, and Portuguese models of colonial rule and economic development in Africa. *Annals of Global History, 1*(1), 37–47.

Kugara, S. L., & Mdhluli, T. D. (2023). Integrating African indigenous education in the curriculum: A learning curve for South Africa. *Journal of Curriculum Studies Research, 5*(3), 131–143.

Latchem, C. (2018). Open and distance non-formal education. In C. Latchem (Ed.), *Open and distance non-formal education in developing countries* (pp. 11–17). Springer. https://doi.org/10.1007/978-981-10-6741-9_2

Lewis, K., Ongoiba, F., & Wandili, L. (2024). Back to the roots: Reconnecting Africans in diaspora through cultural media, education, and personal narratives. In N. N. Wane (Ed.), *Education, colonial sickness* (pp. 79–102). Palgrave Macmillan. https://doi.org/10.1007/978-3-031-40262-3_5

Livingstone, D. W. (2000). Exploring the icebergs of adult learning: Findings of the first Canadian survey of informal learning practices (NALL Working Paper #10). Ontario Institute for Studies in Education, University of Toronto.

Madimu, T. (2017). Farmers, miners, and the state in colonial Zimbabwe (Southern Rhodesia), c. 1895–1961 (Doctoral dissertation). Stellenbosch University.

Marsick, V. J., & Volpe, M. (1999). The nature and need for informal learning. *Advances in Developing Human Resources, 1*(1), 1–8.

Mawere, M. (2015). Indigenous knowledge and public education in Sub-Saharan Africa. *Africa Spectrum, 50*(2), 57–71.

Mazrui, A. (2003). Africa and cultural dependency: The case of the African university. In A. Mazrui & T. Falola (Eds.), *Africa and other civilizations; conquests and counter conquests* (Vol. 11, pp. 57–94). Africa World Press.

McGivney, V. (2006). Informal learning: The challenge for research. In R. Edwards, J. Gallacher, & S. Whittaker (Eds.), *Learning outside the academy* (pp. 1–13). Routledge.

Mejiuni, O. (2005). Identity. In L. M. English (Ed.), *International encyclopedia of adult education* (pp. 295–299). Palgrave Macmillan.

Mejiuni, O., Cranton, P., & Taiwo, O. (2015). Introduction. In O. Mejiuni, P. Cranton, & O. Taiwo (Eds.), *Measuring and analyzing in the digital age* (pp. xxii–xliii). IGI Global.

Merriam, S. B., & Caffarella, R. S. (1999). *Learning in adulthood: A comprehensive guide* (2nd ed.). Jossey-Bass.

Mezirow, J. (1991). *Transformative dimensions of adult learning*. Jossey-Bass.

Michalopoulos, S., & Papaioannou, E. (2018). Historical legacies and African development (NBER Working Paper No. 25278). National Bureau of Economic Research. http://www.nber.org/papers/w25278

Miller, R. J., & Stitz, O. (2021). The international law of colonialism in East Africa: Germany, England, and the doctrine of discovery. *Duke Journal of Comparative & International Law, 32*(1), 1–59.

Mmoneke, S. I. (2020). The effects of Western colonialism on African predicaments. *SSRN.* https://doi.org/10.2139/ssrn.3617453

Mohammed, B. (2018). Designing informal learning spaces to support STEM identity development for Oromo youth in the diaspora: A situative perspective (Master's thesis, University of Washington). University of Washington ResearchWorks Archive. https://digital.lib.washington.edu/researchworks/handle/1773/42122

Mswazie, J., & Mudyahoto, T. (2013). Africanizing the curriculum: An adaptive framework for reforming African education systems. *Journal of Emerging Trends in Educational Research and Policy Studies, 4*(1), 170–177.

Ocheni, S., & Nwankwo, B. C. (2012). Analysis of colonialism and its impact in Africa. *Cross-Cultural Communication, 8*(3), 46–54.

Ocitti, J. P. (1973). *African indigenous education, as practised by the Acholi of Uganda.* East African Literature Bureau.

O'Donoghue, R., Shava, S., & Zazu, C. (2013). African heritage knowledge in the context of social innovation: Learning contributions of the Regional Centres of Expertise on Education for Sustainable Development. United Nations University Institute of Advanced Studies.

Oni, S., & Joshua, S. (2014). Colonial Africa and its emerging cultures. In A. Osuntokun, A. Adebileje, O. Oluwaniyi, & B. B. Fryanka (Eds.), *Peoples, cultures and civilization* (pp. 99–112). Redeemer's University.

Osaat, S. D., & Asomeji, A. I. (2017). The philosophical bases for African indigenous education: Implications for Nigerian education. *Journal of Qualitative Education, 13*(1), 1–7.

Owuor, J. A. (2007). Integrating African indigenous knowledge in Kenya's formal education system: The potential for sustainable development. *Journal of Contemporary Issues in Education, 2*(2), 21–37.

Piola, A., & Usman, H. A. (2019). The impact of 19th-century European colonialism in Africa in the novel *Things Fall Apart* by Chinua Achebe. *British: Jurnal Bahasa dan Sastra Inggris, 8*(2), 109–118. https://doi.org/10.31314/british.8.2.109-118.2019

Pittman, W. B. (2016). The Mau Mau War: British counterinsurgency in colonial Kenya (SAMS Monograph). United States Army Command and General Staff College.

Rani, M. (2023). The impact of colonization on African identity and culture in Chinua Achebe's *Things Fall Apart. Mediterranean Journal of Basic and Applied Sciences, 7*(1), 167–171.

Rodney, W. (1972). *How Europe underdeveloped Africa.* Bogle-L'Ouverture Publications.

Rountree, K. (2009). Catholic missionaries in Africa: The White Fathers in the Belgian Congo 1950–1955 (Master's thesis, Louisiana State University). LSU Master's Theses, 3278. https://repository.lsu.edu/gradschool_theses/3278

Schugurensky, D. (2015). On informal learning: Institutional and pedagogical issues. In O. Mejiuni, P. Cranton, & O. Taiwo (Eds.), *Measuring and analysing informal learning in the digital age* (pp. 274–294). IGI Global. https://doi.org/10.4018/978-1-04666-8265-8.ch002

Said, E. W. (1978). Orientalism. New York. Pantheon Books.

Shizha, E. (2014a). Reclaiming indigenous cultures in Sub-Saharan African education. In *Indigenous education: Language, culture and identity* (pp. 245–260). Springer.

Shizha, E. (2014b). Rethinking contemporary Sub-Saharan African school knowledge: Restoring the indigenous African cultures. *International Journal for Cross-Disciplinary Subjects in Education (IJCDSE), 4*(1, Special Issue), 1760–1768. https://doi.org/10.20533/ijcdse.2042.6364.2014.0246

Teferra, D. (2021). The role of the African intellectual diaspora in advancing higher education. *International Journal of African Higher Education, 8*(2), 1–19.

Tylor, E. B. (1871). *Primitive culture.* John Murray.

World History Edu. (2024, May 28). Atrocities committed in the Congo Free State under King Leopold II. https://worldhistoryedu.com/atrocities-committed-in-the-congo-free-state-under-king-leopold-ii/