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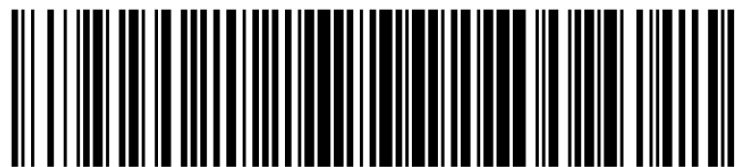
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SOMMAIRE

EDITORIAL	10
GENRE : ETUDES SUR LA FEMME AFRICAINE	12
1. Aspects de l'héroïsme féminin dans le roman africain postcolonial	13
TOTI AHIDJE Zahui Gondey	13
<i>Université Alassane Ouattara/Côte d'Ivoire</i>	13
2. La microfinance et son impact sur la pauvreté des femmes rurales : cas de VOLAMAHASOA dans le district de Vohibato, région Haute Matsiatra, Madagascar	25
LALAONDRAINNY Fanjanirina Samuëline	25
<i>Université de Fianarantsoa/Madagascar</i>	25
Professeure RASOAMALALAVAO Claire	25
<i>Université de Fianarantsoa/Madagascar.</i>	25
3. Analyse des pratiques socioculturelles des femmes mariées en menstrues dans une approche de l'intersectionnalité en milieu tòli d'Akpro-Misséréte (Bénin)	37
GBEBIOHO Lyndha Bernice	37
<i>Université d'Abomey-Calavi/ Bénin</i>	37
4. Analysis of deictic features in a text about-arranged marriage in <i>Tongue of promise</i>	49
Franck AMOUSSOU	49
Issa DJIMET	49
Ayodele Adebayo ALLAGBE	49
<i>Enseignants-chercheurs (Niger, Tchad)</i>	49
PSYCHOLOGIE & EDUCATION	62
5. Education versus Slavery: Understanding the Effect of Education on African American Personal and Societal Development	62
Aguessy Anne Nathalie Jouvencia Agossi	63
<i>Université d'Abomey-Calavi /Bénin</i>	63
6. Activité de l'enseignant : reconstitution des enfants présentant des troubles déficitaires de l'attention avec ou sans hyperactivité	73
MGBWA Vandelin	73
NGONO OSSANGO Pangrace	73
MBOCK Marie Paule	73
<i>Enseignants-Chercheurs/Cameroun</i>	73
7. Feedback des enseignants dans la production écrite des apprenants d'allemand langue étrangère : analyse des annotations et perspectives	80
OUEDRAOGO Léa	80
<i>Ecole Normale Supérieure, Koudougou/ Burkina Faso</i>	80
SOMA Tamanahali	80
<i>Direction Provinciale des Enseignements Post-primaire et Secondaire de la Léraba., Sindou / Burkina Faso</i>	80
8. Examining students' motivation towards EFL learning when briefed ahead about the specific teaching objectives	91
Coffi Martinien ZOUNHIN TOBOULA	91
<i>Université d'Abomey-Calavi (UAC)/Bénin</i>	91

9. Les formules alternatives pour l’insertion des jeunes non scolarisés et/ou déscolarisés : L’évaluation de l’expérience de la Stratégie de Scolarisation Accélérée/Passerelle (SSA/P) dans les communes de Bané et de Bittou au Burkina Faso	103
Tinsakré Konkobo	103
<i>Ecole Normale Supérieure au Burkina Faso</i>	103
Abdoulaye Ouédraogo	103
<i>Ecole Normale Supérieure au Burkina Faso</i>	103
10.Processus d’assimilation dans l’espace du développement : le construit de l’autorégulation cognitive dès la 2^{ème} enfance (2 a 5/6ans)	114
NGONO OSSANGO PANGRACE	114
<i>Enseignante Universitaire/Cameroun</i>	114
11.Effets et conséquences du stress professionnel sur la vie extrinsèque des salariés des entreprises minières dans la ville de Lubumbashi	128
KENGA KABONGO Patient	128
KABADI KABADI Rémy	128
<i>Université de Kabinda/République démocratique du Congo</i>	128
12.Facteurs intrinsèques et extrinsèques de motivation du personnel d’exécution au sein d’une entreprise publique, étude menée à la Société Nationale d’Electricité	137
MBAYO WA BANZE Gorges	137
BANZA KIKOMBA HIRONDELLE James	137
MAKUNGU NDJIMBU Mathy	137
<i>Université de Lubumbashi/RD Congo</i>	137
ECONOMIE, DEVELOPPEMENT & ENVIRONNEMENT	148
13.Economie rurale et pauvreté des ménages agricoles en Afrique : le cas du territoire des Collines au Bénin	149
OROU Zakary	149
ABDOU Mohamed	149
14.L'appui du Programme des Nations Unies pour le Développement (PNUD) dans l'encadrement et la promotion du bien-être économique et social de la population au Cameroun (1972-2020)	163
AYANGMA NDJERE Jean Pierre	163
<i>Université de Yaoundé I/Cameroun</i>	163
15.Analyses des points de vue des pays africains sur le conflit Russo-Ukrainien et ses conséquences socio-économiques en Afrique	175
NGENDA UKUNDA Paul	175
MWANAKIFININI ASUMANI David	175
KASIMU AKIDA César	175
OPEKE LOWANDA Dominique	175
GEROME LUSUNGU	175
<i>Université de Kindu/RD Congo</i>	175
16.La mobilité urbaine en contexte africain : état des lieux, conséquences et perspectives	182
Gbomené Hilaire KANON	182
<i>Université Alassane Ouattara-Bouaké/Côte d'Ivoire</i>	182
17.Diversity and use value of non-timber forest products in the commune of Pobè in south-eastern Benin	192
ODJOUBERE Jules	192
ALI Rachad K. F. Mandus	192
KINVOEDO Agossou François	192

