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Email : RevueKurukanFuga2021@gmail.com

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TEACHING FOR DECOLONIZATION IN ALLIANCE OF SAHEL STATES

(ASS): TRANSFORMING KNOWLEDGE, EMPOWERING VOICES

THROUGH AFROCENTRICITY

Issiaka DIARRA, Université Yambo Ouologuem de Bamako (UYOB), Bamako, Mali

Email: issiaka6174690@gmail.com,

Abstract : The Alliance of Sahel States (ASS)¹, comprising Mali, Niger, and Burkina Faso, is a groundbreaking regional coalition that extends beyond military cooperation to embody visions of sovereignty, integration, and cultural liberation rooted in Pan-Africanist and decolonial ideologies. This article explores how teaching for decolonization within the AES uses Afrocentricity, a pedagogical approach centered on African cultural, historical, and epistemological perspectives, to transform knowledge creation and educational practices. How can an Afrocentric pedagogy transform colonial knowledge into decolonization tools by empowering local voices? The objective involves centering Afrocentric pedagogies to prioritize African histories, languages, and indigenous knowledge over Eurocentric frameworks. By emphasizing indigenous African knowledge and narratives, Afrocentric education empowers marginalized voices, fosters critical awareness, and supports the reclaiming of identity and self-determination. This Afrocentricity method helps dismantle colonial legacies embedded in current education systems, aligning with AES's larger goal of political and cultural decolonization. The study has revealed Afrocentric pedagogies as a means to counter Eurocentric biases in Sahel education systems. It recommends practical strategies to adopt Afrocentric curricula that put Black in the center, replacing Eurocentric content with materials on precolonial West African empires and train teachers in decolonial methods through critical thinking.

Key words : Alliance of Sahel States, Afrocentricity, education, identity, decolonial ideologies.

Résumé: L'Alliance des États du Sahel (AES), qui regroupe le Mali, le Niger et le Burkina Faso, est une coalition régionale novatrice qui va au-delà de la coopération militaire pour incarner des visions de souveraineté, d'intégration et de libération culturelle ancrées dans les idéologies panafricanistes et décoloniales. Cet article explore comment l'enseignement pour la décolonisation au sein de l'AES utilise l'afrocentricité, une approche pédagogique centrée sur les perspectives culturelles, historiques et épistémologiques africaines, pour transformer la création de connaissances et les pratiques éducatives. Comment une pédagogie afrocentrique peut-elle transformer les connaissances coloniales en outils de décolonisation en donnant plus de pouvoir aux voix locales ? L'objectif consiste à centrer les pédagogies afrocentriques afin de donner la priorité aux histoires, aux langues et aux connaissances indigènes africaines par rapport aux cadres eurocentriques. En mettant l'accent sur les connaissances et les récits autochtones africains, l'éducation afrocentrique donne du pouvoir aux voix marginalisées, favorise la conscience critique et soutient la reconquête de l'identité et de l'autodétermination.

¹ The Alliance of Sahel States (ASS) is the French translation of “l’Alliance des États du Sahel (AES)”. It has been created in September 16th 2023 via the signature of the “Liptako-Gourma charter”.

Cette méthode afrocentrique contribue à démanteler les héritages coloniaux ancrés dans les systèmes éducatifs actuels, s'alignant ainsi sur l'objectif plus large de l'AES en matière de décolonisation politique et culturelle. L'étude a révélé que les pédagogies afrocentriques constituent un moyen de contrer les préjugés eurocentriques dans les systèmes éducatifs du Sahel. Elle recommande des stratégies pratiques pour adopter des programmes afrocentriques qui placent les Noirs au centre, en remplaçant le contenu eurocentrique par des supports sur les empires précoloniaux d'Afrique de l'Ouest et en formant les enseignants aux méthodes décoloniales par le biais de la pensée critique.

Mots-clés : Alliance des États du Sahel, afrocentrisme, éducation, identité, idéologies décoloniales.

