

RE-HUMANISM AND CULTURAL IDENTITY: THE GOAL OF CREATIVE ARTS EDUCATION

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Abstract

Re-humanism is a process in which empathetic situation is made to reemerge without employment of violence. That is, to reignite innovation with adoption of passion then the need for re-humanization must not be underestimated. This calls for people's ability to clearly understand first, who they are as people which make for identity. To establish peoples' identity, there exists distinguishing character or personality of individual or group that is exhibited to make them different from confusing them for another person or group. It has been noted that black peoples' cultural identity has become controversial, because they have allowed new religion affiliation and foreign culture to super impose on their own cultural identity. The big question now is: How can Africans re-humanize belligerent issue of cultural identity as it has taken over the world space discussion? Scholars in Art Education have realized this mirage of Africans' cultural identity hence the introduction of Creative Arts to be taught in schools. Creative Arts Education is made available to be the reviving means of re-humanizing the Africans' cultural identity because it integrates all arts and culture under one umbrella. This paper is aimed at discussing re-humanizing and identity of Africans' cultural heritage in extinction through the use of Creative Arts Education. The paper will suggest means of improving on using creative arts to better the approach for cultural identity.

Keywords: *Re-humanism, Identity, Culture and Creative Arts*

Introduction

Humanism is a continuous move about the philosophy of life that does not involve laws from God or gods. It does not consider any pushup from supernatural power, beliefs, or threat before an individual realizes his ability and responsibility to exhibit ethical or acceptable lives. This becomes visible voluntarily exhibits in other to fulfill aspiration for greatness on the positive side that benefits the subject and people around. A humanist is not an atheist who does not believe in the existence of God but he/she makes it a part of life to do the right thing without being told or forced by any power that be. There are many controversies on the actual thrust of humanist as it affects human existence. Some think the ideology of humanism is based only on human social affiliations which is a total misguided thought. Religious leaders conclude that humanism begins with the

belief that there is no god but in the contrary the operation of humanists is based on situation ethics, euthanasia, the right to decision on life and establishment of a one-world government (Fred Edwords: 4).

Aligning with scientific postulations, humanism has relation with empirical tradition that emanated from Greece and Rome philosophical ideas. The acquired knowledge from this philosophy assisted in forming a formidable background that constituted the Western approach employed in science, politics, ethics, norms, morale and law. Humanism centered its operation on the needs that will better and address the need of human interest. This attention has resulted in having different types of humanistic movement under the umbrella of humanism such as Christian and Modern Humanism. Christian humanism advocates for individual attainment of human within the principle and framework of Christian doctrine while Modern Humanism does not rely on supernatural directions or dictates but relies primarily on logical reasoning surrounded by nature, scientific empiricism, democratization of process and human compassion. Modern Humanism at times can be secular and religious in approach to fulfill its mission to better and help human to attain the set goal.

Re-humanism therefore is about reenacting the tenets and aspiration of humanism that has been thrown away because of superimposition of religion and world power influence. Science has as well been made to deplete the aspiration of humanism in the process of emancipating technology. Concern for human needs and aspiration has been allowed to become the survival of the fittest. Much of human progress has actually been against the teaching of religion and natural order because every individual that runs after progress is concern about outsmarting others on the same quest. In a nutshell what the humanists are advocating for is to have a critical look at the philosophy of humanism and employ it to better the well-being of human populace. If what the humanists are advocating for is properly implemented in the development of humanity, all the bars and manacles barricading human progress will crumble and be committed to dust. Re-humanism frees everybody kept on to be servant, serf, or slave to human process of development and even the people that are saddled with developmental process.

Cultural identity has been the problem related to humanism in which people are not poised to have the sense of belonging due to social infraction. Cultural identity is part of an individual self-conception, feelings and perception of conformability of belonging to a socio-cultural group. Cultural identity is therefore, the characteristic of an individual sharing the same beliefs in term of conviction that binds a group of people who share the same cultural existence and upbringing. Many are proud of their colour, race and country because it has remained on top in comparison with other countries achievements. In terms of occupations many people are proud to identify themselves with a particular firm such as banks, oil companies and other well to do money making industries. For this reason, workers in these firms are proudly flaunting and hanging their identity for people

to see where they belong secularly. But those engaged to working at firms or industries where they only work to put food on the table at the end of the day, feel ashamed to tell people where they work especially in the mist their colleagues in the other divide of better economy. The question of identity faces the Africans because during the slave trade saga, the situation blurs the genealogical lineage of where slaves come from. When the slave trade was abrogated, many returnees find it difficult to identify their family background since they lost their identity for compulsory servitude they engaged in outside their fatherland. Mawuli observes the trend in which people are searching their identity and reports that

...descendants of the slaves' aware of their identity have worried about their true identity for the longest time. To find answers to their identity, many have turned to DNA profiling to trace their roots back to Africa. Unfortunately, this scientific tool is not foolproof and therefore, not provided the answers hoped for. Because of this, the answers to finding out what their true roots are, continue to elude them (2011: 21).