KPATINNON Noudossessi Rufin <i>University of Abomey-Calavi/Benin</i>	192 192
18.L'Union africaine et le projet panafricain : une relecture du cosmopolitisme aujourd'hui	202
AZIALE Komlan Agbetoézian <i>Université de Kara/Togo</i>	202 202
19.Aménagement du territoire, ce parrain pauvre de la décentralisation mise en œuvre en République Démocratique du Congo : un regard exploratoire sur la coexistence de deux composants techniques clés du développement	215
ASUMANI SALIMINI <i>Université de Lubumbashi/RD Congo</i>	215 215
20.Crise écologique en République démocratique du Congo : défis et perspectives	223
Valery NGOY NDALA <i>Université de Lubumbashi</i>	223 223
DROIT	234
21.La protection des droits du garde à vue par le procureur de la République dans le code de procédure pénale camerounais	235
HASSANA <i>Commissaire de police/Cameroun</i>	235 235
22.Le viol : une difficile articulation du statut pénal du mineur en droit congolais : entre évolution et réserves continuelles	249
NGULANDJOKO MAPOKO Odon <i>Université Catholique du Congo, Kinshasa/RD Congo</i>	249 249
TECHNIQUES APPLIQUEES	260
23.Analyse prédictive de l'excavation à 1190 dans le dimensionnement du puisard de la phase C-D à la mine de Kamfundwa	260
NDJUNGU WA NDJUNGU Héritier MULIKITA KITAMBO Maximilien TSHIBWABWA KASONGO Obed MAZONO ZULBAL Eric <i>Institut Supérieur des Techniques Appliquées de Lubumbashi « I.S.T.A-L'SHI »/RD Congo</i>	261 261 261 261 261
SANTE	269
24.L'utilité quotidienne de la tradipratique de santé au Cameroun	270
Bruno Bekolo Engoudou <i>Université de Douala/Cameroun</i>	270 270
25.Le système alimentaire urbain de Libreville : Perception des risques sanitaires par les élèves professeurs de l'ENS	284
Solange KIKI-MVOUAKA Armande LONGO Annie BEKA BEKA <i>Ecole Normale supérieure/ Gabon</i>	284 284 284 284

26. Impact de la gestion des emplois et des compétences sur la mobilisation du personnel en situation de crise : cas de la crise sanitaire en milieu hospitalier au Togo	298
GBANDEY Sadjì N'Gbansohfi	298
Université de Lomé, Lomé - Togo	298
27. Evaluation de l'hygiène environnementale, des procédés d'abattage et vente des carcasses destinées à la consommation humaine face à la santé publique dans la ville de Lubumbashi	309
MALANGU MUKUNGU Arlette	309
NGULU N'SASI Arthur	309
MALANGU MPOSHY Prosper Emmanuel	309
Université de Lubumbashi/RD Congo	309
28. La transformation des rituels d'accès : gestes de salutation à l'arrivée du covid-19	321
Lufunda Matedi Diane	321
Université de Lubumbashi/RD Congo	321
LITTERATURE	328
29. Le rap, une textualité urbaine	329
Aminata Diagne	329
Université Gaston Berger /Sénégal	329
30. Le Chaos et la nuit(1963), mémoire d'un anarchisme à outrance	340
Adamou MFONZIE	340
Université de Yaoundé I / Cameroun	340
31. Etude des valeurs axiologiques de dix recueils de la poésie burkinabè écrite d'expression française	352
Symphorien Dimanche ZONGO	352
Université Norbert-Zongo/ Burkina Faso	352
32. L'élytre incendiaire de Joseph Anouma ou la quête de la création d'un monde meilleur	361
Gohi Jonas TA BI	361
Université Félix Houphouët Boigny de Cocody, Abidjan/ Cote d'Ivoire	361
33. Les stratégies poétiques de construction et de transmission de la mémoire de la violence dans « À Quoi rêvent les loups de Yasmina Khadra »	371
TOTI AHIDJE Zahui Gondey	371
Université Alassane Ouattara/Côte d'Ivoire	371
34. Aperçu sur les publications scientifiques en lecture-écriture, en calcul, en conversation, en lexicologie, en lexicographie, en terminologie et sur le discours en/sur les langues sénégalaises	389
Mamour Dramé	389
Université Cheikh Anta Diop de Dakar/Sénégal	389