INTRODUCTION

The Sahel region faces multifaceted challenges linked to colonial histories, including fragmented political borders, economic underdevelopment, and knowledge systems shaped by Eurocentric frameworks. The Alliance of Sahel States (ASS), created in 2023, represents a collective regional effort to assert sovereignty and pursue meaningful integration, transcending colonial-imposed divisions. Education, as a foundational societal pillar, plays a critical role in this transformation by rectifying epistemic injustices embedded during colonial times and fostering an Afrocentric worldview that nurtures empowerment and resilience among Sahelian peoples. Moncrieffe et al. (2020, p.9) note:

decolonising the curriculum takes deliberate effort. Educators need to recognise that the curriculum largely reflects the dominant social group, and therefore can establish a narrow, monocultural view of the world in which 'others' exist only on the margins. Decolonising the curriculum is therefore about seeing and appreciating the world past, present and future by ensuring that the views and voices of marginalised groups are heard, acknowledged and appreciated. Such an approach benefits all members of society.

Though the problematics focused on how White legacies in education, Eurocentric curricula, marginalized indigenous knowledge, and linguistic dominance. Then, the study questions whether Afrocentric pedagogy can transform teaching to prioritize local histories, languages, and voices, fostering decolonial sovereignty. This work aims to propose curricula shift from Eurocentric frameworks toward Afrocentric ones. The theoretical Framework is centered on Afrocentricity, pioneered by scholars like Molefi Kete Asante, which positions African agency at the core of knowledge production. It also emphasizes promoting the reclamation of indigenous knowledge systems and challenging colonial legacies in education. Complementary theories include decolonial pedagogy. Adewumi (2023): "When people decolonize education, they bring marginalised cultures and identities to the fore" (p.1). The methodology is qualitative, focused on African epistemologies, interaction, and relational ethics to challenge Eurocentric ascendancy in education. Our study adopts an Afrocentric, decolonial interpretive paradigm.

This paper, therefore, investigates the theoretical foundations and context of decolonization in Sahel Education through the historical and political context of ASS. The second parts implement Afrocentric Pedagogies in the Alliance zone. The last part deals with outcomes, challenges, and future directions for knowledge sovereignty.

1. Theoretical Foundations and Context of Decolonization in Sahel Education

This part presents the historical and political context of the Sahel region's education systems, shaped by colonial legacies. It outlines key decolonial theories, concepts of knowledge transformation, and the rationale for Afrocentric epistemologies as tools for reclaiming local knowledge and identity.

1.1. Contextualizing the Alliance of Sahel States (ASS) education: history and politics

The education systems of the Sahel regions, particularly the Alliance of Sahel States education systems, are deeply shaped by historical and political context. They are marked by colonial education systems, ongoing armed conflicts, political instability, and social challenges. “**The multiple crises facing the Sahel countries are accentuating the challenges and jeopardizing the gains** made in terms of schooling for children and young people, especially girls,” Alliance (2022). Thus, this unprecedented crisis is throwing a wrench in the works for African youth, and particularly for those of the Alliance of Sahel States. Gouws (2025, p.1) asserts:

“Since the decolonization of the Sahel in the 1960s, many of the region’s nations have experienced violent extremism driven by weak governance, economic decline, and the worsening effects of climate change. According to the Global Conflict Tracker, extremist groups have not only grown more powerful over the years but have also increasingly targeted education systems as a means of control”.

The author highlights the conflict history, the root causes, and the way in which extremists and terrorists operate. Those wrongdoers occupy schools, threaten teachers, and forcibly displace students; some are also being compelled to join these groups. Consequently, cultural, social, and economic factors limit children’s education and their growth potential. Therefore, according to the World Bank Group, (2021), “Over the last 15 years, access to education has improved, with primary school enrollment nearly doubling and secondary enrollment tripling²”.

Historically, Qur’anic schools (including Medersa and learning in vestibules), and Franco-Arabic schools were expanded due to limitations of the formal state systems inherited from colonial Francophone secular policies. The Alliance States started to counter this parallel system, but recent reforms are looking for strategies to make them as useful as the French schools’ heritage.