This contribution is a clearly evidence that issue of identity remained paramount in defending and disseminating African cultural heritage. Identifying where an individual comes from cannot be divorced from the culture of the people. The slaves that were carted away from Africa to Europe had forgotten their heritage because of the situation they find themselves. When slave trade was abolished, some returned to Africa while others remained abroad to save them the disgrace of looking for where they belong.

The inability to actually find the true identity of black people has made them object of persecution all over the world where they are scattered. Even in Africa, they discriminated against themselves in other to please politico-socio-economic standard of developed countries. South Africa will surely come to memory at the mention of this. Remember how the blacks were massacred by white people because they move to reclaim rights that belong to them. Tribalism is also tearing the African people apart because of not able to identify their genetic identity. For instance, one recalls the case of Hutu and Tutsi ethnicity imbroglio in Rwanda. The Hutu, with genocide in mind, went after the Tutsi and within three months they massacred nearly a million Tutsi whom they were not able to identify as their brothers and sisters. This paper is looking at how re-humanism and cultural identity if taught under the umbrella subject called Cultural and Creative Arts to young children could be a pointer to redefine the status of African people.

What is Cultural and Creative Arts?

Cultural and Creative Arts (CCA) is a subject found in the curriculum from basic 1 to 9 of Nigerian education system. It is one of the core subjects that must be taught to the students. The question on the reason for making it a core subject has been on for a while among the school teachers because many of them were not trained to teach the subject. What is the peculiarity of this subject that made it so difficult to teach by school

teachers? In Summation, the subject is skill oriented in nature apart from the cultural aspect of it that requires pure historical antecedent of people's cultural heritage. In this regard, one needs to know what Cultural and Creative Arts (CCA) really means. CCA means the integration of culture, visual, performance art and performing arts as one subject to be taught as an entity. This means that the old approach of teaching all these segments as a stand-alone subject has been jettisoned. They have all been put together as a whole in a subject.

Culture, visual and performing arts are related in all ramifications. Culture resonates in visual art likewise performing art because they all reflect the peoples' way of life. These segments that make for CCA are cultural oriented and there is no way they can be properly taught without making reference to one another in the process of impartation. Culture is said to be the people 's way of life. Visual and performing are compendium of cultural heritage. The two are in tandem with what the component of culture is. What I'm saying is that they are interdependent. According to Lai Olurode and Olusanya (1) in their contributory opinion to this matter mention that the realization that if human development is to be sustained, then it cannot afford to ignore or relegate cultural heritage to the background.... most of what are proudly paraded as the culture of the west were the products of several centuries of borrowing between cultures and culture contacts. This excerpt reveals the needful for proactive attachment in identifying cultural heritage of African people so that borrowed culture will not becloud the ability to realize the real African root of emergence.

Many have the misconception about the component of CCA because they think art is concerned with visual, language, theatre, history or religion. The concept in CCA is geared towards bringing together three things that in the end reflect and address the same goal. The problem of humanism is that people have resorted to frivolities which are detrimental to what are required as ideal. From inception, human societies were governed with agreed principle that brought about cultural beliefs and these principles were approved as way of people's life. It usually means that those principles put in place and practiced overtime by ancestral fathers and mothers which eventually worked for their existence were later turned to societal governing laws referred to today as culture (people's way of life). These laws were made to bring to fore good enviable human society. Vanguard (2018) says that traditional education are intricately interwoven; they are not divided into separate compartments as in the case of Western system of education. It goes further to reference Abdon Moumouni that the great importance attached to traditional education is its collective and social nature has intimate tie with social life both in a material and a spiritual sense. Traditional education has made compliance possible because parents are required to teach their children the laws of the society. Parents likewise must live by example to exemplify the need for their children to do so. John Dewey (2) defines traditional education as the education that transmit to a next generation those skills, facts, and standards of moral and social conduct that adults

consider to be necessary for the next generation's material and social success. This reference shows how holistic the practice of traditional education was in the traditional settings. Humanistic approach adopted in traditional education is not only to know the right way for life but ability to abide by it whether one is noticed or not.