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EDITORIAL

Un an, jour pour jour, nous avons commencé ce voyage vers la revalorisation et renaissance de la recherche scientifique africaine. Ce défi de survie scientifique de tout un continent, qui a fait mûrir nos espoirs, est aujourd'hui une réalité palpable, qui nous pousse à accompagner les chercheurs de plus en plus pour donner un nouvel élan à l'édition scientifique en Afrique, pour l'Afrique et par les africains. En effet, *La Revue Panafricaine de la Jeunesse*, c'est cette agora scientifique, qui, en l'espace de douze mois, présente le bilan qui suit :

- Obtenir ses identifiants ISSN (pour ses versions numérique et imprimée) auprès du Centre International de l'ISSN (International Standard Serial Number) ;
- Regorger en son sein 43 rigoureux membres du comité scientifique, tous PhD, dont les enseignants-chercheurs des universités et les experts travaillant dans différents domaines scientifiques et professionnels à travers plusieurs pays africains ;
- Accompagner plus de 150 contributeurs africains provenant d'une cinquantaine d'établissements d'enseignement supérieur et universitaire en Afrique, d'organisations nationales et internationales, de gouvernements, etc. ;
- Publier trois numéros avec un total de 87 articles selon les normes internationales et dans le respect des échéances fixées ;
- Être reconnue comme l'une des revues labélisées dans plus de 10 pays africains, avec un retour positif des contributeurs et institutions ;
- Référencer ses numéros dans des grandes bibliothèques et sites spécialisés à travers le monde ;
- Devenir une revue membre de CROSSREF et obtenir son DOI prefix: 10.58610 facilitant ainsi la vulgarisation des études partout dans le monde, notamment par la génération des DOI (Digital Object Identifier) et le référencement des articles édités ;
- Développer des partenariats durables et fructueux avec d'autres revues, des unités scientifiques, des ONGs et des établissements d'enseignement supérieurs et universitaires, des centres de recherche, etc.

Le bilan est éloquent et les raisons sont nombreuses pour nourrir nos espoirs, qui sont aussi ceux de toute l'Afrique, et surtout des nouvelles et futures générations. Nous avons cru à ce rêve et nous l'avons réalisé, avec l'aide de tous les membres du comité scientifique de la *Revue Panafricaine de la Jeunesse*, des instructeurs externes, des contributeurs et de partenaires de tous horizons que nous félicitons vigoureusement.

Dans ce troisième et dernier numéro de l'année 2022, les contributeurs sont de précieux enseignants-chercheurs, professionnels et spécialistes. Ils nous apportent des études originales sur une variété de questions liées aux problèmes et aux défis des sociétés africaines dans divers domaines scientifiques, notamment le genre, les sciences et techniques appliquées, l'écologie, la géographie, l'économie, la psychologie, l'éducation, la littérature, la sociologie, la santé, le développement, l'environnement, la politique, les sciences juridiques, la gestion des ressources humaines, la sociologie du développement, la culture et les arts, etc.

Onze pays africains (Côte d'Ivoire, Madagascar, Benin, Niger, Tchad, Cameroun, Burkina Faso, RD Congo, Togo, Sénégal et Gabon) sont représentés dans ce numéro

PSYCHOLOGIE & EDUCATION

Education versus Slavery: Understanding the Effect of Education on African American Personal and Societal Development

[L'Education versus l'Esclavage : Comprendre l'Effet de l'Education sur le Développement Personnel et Sociétal Afro-Américain]

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Abstract

Education is about gaining knowledge to impact the environment positively. It is why it is safe to say that ignorance was a key factor in the success of slavery that began in the 15th Century. As soon as Blacks realized the importance of education, some of them sought to educate themselves by any means necessary. This education inspired most of them to fight for their emancipation. It was achieved by interrogating history using the critical historical method as an insight and guide to show how, in the past, enslaved people fought for their well-being, impacting their time and the present. Like Dr. Martin Luther King, some of them had a dream that gradually became a reality. This paper aims to highlight how African American education, in general, and African American higher education, in particular, contribute to African Americans' personal and societal development. Our African educational system is called upon to train people to respond to social problems and challenges on the ground. So, could Africans learn from the African American educational system and its contribution to personal and societal development?

Keywords: Education- Slavery – African American – Personal development – Societal development

Résumé

L'éducation est un processus d'acquisition de connaissances permettant d'impacter positivement l'environnement. C'est la raison pour laquelle on peut dire sans hésitation que l'ignorance a été un facteur clé du succès de l'esclavage ayant débuté au XVI^e siècle. Dès que les Noirs ont réalisé l'importance de l'éducation, certains d'entre eux ont obtenu par tous les moyens d'être éduqués. Cette éducation a incité la plupart d'entre eux à lutter pour leur bonheur. Pour ce faire, nous avons questionné l'histoire en utilisant la méthode historico-critique comme inspiration et orientation pour montrer comment dans le passé, les esclaves ont combattu pour leur bien-être et leur bonheur, ce qui a eu un impact significatif sur leur temps et le présent. A l'instar du Dr Martin Luther King, certains d'entre eux avaient rêvé et ce rêve est devenu progressivement une réalité. Cet article vise à souligner comment l'éducation afro-américaine en général et l'enseignement supérieur afro-américain en particulier contribuent au développement personnel et sociétal des Afro-Américains. Notre système éducatif africain est invité à former des personnes pour répondre aux problèmes sociaux et aux défis sur le terrain. Les Africains pourraient-ils donc apprendre du système éducatif afro-américain et de sa contribution au développement personnel et sociétal ?