(Villalón, Religion and Educational Reform in the Sahel: Senegal, Mali, Niger) “In much of postcolonial Africa, education as a public good has been poorly delivered, and of sharply declining quality in the post-colonial period. At least part of the reason for this is the fact that in many countries and perhaps especially in Francophone Africa”. In context, the writer’s observation highlights a difficult situation in post-colonial Africa, where education has often experienced a noticeable decline in quality. This issue appears particularly pronounced in francophone African countries, particularly in ASS. One can notice problems within the established rules and practices, such as institutional inefficiencies, resource constraints, or lingering colonial legacies impacting educational systems. Addressing these challenges requires targeted reforms that can improve access, investment, and learning benchmarks to restore education as a strong pillar for development and social equity in the ASS areas.

Policy efforts face the complex challenges of rapid population growth, a young demographic profile, and unstable political contexts, notably in Mali, Niger, and Burkina Faso, which compound barriers to effective schooling. Recent regional commitments like the Nouakchott Declaration of 2021 seek coordinated approaches to enhance government involvement, teacher

² <https://www.worldbank.org/en/region/afr/publication/sahel-education-white-paper-the-state-of-education-in-the-sahel#:~:text=Good%20education%20for%20all%20is,in%20creating%20and%20improving%20schools>. accessed on November 3rd 2025, at 1:44 pm.

training, and community engagement. Incorporating mother tongue instruction has shown promising improvements in literacy and numeracy, bolstering retention and equity.

Helpdesk (2025) argues that “The Sahel faces significant education challenges, exacerbated by rapid population growth and a young demographic, with nearly half of the population under 15” (p.1). It reflects the fact that the Sahel has some of the highest fertility rates, contributing to rapid population growth. This skyrocket forces education systems to expand at a pace they cannot match smoothly, teacher recruitment and conflict availability. There are insufficient means to provide an adequate learning environment. Helpdesk (2025) argues again that “Over the last few decades (1973-2023), the governments of Burkina Faso, Mali and Niger have pursued efforts in their education systems to make greater use of local languages, particularly in the early years of primary education with a switch to the official French language in later years” (p.2).

The educational system of the Alliance of Sahel States ponders the intersection of armed conflict, political instability, socio-economic barriers, and historical educational legacies. Also, although there may be improvements in the number of students enrolling in schools, these gains face constant obstacles due to violence and ineffective governance in the region. Reforms that integrate informal Islamic education with mother tongue instruction represent important avenues for addressing these enduring challenges.

In some areas, armed groups take hostage schools, terrorize students, and teachers. They have recruited children, exacerbating exclusion and heightening risks, especially for girls and women. These protracted conflicts and violence have caused school closures and destruction, severely disrupting access.

In conflict-affected areas, schools may be targeted as symbols of government power or control, leading to disruptions in schooling, destruction of infrastructure, and displacement of families. Fear induced by violence discourages parents from sending children to school, especially girls, reducing overall attendance and educational attainment. Violence also causes loss of teachers and educational materials, disproportionately affecting schooling capacity and quality, particularly at secondary levels.

1.2. Key Decolonial Theories, Concepts of Knowledge Transformation

Key decolonial theories revolve around challenging colonial power structures that persist in knowledge production, social systems, and identities. Directory (2025) declares that “Decolonial Development Theory, at its most basic, re-examines global progress by challenging Western-centric models and advocating for self-determined development paths rooted in local contexts”. The statement highlights that this theory fundamentally critiques the dominant Western notions of development. This theory also tends to impose economic, political, and epistemic frameworks that reflect colonial heritages. The main concept of coloniality describes the ongoing impact of colonialism, such as social, political, and epistemic systems beyond formal colonial rule. Therefore, in the ASS regions, Decolonial theory aims at dismantling Eurocentrism in knowledge and power. That is focused on indigenous, local, and marginalized epistemologies and advocating for epistemic justice. Besides, it involves appreciating multiple ways of knowing that coexist rather than imposing Western universalism.