Vanguard (2018), says that in old African society, the purpose of education was clear: functionalism was the main guiding principle. No wonder African society regarded education as means to an end not as an end itself. Because of this fact traditional education was as well segmented into three like western education of today. The elementary education starts from home where children are taught simple societal laws that will help them to uphold the family name wherever such an individual is found. The secondary education was taught from outside the home where a child was expected to acquire skill. This skill is taught to a child for him or her to live as member of the society that values dignity of labour. Vanguard adds by describing the content of traditional education that:

Education was generally for an immediate induction into society and preparation for adulthood. In particular, African education emphasized social responsibility, job orientation, spiritual and moral values. Children learn by doing, that is to say, children and adolescents were engaged in participatory ceremonies, rituals, imitation, recitation and demonstration. They were involved in practical farming, fishing, cooking, carving, knitting and so on (2018).

The third stage was higher than the first two and this includes initiation of an individual into cultic membership which is equivalent to higher institution of today. This did not require all members of the society to join because members are saddled with high standard that govern the running of the society. The high cultural heritage must be imparted at this stage. This trend and sequence of cultural impartation made the cultural heritage transitory as the content were committed to memory in absence of reading and writing (Beck Robert, 2008, pp. 3-6). There were no much foreign trans-cultural influences that turn to inhibit what an individual has been taught to exhibit character wise as a member of the society. Historically, cultural rendition of any particular value was at times reposed or traceable to a family who has been the custodian and saddled with the responsibility to preside over a particular cultural heritage serves as major reference point for knowledge required to move ahead. Such family is duly respected and honored for their activities in extolling the cultural heritage.

The process of creativity and its elements were seen in the way propitiatory ceremonies were done in the then African traditional society. Artists of different fields were seen actively taken their roles when such roles are separated, but on many occasions the roles were enshrine in one person who acts as the playwright, director, painter, costumer,

make-up artist, lead singer and even caver. This process is looked at by Philip Freund (30) and explained that these ceremonies, ever more sacred, were presided over by shaman- medicine man, voodoo man or witch doctor- of the tribe or clan. In addition, he said that frequently the shaman was the chief performer as well as the producer, director and choreographer. He concluded that eventually every step and gesture in the enactment was ordained, hedged by taboos, the staging jealously supervised by these playwright-priests-stage-managers, who alone knew how to conduct it and whose self-interest was happily served thereby. This shows that the early man so believed in his strange faith in the efficacy of imitative magic that emanated from his personal success through focusing on what his ancestors have done to build around him. The development came from logical thinking on the daily experiences of the early man which is the major part of definition of art itself. Any form of art came from imaginative thinking guided by experience because without experience there is nothing for man to imagine. Philip Freund (31) cited Friedrich Schiller to support the similar issue under consideration when he was considering how the early man gave expression to his innate sense of rhythm in his sense of imitation that the beat of crude drums and shaking gourds, growing faster and louder to the accompaniment of his shrill cries, he freed his wild, pent-up energy and raw emotion. It was inevitable that he did so by rhythmic movement, for he still had no other adequate means of voicing his inchoate feelings, superstitious fears vague, irrational hopes. Why is the early man doing this? Freund when concluding his citation on Schiller concludes that their purpose was not to command the forces of nature, but to appease them. This inference supports the argument that art generally emanates from propitiation and imitation from the nature. Early propitiation was a compendium of creative prowess from the arts for which the early propitiatory ceremonies serve as rallying point.

Creative Arts: Problem and Prospect

This discussion has led us into what Creative Arts is all about. It is an integration of visual art (under which we have ceramics, sculpture, textile, graphics, painting and craft) performance arts (where human body is used as the medium of expression for visuality) cultural heritage (ways in human live their lives) and performing arts (with which we have drama, theatre arts, dance and music). It is not an understatement to refer to Creative Arts as a discipline that integrates all arts. Apart from learning about the past for Africans to discover their identity, it helps many to acquire skills that will promote dignity of labour. It also helps whoever acquired the skill to also become an employer of labour. Creative arts is one of the core subjects that must be taught to pupils and students in basic one to nine according to the new policy on education in Nigeria. The reason why this programme is suffering in schools is because there are no trained teachers to teach it in many schools. Another hindrance for its success has been identified as cost demanding in its impartation process and because of this many parents who are ignorance of its usefulness decline from making fund available for their wards. They prefer to spend all

their life earnings on their children to study science than to study and become Creative Art specialist.