Mots-clés : Education – Esclavage – Afro-Américain – Développement personnel – Développement sociétal

0. Introduction

Education as an act of acquiring knowledge or receiving a particular instruction or training is very important for human development. It was a fact that African Americans' education at all levels was not prioritized during slavery. Education for Black people had been constrained because education was seen as a tool for their liberation. As Ferebee (1882), a formerly enslaved person, remarked, there were three important dates in his life “the day he was born,

the day he was free, and most importantly, the day he learned the alphabet.” Education, then, was a cornerstone of Black liberation. Not all had the privilege of learning soon after arriving on American soil. They came to America to work on the plantations. These formerly enslaved people became aware that enslavers kept them on the plantations through ignorance and illiteracy as (Widyahening, 2018) writes: “The slave did not have education since teaching slaves was forbidden by law after 1830. Slavery has made the life of Black people full of misery and they did not get their rights to be freed as human beings”. So, some Whites recognized that Blacks were kept by law under that status. For instance, William (1835) said, “much we may pride ourselves, as a nation on the general diffusion of the blessings of education, it ought to be recollected that these blessings are forcibly withheld from two millions of our Inhabitants, or that one-sixth of our whole population is doomed by law to the grossest ignorance.” So, each state passed laws to maintain enslaved people in a state of ignorance and illiteracy even though they were one-sixth of the American population. Nevertheless, some of them managed to get an education, escape, and be the light of their counterparts.

This paper is historical research and can be used to find contemporary solutions based on the past and inform present and future African trends. It uses primary historical data as well as documentary sources of the past. It aims to pinpoint African American struggle to move out of ignorance and illiteracy and to impact Black communities by questioning the history of some prominent Black figures as a methodological approach. After the conceptual and methodological approach, I will expose some historical facts before showing some Black figures that struggled to bring their population out of slavery through education and demonstrate how this contributed to personal and societal development before tackling what Africans could draw from this experience. As a matter of fact, our African system of education is invited to form people to respond to communal problems and the challenges on the ground. Africans must also learn from the strong determination of African Americans, formerly enslaved people, and our contemporaries. So, could Africans learn from the African American educational system and its contribution to personal and societal development?

1. Conceptual and Methodological Approach

Diverse authors define education differently because of the difference in the importance attributed to this concept as follows: According to Socrates, “Education means the bring out of the ideas of universal validity which are latent in the mind of every man.” For Knowels (1995), education is the development of all those capabilities in which the individual enables him to control his environment and fulfill his possibilities. Aristotle thinks education is the creation of a sound mind in a sound body. It develops men’s faculty, especially his mind, so that he may be able to enjoy the implementation of supreme court goodness and beauty of which perfect happiness essentially consists.” According to Nelson Mandela, – Education is the most powerful weapon which you can use to change the world. The Dictionary of Education (edited by C.V. Good, 1973), defined education as “the aggregate of all the processes by which a person develops abilities, attitudes and other forms of behavior of practical values in the society in which s/he lives”. It also defined it as “the social process by which people are subjected to the influence of selected and controlled environment (especially that of the school), so that they may obtain social competence and optimum individual development”. Mrunalini (2010) points out that “education is the process of changing behavior pattern of people acquisition of the art of utilization of knowledge and ideas.” According to Martin Luther King Junior, coming to the USA, “The function of education is to teach one to think intensively and critically.” For Malcolm X, “Education is the passport to the future, for tomorrow belongs to those who prepare for it today.” Benjamin Franklin states that education is an investment in knowledge which pays the best interest. Thus, our working definition is formulated as follows: Education is the most powerful tool which you can use to change the

world, an investment in knowledge that yields the best interest so that the learners may obtain social competence and optimum individual development.

Education, thus defined, would be pretty impossible or very difficult to obtain for an enslaved person, for in American society, an enslaved person is a species of property and belongs to his owner, a white man of the white race. As it is stated in the civil code of Louisiana, promulgated on June 20, 1825, in section 175, “all that a slave possesses belongs to his master; he possesses nothing of his own, except his peculium – that is to say, the sum of money or movable estate which his master chooses he should possess.” In the past, an enslaved person was a movable property who did not have any rights because considered by law as property. He is an object, not a subject. Hence, slavery is a state of being a slave. It is also the practice or system of enslaving a person. For centuries, African people were deported to America and became African Americans. This group is the second-largest racial group in the United States. Most of them are descendants of enslaved Africans brought to America during the sixteen’s Century to work in plantations. At that time, slavery was a legal institution in America.