Moreover, the decolonial theories, concepts of knowledge transformation in ASS should involve educational challenges, research, and well-adapted policies. Then, it integrates alternative methodologies like indigenous, oral history, and participatory research. Knowledge Management for Development Journal (2022) expresses that “There is a need to reflect and find practical approaches to expand the concepts of equity and inclusion, recognizing the

importance of local knowledge and embedded values, giving an action- and practice-orientation to the academic decolonization debate". We underscore the importance of inclusivity and local languages in alternative methodologies. Furthermore, to create pluralistic knowledge spaces that allow marginalized communities to define and produce their own knowledge is considered as a concept of knowledge transformation.

Hence, theories based on decolonial concepts of knowledge transformation are both an evaluation of colonial power in knowledge and a proactive endeavor to create new, real epistemological frameworks. Those indicate various experiences and realities outside dominant Western narratives.

2. Implementing Afrocentric Pedagogies in the Alliance of Sahel States

This part explores practical approaches to embedding Afrocentric teaching methods within curricula and classrooms across Sahel countries. It details strategies for curriculum reform, multilingual education, and pedagogical innovations that empower marginalized voices and center indigenous worldviews.

2. 1. Practical approaches to embedding Afrocentric teaching.

The Afrocentric teaching focused on 'learning by doing' enables students to apply their knowledge to real-world contexts, fostering deeper understanding and better results. Implementing Afrocentric pedagogies in the Alliance of Sahel States (ASS) demands this practical orientation. The main argument is that ASS must employ practical, culturally relevant teaching that embeds African histories, cultures, and perspectives directly in the curriculum, transforming learning into an experiential, community-rooted act. Practical strategies grounded in African histories and culture are essential for actively connecting learners to their heritage. The key argument is that effective pedagogy for ASS involves valuing and teaching African achievements, values, and genuine history, positioning heritage as a core learning subject.

Moreover, Community and family engagement are pivotal strategies, as they integrate lived experiences and cultural identities into the educational process. The central point is that ASS should prioritize these relationships to reinforce positive identity and academic success, positioning school staff as direct extensions of families. The cultural context, technology, and learning environment must be the foundation: teachers should prompt students to gather culturally relevant knowledge from their communities and leverage technology to connect curricula with culture. These practical steps anchor Afrocentric pedagogy as an experiential, context-driven, and student-rooted practice. Awaah (2020, p.1) ends his approach with advice as a strong recommendation in terms:

"The efficacy of an Afrocentric model of teaching and learning for large-scale practice can only be tested by African scholars through further testing and research. It becomes important that educators, researchers, students and other academic stakeholders start paying attention to the new kid on the block which offers a promising future methodological reference for the continent".

2. 2. Methods within curricula and classrooms across Sahel countries.

Education systems in the Sahel, particularly within the Alliance of Sahel States (ASS), face common challenges that jeopardize learning quality. The main argument is that improving education requires regionally contextualized, culturally integrated solutions: harmonizing core curricula, including local languages and cultural content, adopting flexible models suited to local realities, and professionalizing teachers to meet specific needs. The Sahel project, by promoting dialogue and hybrid learning, advances this core principle that real improvement relies on embedding Sahelian sociocultural and linguistic diversity across the education system.

A suitable common curriculum and pedagogy in the Alliance of Sahel States (ASS) should prioritize foundational literacy, numeracy, local languages, histories, and life skills. These must be adaptable to regional traditions, languages, and realities across countries like Burkina Faso, Mali, and Niger.

Mother tongue instruction was previously partially integrated, mainly in early grades and some university departments, but its scope is limited. ASS countries should fully implement mother tongue instruction, specifically national lingua francas (e.g., Malinké, Fulfulde, Hausa, Mooré), in curricula and utilize new technologies as official and working languages.

In unstable contexts, ASS leaders should adopt “modular and flexible curriculum delivery, such as open schooling programs, serve diverse learners, including nomads, refugees, and dropouts by allowing progress at individual paces within regionally standardized but locally adapted content” Rodriguez et al., (2024, p.161). The goal is universal literacy that adapts to each country’s social, cultural, and economic context.