Many of the institution teaching it is also not able to lay hands on the curriculum that truly creative art oriented. University of Lagos has the Department of Creative Arts, but students are not exposed to the real tutelage in creative arts as it supposes to be. Instead Visual Art, Music, Dance and Theatre Arts are made to operate as separate courses and they are run as stand-alone programme under the Department of Creative Arts. University of Benin started it with Professor Irene Nwagboje but after his death the programmes integrated to form Creative Arts returned to status quo. The training of teachers to impart knowledge in CCA should be understood by the trainers hence no progress will be made. The trainers should impart the correct curriculum content from the standpoint of what truly is CCA. Recently when my institution applied for resource accreditation in Creative Arts, it was discovered that even National University Commission (NUC) in their Bench-mark did not reflect accurately CCA as an integration of both visual and performing arts. The bench-mark supplied by NUC was recycling of courses in Theatre Arts only without the reflection of Visual Arts, Music and dance. It should not be forgotten that CCA should address the deficiencies Africans have suffered in the area of culture, visual art, music, theatre and dance. With what happened through NUC, it has been proved beyond reasonable doubt that there is misconception in what the content of CCA should be.

The development of curriculum for CCA in universities should not be the responsibility of any segment of the options that made-up the Creative Arts. It is however the responsibility to be carried out by professionals involved in the content. It will be out of place for Theatre Art professionals to have the mandate to draw the curriculum for CCA and so also the other professionals. If it is truly an integration of all arts, it should therefore, reflect all professionals in the arts to form the curriculum drafting committee. When this committee is properly constituted, it helps balancing in the form of integration envisaged for the discipline. The criticism against the emergence of this discipline should not be allowed to overwhelm the good end product that seems imminent. Because Creative Arts education failed to conform to the ways some elites in various part of its segments, it is termed to be a retrogression into unprofessionalism and they considered it primitive, savage and barbaric. This argument should be seen as consequence of ignorance and total misunderstanding of working at getting Africans' identity from confusion created already by undue influence of acculturation.

In this context, before creative process can be developed among the growing generation and for CCA's purpose to be achieved, art teachers must come to internal understanding of the whole lot about creative arts. The believability demonstrated by the teachers will go a long way to make the teaching of CCA attractive to both learners and their sponsors. Making it a priority to train the trainers cannot be underestimated here. What the process is aiming at to help discover Africans' identity could be achieved when the incentive in

the process is bound with enthusiasm from the power that be in African countries. Incentive may not be in monetary terms but making use of the products in policy making process encourages stake holders to be active for exploration that makes things happen, which eventually turns the situation of non-cultural appreciation around. Cultural appreciation begins with having enough knowledge about it. One appreciates what he knows about something. Theatre, visual art, music and dance should be the motor to drive this appreciation and that is why all odds must be barred now to give allowance for its emancipation. Be that as it may, it is better to ask; looking at the problems militating against the process itself, how do we ameliorate these problems for new African to emerge?

Problems Militating Against CCA

There is a process for individuals to be humane and discover their identity. The process is through imparting the African cherished cultural heritage. The contact we have with the western world supposed to emit blessing on the development of African culture but from the look of things the reverse has been the case. Foreign culture has superimposed itself to the extent that value for the indigenous has been lost. Foreign cultural believability has eroded the development of culture of Africans. The right to live has been a part of cultural believes of African and using weapon mass destruction indiscriminately to settle score was always frowned at among the indigenes of Africa. In contrary this has been seen as scientific breakthrough in determining national sovereignty. The touch with foreign culture has made nearly every African citizen to promote insolence instead of peaceful coexistence that was in place even before colonisation. People are becoming more aggressive than before due to accessibility to weapon of mass destruction that eroded their sense of humanity. Score between two siblings of the same parent preferred to be settled with one of them desiring to eliminate the other before he/she agrees the matter has been settled. Families are disunited and the loves among the members of the families deteriorate like the travel of light. Husband or wife takes either's life to settle misunderstandings.

The result of detrimental human relation has been experienced in Africa over the years. It has resulted in loss of many lives all over Africa. For instance, Nigeria had the civil war between the 6th of July, 1967 and 15th of January, 1970 which emanated from move to curtail superiority tendency. Biafra people and her leadership felt they could no longer coexist with the Northern-dominated federal government hence the emergence of civil war (Leonard Plotnicov 1971, p. 300). Weapon of mass destruction was employed as means of settling the score and succeeded in killing over 100,000 military men, while over 2million civilians died from the effect of that war (Ice Case Studies, 1997). This war was considered barbaric because all ethnics in Nigeria are bound together with 1914 amalgamation. The country has been living together in peace since then but because of the inability to see themselves as fellow country people and fellow Africans, the senseless war was allowed to ravage that peace that ended up taking lives of her citizens.