After the declaration of independence, most Black people continued to be enslaved till the proclamation of emancipation before their liberation with the Civil War. During the Reconstruction period, they gained citizenship and the right to vote. Despite all this, there was still suffering from racial discrimination; that is why the civil rights movement sought political and social freedom for African Americans. African Americans started going to college and universities for higher education, thanks to education. Higher education is post-secondary education leading to the award of an academic degree. In the U.S., Higher Education is provided by universities, academies, colleges, seminaries, conservatories, institutes of technology, and certain college-level institutions, including vocational schools, universities of applied sciences, trade schools, and other career-based colleges that award degrees. Some African Americans have achieved personal and societal development. Personal development refers to any activity you do to improve yourself. It is a process of getting closer to anything you want to achieve in life by putting yourself to work to achieve knowledge, opportunity, and success. When you commit yourself to personal development, you enter into a unique journey of self-discovery and high-impact realization about life in many fields, such as career, relationships, finances, health, and even spirituality. Societal development is the transformation of social life for the well-being of every citizen. The process of societal development has also been associated with the growth and development of people and their society. The term is synonymous with social development, which is about improving the well-being of every individual in society so they can reach their full potential.

As a methodology, I question some former slaves and contemporary African Americans, trying to see their background and how they had to struggle to get out from ignorance and intellectual slavery, and their impact on themselves and the society.

2. Slavery and Education: Some Historical Facts

As Douglass realized and reported in his narratives, “Education and slavery were incompatible with each other” (Gates ed, 1987). Slavery was strengthened by laws related to education in the USA to prevent enslaved people from reading and writing. These laws passed in each state are relatively the same, with a few differences according to the states. William (1835), in his *An Inquiry into the Character and Tendency of the American Colonization and American Anti-slavery Societies*, writes

A law of South Carolina passed in 1800, authorizes the infliction of twenty lashes on every slave found in an assembly convened for the purpose of “mental instruction,” held in a confined or secret place, although in the presence of a white. Another law imposes a fine of £100 on any person who may teach a slave to write. An act of Virginia, of 1829, declares every meeting of

slaves at any school by day or night, for instruction in reading or writing, an unlawful assembly, and any justice may inflict twenty lashes on each slave found in such school.

In North Carolina, to teach a slave to read or write, or to sell or give him any book (Bible not excepted) or pamphlet, is punished with thirty-nine lashes, or imprisonment, if the offender be a free negro, but if a white, then with a fine of \$200. The reason for this law, assigned in its preamble is that “teaching slaves to read and write, tends to excite dissatisfaction in their minds, and to produce insurrection and rebellion.”

In Georgia, if a white teaches a free negro or slave to read or write, he is fined \$ 600 and imprisoned at the discretion of the court; if the offender be a colored man, bond or free, he is to be fined or whipped at the discretion of the court. Of course, a father may be flogged for teaching his own child. This barbarous law was enacted in 1829.

In Louisiana, the penalty for teaching slaves to read or write is one year’s imprisonment. These are specimens of the efforts made by slave legislatures to enslave the minds of their victim.

These laws-built enslavers’ wealth so that enslavers or supporters of slavery founded Ivy schools in the United States. Many prominent institutions, such as Harvard and Princeton, saw much of their early funding come from slave trade profits.

Despite all these legislative restrictions, the enslaved people got, by all means, education. Once educated, the formerly enslaved people started writing to denounce the cruelty of slavery. They escaped from slavery by determination and ability to read and write. It was the case of Frederick Douglas, Booker Washington, William Edward Burghardt Du Bois, Founder of the National Association for the Advancement of Colored People and Niagara Movement, and all the slave narratives published between 1835 and 1885. Salama (2016) recalls in his essay that “their (slaves) narratives are considered as a source of encouragement for other slaves to fight for their liberty from chains of the White oppressive society.”

For example, in 1823, Alexander Lucius Twilight became the first known African American to graduate from a college in the United States and receive a bachelor’s degree from Middlebury College in Vermont. He is also a pioneer in Vermont politics and became the first African American to win the election to public office in 1836, joining his home-state legislature. In 1826, Edward Jones, an African American, graduated from Amherst College and is believed to be the second African American to earn a college degree.

Nowadays, many African Americans are well educated, and in 2008, the U.S. Department of Education reported that in 2007, there were 37,862 Black faculty members at degree-granting institutions in the United States. Black faculty accounted for 5.4 percent of the total faculty at all degree-granting institutions. Blacks have made snail-like progress in winning greater faculty positions. More than a quarter-century ago, in 1981, Blacks were 4.2 percent of all faculty in higher education. In 2009, Education Department reported that over 4.5 million living African Americans now have four-year college degrees, and more than 2.2 million African Americans are currently enrolled in higher education. It is the highest number of Blacks enrolled in higher education in U.S. history. More than 100,000 living African Americans hold doctorates. In 2011, Ruth Simmons announced that she was stepping down as president of Brown University. In 2001, she was named an Ivy League university’s first African American president. In 2013, Rodney Bennett was selected as president of the University of Southern Mississippi in Hattiesburg. He is the first African American president of any of the five predominantly White state universities in Mississippi. In 2014, Michael V. Drake was appointed the first African American president of Ohio State University, and African-Americans hold many other positions in the USA.