Teacher training should improve pedagogical skills, curriculum delivery, and assessment to address the needs of the ASS region. Encourage the cultural focus of ASS countries by utilizing models such as the Culturo-Techno-Contextual Approach. This links students’ cultural backgrounds, available technology, and learning environments to increase relevance and engagement Awaah (2020).

In summary, the Alliance of Sahel States (ASS) must systematically blend standardized academic competencies with local cultural integration and mother-tongue instruction. The primary position is that adaptive teaching methods and sustained teacher capacity building are essential to respond to the unique and fragile dynamics of the Sahel region, ensuring education is both culturally relevant and resilient.

2.3. Pedagogical innovations that empower marginalized voices and center indigenous worldviews.

Empowering marginalized voices and centering indigenous worldviews require explicit elevation of local knowledge systems and languages in Sahelian education. The core argument is that indigenous knowledge and worldviews must be positioned as legitimate academic sources, countering the historic limitations of Western models. Leaders are urged to design curricula that innovate through adaptation and elevation of local skills, values, and languages, making empowerment and innovation central goals.

With globalization and technological advances, Africa, especially the ASS, struggles to harmonize its education system with these changes. Minakshi Menon (2022, p.1) explains:

The historical landscape of education, especially within the context of Technology Education, has been predominantly shaped by Eurocentric paradigms and methodologies. This dominance is not a coincidence but a consequence of colonial and post-colonial educational policies that privileged Western scientific knowledge over Indigenous wisdom.

The author notes that Africa’s educational challenges stem partly from the introduction of new technologies, which have led to claims that African languages are unsuited for scientific purposes. Some Africanists disagree, supporting the use of African languages in education. Seleke et al. (2025) state, “The incorporation of indigenous knowledge enriches technology education by providing a contextualized, culturally sensitive, and comprehensive learning experience” (pp. 120-138). Integrating indigenous knowledge and research for sustainable

learning, particularly in technology education, is crucial to developing inclusive and relevant pedagogy³.

Thus, Kavuma & Ejuu (2024) has cited in their introduction (p.151) UNESCO (2013) that “the goal of education should be reemphasised in order to produce competent human capital that will improve the quality of life for each person, family, and wider community while also assisting children in learning how to be, to-know, to-do, and live”.

3. Outcomes, Challenges, and Future Directions for Knowledge Sovereignty

The final section assesses the impacts of decolonial teaching initiatives on learner empowerment and epistemic justice. It discusses ongoing challenges such as political resistance and resource limitations, while proposing policy recommendations and collaborative frameworks to sustain transformative education in the Sahel.

3.1. Impacts of decolonial teaching initiatives on learner empowerment and epistemic justice

The impact of decolonial teaching is multifaceted and profound. It influences students, educators, and the broader educational environment. In the ASS region, the research aims to challenge colonial legacies embedded in curricula, pedagogies, and institutional practices. It also fosters more inclusive, equitable, and critically conscious learning experiences. That demonstrates that decolonial teaching initiatives have significant positive impacts on learner empowerment and epistemic justice. It fundamentally transforms traditional pedagogical approaches and knowledge frameworks. These initiatives foster student agency and voice by validating diverse perspectives, encouraging student-led inquiry, and integrating community-relevant knowledge production. Learners are empowered as active knowledge producers rather than passive recipients, which enhances their ownership and engagement in the learning process. Sustainability Directory (2025) “Empowerment through decolonization is not a static achievement, but a dynamic process of growth, critical reflection, and evolving understanding”. The citation highlights that the participatory learning and community-based projects connect education to learners' real-world experiences. It also cultivates critical consciousness and enables them to challenge dominant narratives and power structures.