As if that was not enough for lesson to be learnt, in the recent time, the most barbaric genocide happened in Rwanda Africa between 7th April and 15th July, 1994 because the Hutus felt they are superior than the Tutsis. The assassination of Rwanda president ignited this genocide the second day of this dastardly act. The assassination took place on 6th April, 1994 and the genocide began on the 7th April 1994 (Linda Melvern 2004, p. 19). Historians agreed that this war had been planned a year before it was carried out with the assassination used to kick-start it. Helen Epstein (2017) concluded that the hatred the Hutu *genocidaires* unleashed represents the worst that human beings are capable of, but in considering what led to this disaster, it is important to bear in mind that the violence was not spontaneous, it emerged from century or more injustice and brutality on both sides... the *genocidaires* struck back against innocents. The level of massacre shocked the whole war, but many prominent Western countries ignored the genocide as it ravaged to the peak of inhumanity (Black Debra, May 22, 2010). When Helen Epstein saw the extent of the killing in Rwanda, she blamed American government for being a bye-stander during the preparation culminating into this barbaric genocide that looked like Nazi Holocaust, when she said that:

During this period, officials at the US embassy in Kampala knew that weapons were crossing the border, and the CIA knew that the rebels' growing military strength was escalating ethnic tensions within Rwanda to such a degree that hundreds of thousands of Rwandans might die in widespread ethnic violence. However, Washington not only ignored Uganda's assistance to the Rwanda rebels, it also ramped up military and development aid to Museveni and then hailed him as a peacemaker once the genocide was underway (2017).

Why do we need to recall all these that Africans have experienced? It is necessary for us to identify the need for imparting into younger generation the identity of fellow Africans. It is discovered that the Nigeria civil war and Rwanda genocide were fueled by non-African countries through an African country that was concerned with what she was to gain to the detriment of her fellow Africans. This submission further testifies to need for teaching Cultural and Creative Arts to this up-coming generation if more senseless wars will not be fought in the future. This is impossible if they cannot identify their roots now. The level of hatred being learnt through social media is worsening the case by the day. It is an erroneously conceptualized by many Africans that the content of African cultural heritage is barbaric and uncivilized in comparison with imported ones. If we critically looked at this notion one deduced that no culture is stagnant but as people develop it develops along with them. Puye Franz (1998) in *Cultural Survival Quarterly Magazine* opines that culture or the way of life of a people, their ideas, acts, and artifacts' is one of the main determinants of whether a society develops rapidly or slowly. He therefore concluded that since no society in modern world exists in a vacuum, it is the pre-established patterns of culture which, to a large extent, determine whether

that society accepts or resists innovation and change and the speed with which this is done.

The modern African culture has been going through batching from foreign culture which in effect has been allowing for undue innovation. The innovation under consideration if applicable to African culture needs to be properly directed. Cultural innovation can be adopted to plan the curriculum for CCA so that it will have the reflection of past and present. Clifford Sibani (56) looked at culture from the standpoint of Skinner as totality of how people live and behave. He also inferred from the description of Kluchohn and Kelly in the way he writes on culture as all those historically created designs for living, explicit and impact, rational, irrational, which existed anytime as potential guide for behaviour of men. Having looked at different ways scholars view culture Sibani himself arrived at this conclusion about culture as the means to distinguish human being from other animal, in that human are able to construct patterns of behaviours for themselves, and are able to transmit this from person to person and through generations. Culture can be seen as a major means for socialisation among human of different ethnic groups and the society. It is a cheap means of defining one's identity and root of human emergence the world over.