Reading and writing had not been easy tasks for most of them. They sometimes had to hide and be helped by the master’s children. Masters knew that education provided the right information to African Americans. By getting out of ignorance, they have a broader view of

their situation and would become aware, and this awareness, more vivid, would push them to action. Guettaia (2006) said in his essay:

Ignorance was a way to keep the slaves under the domination of the masters together with the physical cruelty. Slaves were not permitted to read and write. As a result, they were isolated from the world because they were not aware about what happened outside the farms. Moreover, there was no communication between them, and this was done on purpose to prevent any attempt of rebellion from slaves.

Through education, Black could understand the social mechanisms behind slavery. Blacks in America were dominated and exploited. Even after the proclamation of the abolition of slavery, they continued to be dominated and controlled. Thanks to their education, they studied human sciences and ideologies of the slavery theories developed in America.

They were distracted by trivial things such as drugs and sex. So, they understand that with education, whites' mechanisms expand their views and issues by dividing blacks. They realized that they were a strong force when united. The social mechanisms and ideologies underlying the actions' awareness and the fruits of action lead to transformative action.

3. Education as a way out of slavery: an overview of some great and prominent African Americans

Education is necessary and opens the gate to freedom. As Palmer (1996) said about African Americans, "Education is important for our future."

It has been the case of Phillis Wheatley, born around 1753 in Gambia, Africa, captured by slave traders, brought to America in 1761 and sold to the Wheatley family in Boston, Massachusetts. Her first name Phillis was derived from the ship that brought her to America, "the Phillis." She was the first African American and second woman (after Anne Bradstreet) to publish a book of poems because The Wheatley family educated her. Within sixteen months of her arrival in America, she could read the Bible, Greek and Latin classics, and British literature. She also studied astronomy and geography. Wheatley began writing poetry at the age of fourteen, publishing her first poem in 1767. Wheatley's poems reflected several influences on her life. Pride in her African heritage was also evident.

Although she supported the patriots during the American Revolution, Wheatley's opposition to slavery heightened. She wrote several letters to ministers and others on liberty and freedom. However, she believed that slavery was the issue that prevented the colonists from achieving true heroism. Through her writings, she shows that African Americans were equally capable, creative, and intelligent human beings. In part, this helped the cause of the abolition movement.

But not all of the formerly enslaved people have a smooth way of education like Phillis Wheatley. In his book "Narrative of the life of Frederick Douglass: An America Slave" Frederick Douglass shows the importance of education, which can lead to physical, mental, and financial liberty. Attending school was a tough battle for Frederick Douglass because the White masters knew that school would open Blacks' eyes. Tomohiro (2011), in his essay, writes:

Douglass was a humanist and fought hard to ensure his people a better quality of life. Once he was free, Douglass became a dedicated spokesman for the abolition of slavery and in support of women's rights. He went across the country and worldwide to give speeches about his experiences as an enslaved person.

In 1848 Frederick Douglass was the first African American presidential candidate of the U.S. Cohen (2008) emphasizes that: "Douglass had escaped from slavery in Maryland in 1838, and within a few years emerged as a towering figure in the abolitionist movement: one of its leading orators, and newspaper editors."

Before being a prominent figure in the abolitionist movement, Frederick Douglass suffered as an enslaved person in his master's hand. As Mr. Auld, his master and enslaver, told his wife about Douglass, "If you give a nigger an inch, he will take an ell. A nigger should know nothing but to obey his master, to do as he is told to do. Learning would spoil the best nigger in the world" (Gates, ed 1987). He adds that if her wife teaches Douglass how to read, there would be no keeping him; it would forever unfit him to be enslaved. He would become unmanageable and have no value to his master. Moreover, Mr. Auld pretends that "teaching a slave could do him no good but a great deal of harm. It would make him discontented and unhappy." Douglass said later:

These words sank deep into my heart, stirred up sentiments within that lay slumbering, and call into existence an entirely new train of thought. It was a new and special revelation, explaining dark, mysterious things with which my youthful understanding had struggle in vain. I now understand what had been to me most perplexing difficulty to wit, the white man's power to enslave the black man. It was a grand achievement, and I prized it highly. From that moment, I understood the pathway from slavery to freedom. (Gates, ed 1987)

Douglas realized and reported: "in teaching me the alphabet, she has given me the inch, and nothing will prevent me from taking the ell."

The more I read, the more I was led to abhor and detest my slavers. I could regard them in no other light than a band of successful robbers who had left their homes and gone to Africa and stolen us from our homes and, in a strange land, reduced us to slavery. I loathed them as being the meanest as well as the wicked of men. As I read and contemplate the subject, behold! That very discontentment which Master Hugh had predicted would follow my learning to read had already come to torment and sting my soul to unutterable anguish. As I curse rather than a blessing. It had given me a view of my wretch condition without the remedy. It opened my heart to the horrible pit but to no ladder upon which to get out. In a moment of agony, I envied my fellow slaves for their stupidity. (Gates, ed 1987)

Cohen (2008) asserts that "Douglass had escaped from slavery in Maryland in 1838, and within a few years emerged as a towering figure in the abolitionist movement: one of its leading orators, authors, and newspapers editors". He became one of the most prominent human rights leaders of the 1800s and was propelled to the forefront of the abolition movement in the United States. Douglass was the first Black citizen to hold a high rank in the U.S. government. His autobiography, *Narrative of the Life of Frederick Douglass, an American slave, written by himself* (1845), linked the quest for freedom to the pursuit of literacy and became a classic in American literature. This quest for freedom and this pursuit of literacy pushed more and more African-Americans to get higher education.