Moreover, Bajaj (2022) defines “Decolonisation refers both to the political act of nation states freeing themselves from the repression and brutality of colonialism and to the intentional process of reimagining a future beyond the explicit and implicit vestiges (whether physical, psychological and/or sociocultural) of colonial domination” (p. 2). In the same way, “Decolonization … involves a continuous examination of curricular materials, teaching methods, and institutional structures to identify and dismantle colonial legacies” (Sustainability Directory, 2025). These highlight that decolonization considers all forms of colonization according to the moment and situation. It also seeks to phase out all teaching material, methods, institutional structures, and all colonial heritage. This critical self-reflection extends to teachers and other actors of education themselves, requiring them to interrogate their own weaknesses, acceptance, and positionality in relation to the knowledge they impart and the students they serve. However, in the context of the Alliance of Sahel States (ASS), decolonization aims to free the population's psychology from Western mentality, their teaching methods, and

³ Christina K Mae Hey, 2017, “Situating Critical Indigenous Worldview within Western Academic Traditions: Place-Based and Culturally Relevant Science Education for Human Empowerment and Environmental Sustainability.”; Sechaba Mahlomaholo, (2013), “Indigenous Research and Sustainable Learning,” *International Journal of Educational Sciences* 5, no. 3: 317–22.

monetary system. The following statement strengthens the objective, “A decolonized curriculum aims to broaden the perspectives offered in education, ensuring a more inclusive and truthful representation of history and knowledge” (Sustainability Directory, 2025). The author argues that the experiences, knowledge, and cultures of colonized peoples were often left out and minimized. The inclusivity of all cultures, histories and local knowledge is crucial in decolonization.

According to Akkari et al. (2023), “to improve teaching quality, the most obvious is the transformation of the learning environment in the schools. However, this is not possible without a thorough revision of educational policies and, particularly, those focusing on the teaching staff” (p.3). They underscore that the educational policies and education actors are key tools in education, which require an important revision, mainly in the context of ASS education systems. Furthermore, in Africa, particularly in ASS space, to better decolonize and harmonize, the decolonial teaching strategies should prioritize inclusion and equity by incorporating indigenous and local knowledge systems, languages, and cultural values into the curriculum. Miller (2023) has proposed two strategies in decolonial teaching, which is ‘a problem-posing education model’. This model encourages dialogue and inquiry, fostering critical thinking by positioning the students as co-creators of knowledge. He also indicates another effective strategy involves ‘decolonizing the classroom language by incorporating multilingualism and local dialects into the learning process’. This approach validates and respects diverse language backgrounds and creates a more inclusive and equitable learning environment.

In summary, decolonial teaching initiatives lead to learner empowerment by fostering agency, critical engagement, and identity affirmation, while advancing epistemic justice through inclusive and pluralistic knowledge validation. These impacts together contribute to more equitable, relevant, and transformative educational experiences. Ultimately, decolonial teaching has the potential to transform educational spaces into sites of empowerment, critical thinking, and social change.

3.2. Ongoing challenges: political resistance and resource limitations in education

The critical obstacles that face the ASS regions are the scarcity of financial and institutional resources dedicated to decolonization initiatives, while this transformation requires investments in teaching methods, research, and teachers’ training. Unfortunately, some leaders, institutions, and scholars’ objectives are to maintain populations in the colonial teaching system. For instance, in West Africa, it is heard from some leaders and scholars that African languages are unsuited to science, although they did not try to work in their mother tongues. Another challenge lies in the investment of the N’ko script. This script originates from West Africa, should be implemented to replace Western languages and education systems. It can be easily adapted to many other local languages in the region, even the world. Besides, it has a large capacity in tones and language transcription. Furthermore, the insufficiency of resources hampers the decolonial efforts, particularly for educators in low-income and conflict-affected regions. Then, it can restrict teacher training, development of culturally relevant materials, and infrastructural support for inclusive education. At last, this insufficiency of resources is getting worse due to broader socio-economic inequities and political instability, which disrupt decolonial efforts in education and community engagement.

Moreover, in the ASS region, the decolonization initiative faces political resistance. Because this initiative is phasing out colonial heritages in education, policy, which is seen as a threat to existing power structures. Therefore, political leaders and educators who benefit from maintaining colonial systems are the main obstacles. Dawson (2020, p.9) asserts:

Many scholars argue that ... universities now function as corporate bodies characterized by marketization and internationalization of education for profit, consumerization of students, proletarization of academics, where “excellence” is measured through standardized metrics such as the Teaching Excellence Framework (TEF) and Research Excellence Framework (REF).