The process of cultural transmission is through learning of it. This is done from generation to generation and this is called enculturation. That means culture is hereditary and transmissible from generation to another generation (Clifford Sibani 2018, p. 60). Language is an integral part of culture; its indexical to cultural transmission cannot be underestimated because it is a means for cultural heritage to be identified by all and sundry. The symbolism of culture is made understandable through language, that is why culture should be transmitted in a clear and affirmative language that devoid porosity. Culture is also dynamic because it changes overtime through contact made with other people of different culture who in one way or the other learn cultural heritage of other people apart from theirs and this is referred to as acculturation. When other people's culture is being adopted by foreigners, the culture goes through changes that eventually give new face from way it used to be seen. Cultural dynamism cannot be overruled since humans cannot do without interacting with each other through immigrating to other places beyond one's root of origin. What you begin to see in such affected culture is the removal of old and archaic ideas that require redevelopment in tandem with what is vogue all over the world. For example, the culture of human sacrifice to appease gods has been revoked from practice because of how barbaric it is to do that. The problem of attending too much to westernized way of doing things without thinking of improving on what Africans have to compete favourably with the world has made Africans to retrogress into a state of compassion, that is to be pitied and assisted by the developing nations. We have been developed truly with the interaction we have had with western technological postulation; however, such contact should have been used to strengthen African coast of development. Clifford Sibani (69) finally summed up that western

technology has tremendously improved the lifestyle of Africans in various areas such as Medicine, Communication, Transport, Agriculture, Sports, Education, Clothing and so on. However, we should not keep basking in the euphoria of Western technological achievements and forget to improve on our local technology as he quoted from the opinion made available by Arinze 2006. In a nutshell, we should enforce the teaching of CCA in our schools to develop our local technology, improve on the African cultural heritage and work towards having a formidable cultural identity that distinctively differentiate Africans from other people of the world. Dr. James Emman Aggrey, a Sociologist of Repute, the Father of African Education, First African Gender Activist, Pan-Africanist to mention just few of his achievement once said that “I am proud of my colour; whoever is not proud of his colour is not fit to live”. The colour of Africans is synonymous to what they do, believe and belief as these stand to introduce them to be identified from the world view. This is not the time to play blame game for sympathy but Africans should go to work now to re-launch better human relation which can be made possible through proper development of school curricula that are fine-tuned after African heritage and local technology.

Conclusion

Africans have allowed social illusions to becloud their strength in humanity. The strength endowed Africans through nature have been allowed to be eroded because of inferiority complex. Africans have allowed themselves to be trampled upon because the Western world took original gold away and replaced it with counterfeit gold-like stone. The believe that Africans can evolve educationally, technologically and socially has been made to come to naught due to over reliance on foreign assistant and interventions. This started from the type of education indigenously practiced which was working for the existence of the people but was later allowed to be rendered invaluable and thereby replaced with education system that was foreign to Africans’ believes and aspiration. That initial move to shortchange traditional education system from being developed broke the back of Africans Carmel of development up till today. African elites are not helping the already bastardised situation from redemption by their promoting foreign culture to the detriment of African culture. Elites term African culture barbaric and they therefore blacklisted its practice even in their homes. Many of them are regretting it now but the level of bastardisation has been colossal that sooner or later if nothing concrete is done; many Africans may become foreigner in their own land. Overindulging in foreign things has made Africans to lose their cultural cohesion and this was further exemplified through colonisation that was made by different developed western countries which eventually divide Africans the more. Tracing the genealogical root for many Africans remained a task that seems insolvable with this generation. The need for revamping the move to redeem Africa from mirage of what future holds, remains the task for both the elite and the common man.

Development and imparting the cultural heritage of Africans to the new generation seem to be the solution to formidable liberation from colonialism and neo-colonialism clandestinely creeping into Africa with phase of attraction. Several wars and genocides perpetrated by neo-colonialists to sell their scientific invention of mass destruction should be opposed and stopped through re-humanisation of African populace. The spirit of humanity being propagated in Africa before colonisation should be re-launched with modern taste that suit today's generation. Africans should begin to see traditional materials and edifice as part of the heritage to be developed. It is important for people to play down their differences by enacting formidable peace accord between village and cities and between individual at large. All these cannot come by chance, that is why the development of Cultural and Creative Arts curriculum is better needed now than any other time. The quest for training the teachers for this discipline should be a matter of concern to educators today. The education policy maker should have a rethink on the quota of teachers' employment to teach subjects or disciplines that has human face than too much emphasis being placed on science and technology to the detriment of humanity subjects or disciplines. What made a society what it represents is the ability of people to determine their responsibility towards developing their immediate environment and this is what most humanity disciplines are propagating. Science and technology are good disciplines for societal development but the development of these disciplines without affinity for humanity becomes useless. The need to herald re-humanisation of African people and the environment surrounding it requires making the teaching of it more constant like other core subject on the school timetable. The need to train and retrain teachers teaching CCA must be attended to with dispatch and hopefully with this, the clarion canvas for re-humanism will be made possible.

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