Another prominent figure is Booker T. Washington. From a coal mine where he worked, he became aware of the existence of a school for people of color. He says,

One day, while at work in the coal mine, I happened to overhear two miners talking about a great school for coloured people somewhere in Virginia. It was the first time I had ever heard anything about any kind of school or college that was more pretentious than the little coloured school in our town (Washington, 1901).

He is lucky to have an opportunity to go to school for an hour a day or study by night or with a hired person to teach him. It is a good illustration of the enslaved person's determination. This determination leads him to become a great public speaker delivering speeches everywhere. White people wanted to exploit his talents or skills for their own sake. It was a great temptation for him, as Washington (1901) says,

The temptations to enter political life were so alluring that I came very near yielding to them at one time, but I was kept from doing so by the feeling that I would be helping more substantially by assisting in the laying of the foundation of the race through a generous education of the hand, head, and heart.

Furthermore, he asserted

The reputation that I made as a speaker during this campaign induced a number of persons to make an earnest effort to get me to enter political life, but I refused, still believing that I could find other service which would prove of more permanent value to my race. Even then, I had a strong feeling that what our people most needed was to get a foundation in education, industry, and property, and for this, I felt that they could better afford to strive than for political preferment. (Washington, 1901).

Whites also feared that people of color would receive an education. It would likely cause conflict between the races or diminish the value of enslaved people as economic factors in the state. Indeed, education would result in Blacks leaving the farms, making it difficult to employ them as servants. So,

The white people who questioned the wisdom of starting this new school had in their minds pictures of what was called an educated Negro, with a high hat, imitation gold eye-glasses, a showy walking-stick, kid gloves, fancy boots, and whatnot- in a word, a man who was determined to live by his wits. (Washington, 1901).

As Washington (1901) asserted, “It was difficult for these people to see how education would produce any other kind of a colored man.”

After depicting a few of these African American pioneers in acquiring education, let us evoke the souvenir of a few contemporary African Americans: Martin Luther King, Junior, Condoleezza Rice, and Barack Obama.

A hundred years after the Emancipation Proclamation, African Americans were still denied some basic rights. Hence, the Civil rights movement and Martin Luther King, Jr. were activists during those movements. Born as Michael King Jr. on January 15, 1929, Martin Luther King Jr. was the middle child of Michael King Sr. and Alberta Williams King. Martin Luther King Jr. changed his name from Michael to Martin after his father adopted the name Martin in honor of the Protestant leader Martin Luther. In 1948, King earned a sociology degree from Morehouse College and attended the liberal Crozer Theological Seminary in Chester, Pennsylvania. He thrived in all his studies, was valedictorian of his class in 1951, and was elected student body president. He also earned a fellowship for graduate study.

In 1954, while still working on his dissertation, King became pastor of the Dexter Avenue Baptist Church of Montgomery, Alabama. He completed his Ph.D. and earned his degree in 1955. King was only 25 years old.

On 28 August 1963, more than 200,000 demonstrators participated in the March on Washington for Jobs and Freedom in the nation’s capital. The march was successful in pressuring the administration of John F. Kennedy to initiate a strong federal civil rights bill in Congress. Martin Luther King delivered his memorable “I Have a Dream” speech during this event. Martin Luther King, Jr. won the Nobel Peace Prize in 1964, among several other honors. He was thirty-five years old and was the youngest man to have received the Nobel Peace Prize. When notified of his selection, he announced that he would turn over the prize money of \$54,123 to the furtherance of the civil rights movement. He continues to be remembered as one of the most influential and inspirational African American leaders in history

On the evening of April 4, 1968, while standing on the balcony of his motel room in Memphis, Tennessee, where he was to lead a protest march in sympathy with striking garbage workers of that city, he was assassinated.

Born November 14, 1954, in Birmingham, Alabama, Condoleezza Rice earned her bachelor’s degree in political science from the University of Denver in 1974, her master’s from the University of Notre Dame in 1975, and her Ph.D. from the Graduate School of International Studies at the University of Denver in 1981.

In 1999 Rice left Stanford to become foreign policy adviser to the presidential campaign of George W. Bush, and upon his election, she was named head of the NSC, the first woman to hold this position. In 2005 she succeeded Colin Powell as secretary of state, becoming the

first African American woman to hold the post. After leaving office in 2009, Rice returned to Stanford University and later became the 2020 director of the school's Hoover Institution.

The third prominent figure, Barack Obama, was born in Hawaii on August 4, 1961. He attended Occidental College in Los Angeles and Columbia University in New York City. He attended law school, where he became the first African American president of the Harvard Law Review in 1990. Upon graduation, he returned to Chicago to help lead a voter registration drive, teach constitutional law at the University of Chicago, and remain active in his community.