He highlights, in some countries, the existing social status and ethnic inequalities, whereby students and academics (of colour) are further disadvantaged within a highly competitive and unequal environment.

We can summarize that the ongoing political resistance rooted in colonial power maintenance and continual resource limitations considerably constrain decolonial teaching initiatives in the ASS region. Despite numerous challenges, some efforts have been made for decolonial teaching by ASS leaders. That requires long-term commitments to systemic change and resource reallocation aimed at transforming educational governance, curricula, and pedagogy in meaningful, inclusive ways.

3.3. Collaborative frameworks sustaining transformative education in the Sahel

Initiatives that support transformative education in the Alliance of Sahel States (ASS) are based on regional cooperation, government commitment, and education partnerships. These frameworks, to be a reality, should be rooted in joint declarations, regional treaties, and coordinated development initiatives that “the new charter differs from previous attempts at association and cooperation between the three states. It goes beyond the simple framework of cooperation for integrated development, moving towards more solid ties, even going so far as to envisage confederation”. The author highlights an important evolution in the ambitions of the latest charter among Sahel states compared to the previous one. Unlike the first charter of military defense, this new charter seeks a profound integration as a confederation. The ambition reflects the complex challenges facing these states, such as security threats, economic instability, and social development needs. Moreover, it aligns with the spirit of the Nouakchott Declaration of 2021⁴, which prioritizes urgent educational issues and establishes a clear roadmap for coordinating efforts.

In the ASS region, to support the education system, collaborative initiatives should include government involvement, teacher mobilization, and harmonization of teaching methods. This will be a reality when we harmonize and validate this strategic plan, involving curriculum reforms and the integration of indigenous language instruction. The reason is that local languages and mother tongue instruction are central pillars of this collaboration, contributing significantly to access to and quality of education. Sustainable transformation is also being promoted through partnerships between governments, non-governmental organizations, educational institutions, and community stakeholders. Then, they should create a multi-level governance structure that facilitates resource sharing, capacity building, and monitoring. Despite challenges such as political instability and violence, these cooperation frameworks should establish a comprehensive and robust education system that is adapted to the demographic conditions and cultural contexts of the region. In short, transformative education in the Sahel is being promoted through regional agreements, institutional innovations, and

⁴ World Bank Group (December 5, 2021) “Nouakchott Declaration on Education in the G5 Sahel Countries.” <https://www.worldbank.org/en/news/statement/2021/12/05/nouakchott-declaration-on-education-in-the-g5-sahel-countries>. Accessed on November 5th, 2025 at 12h35mn p.m.

cross-sector partnerships that jointly focus on language integration, teacher training, and community engagement, enabling progress despite ongoing political and security challenges.

Conclusion

The conclusion of “Teaching for Decolonization in the Alliance of Sahel States (ASS): Transforming Knowledge, Empowering Voices through Afrocentricity” summarizes a transformative vision based on regional collaboration, cultural resurgence, and epistemic justice. The ASS’s collective engagement with education is considered a means for empowerment. This strategy initiatives require inclusivity; culturally responsive pedagogy rooted in Afrocentric epistemologies. This approach questions enduring colonial legacies by restoring indigenous knowledge systems. It also highlights African identities and empowers learners as active agents of their own histories and futures.

Despite ongoing challenges such as political instability and resource insufficiency, ASS’s cooperative system, rooted in regional solidarity and multi-stakeholder partnerships, proposes a promising pathway toward sustained educational transformation. The prioritization of lingua franca local languages instruction, teacher training, and community engagement speaks directly to the Afrocentric goal. That reclaimed epistemic sovereignty and fostered indigenous knowledge that is relevant, emancipatory, and locally resonant.

Ultimately, the ASS’s teaching for the decolonization agenda is more than an educational reform. It is a courageous act of reclaiming voice and ability to act for ASS populations. By focusing on Afrocentricity in curricula and pedagogy, the Alliance not only transforms knowledge but also cultivates empowered learners capable of contributing to resilient and self-determined futures across the Sahel.

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