In 2008, Barack Obama was elected president of the United States on a platform that promised significantly increased financial aid for low-income college students, increased support for historically Black colleges and universities, and continued support for affirmative action in higher education. Barack H. Obama is the 44th president of the United States of America. Hard work and education as the means of getting ahead, and the conviction that a life so blessed should be lived in service to others.

4. Education as Means of Personal and Societal development

Education facilitates learning or acquiring knowledge, skills, values, beliefs, and habits (Lamichhane, 2018) to achieve mental, personal, and societal development. Thanks to education in general and higher education in particular, African Americans understood the necessity of the change. The "Talented Tenth" in America refers to the one in ten Black men who have cultivated the ability to become leaders in the Black community by acquiring a college education, writing books, and becoming involved directly in social change. Talented Tenth (1903) is a concept endorsed by Black educator and author W.E.B. Du Bois. This author emphasized the need for higher education to develop the leadership capacity of the top 10% of Black Americans, acquire mental development, and much more. According to Lamichhane (2018), mental development encompasses moral values such as honesty, truthfulness, justice, kindness, purity, courage, obedience, punctuality, self-confidence, discrimination between right and wrong, observance of rules, and belief in systematic organization.

After acquiring education, these African Americans got skills. By the transformative action, these skilled and educated Blacks could set out for their right and impact society. They helped to be critical of the status quo and developed a critical ability to analyze events, even though they suffered from discrimination, were expelled from schools, or were suspended. They were also prevented from having the same quality of education as their white counterparts and discriminated against on campuses, universities, libraries, etc.

They could question the slave system through education and start fighting for freedom. Education provides hard skills but does not give performance and does not grow automatically.

5. American Higher Education's Experience and Impact on African Universities

Fifty years ago, most African countries were opening universities with the hope of contributing to personal and societal development. Evaluating this journey and projecting the future, African universities should get inspiration from American universities. What could African universities learn from the American experience to reach their goal? African universities should view education as a way out of freedom instead of perceiving it as a way to become civil servants and for their self-esteem. Hence, African universities must seriously reform the education system from the starting point. Our African universities are called upon to produce people who can respond to social problems and challenges. From induction to graduation, African universities should consider making an impact on society.

When a group of the country put together their economic efforts, the obvious recommendation in order to achieve a synchronized development of those countries would be

to have a common basic knowledge acquired from higher education setting. Marsha (1996) thinks that:

When countries such as those in the Americas link their economic futures together as a group, the success of their venture will depend in part on their common base of knowledge, their ability to anticipate and adapt to rapid changes in technology and trends, and their nurturing of leaders with a regional outlook. These activities usually are the province of higher education.

Education is not only intellectual or the acquisition of diplomas, but it is also the acquisition of life skills to face daily challenges successfully. This assertion of Booker T. Washington corroborates this idea:

At any rate, I here repeat what I had said more than once before, that the lessons that I learned in the home of Mrs. Ruffner were as valuable to me as any education I have ever gotten anywhere since. Even to this day, I never see bits of paper scattered around a house or in the street that I do not want to pick them up at once. I never see a filthy yard that I do not want to clean it, a paling off of a fence that I do not want to put it on, an unpainted or unwhitewashed house that I do not want to paint or whitewash it, or a button off one's clothes, or a grease-spot on them or on a floor, that I do not want to call attention to it. From fearing Mrs. Ruffner, I soon learned to look upon her as one (Washington, 1901)

Value-oriented-Education is highly needed in African societies because our lives have become more miserable. The quantity of educated Africans has considerably increased, but the quality has decreased. The number of educated people skyrocketed, but murder, hatred, and selfishness have spread out like wildfire everywhere. Many institutions are opened, but only a few civilized people are produced. Degrees are available for all, but dignity has gone down. Many institutions make trained people, but sincere people are very few. Many books are written; much research is done; many professional achievements are attained, but humanity is threatened. Therefore, we need value-oriented-Education. An educated person should have all kinds of qualities. Education should make every individual physically, mentally, intellectually, emotionally and spiritually capable. Therefore, some universal ideals of love, peace, respect, tolerance, forgiveness, co-existence, and non-violence should be imbibed by our students through modern education to make society a better place.

6. Conclusion

Slaveholders used ignorance and illiteracy as a tool of captivity to keep slaves with them and use them under their power and domination. But education helped to achieve many things and became a pathway from slavery to freedom. Literacy and self-awareness bring change to enslaved people's lives. Education contributed to the discovery that slavery was a powerful tool that maintained Black under control. White realized very early that education could open the eyes of Black to understand what was going on, so they put laws to prevent education for Black, mostly as higher education is concerned. But Blacks had succeeded in mainly getting high education in many ways. This education has not been granted without struggle. Once educated, they made the Black population aware of the exploitative system established by the Whites, and this awareness led to a different struggle for freedom. The last struggle to date is George Floyd's event, and the crisis that overthrew Donald Trump from power brought Joe Biden to victory.

In a nutshell, African Americans never give up their hope of being free. The wretchedness of slavery and the blessedness of freedom were perpetually before them. It was life and death with them. But they remain firm till most of their achievement.

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