



THE IMPERATIVES OF DECOLONISING AND AFRICANISING SOCIAL AND ECOLOGICAL RESEARCH IN AFRICA

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Abstract

Outside the ravages caused by colonialism and the European advent into Africa, Africa continues to suffer from marginalisation. This continuous marginalisation arises, among many other things, from her various forms of indigenous knowledge being treated either as inferior or second-class to Western knowledge. It is on record that in the 21st century, Western knowledge canons are still often taken as the norms in African research, universities and societies. The uniqueness of this paper is that it theorises that this tragic situation is caused not simply by the West but by many of Africa's own sons and daughters in the intellectual cycle who continue to re-echo Western thought patterns to the neglect of African intellectual traditions and cultures. Many of Africa's own researchers continue to privilege Western theories and experience over those of Africa. Many so-called African scholars continue to produce volumes of scholarship on Western subject matters, and very little attention or none at all is given to African subject matter. Many African sons and daughters are experts and specialists on Aristotle, Plato, John Locke, Karl Popper, Max Weber, and many other Western scholars and subject matter, to the neglect of indigenous personalities like Nyerere, Senghor, Kaunda, Nkrumah, King, Cone, Du Bois, West, etc. The paper, through a critical hermeneutics, analytic and evaluative methods, argues that while in a globalised world, African scholars should not isolate their research from the cosmopolitan community, yet there must be a balance in such a way that African epistemologies, logic, and ways of knowing are foregrounded, mainstreamed and centralised in research by African scholars. Social Research and ecological research in Africa should not simply be a re-echoing of the answers provided by Western scholars to Western problems. The paper finds that coloniality is still present in much of the research in Africa, that Africa is still suffering from mental colonialism, and that there is a need to decolonise and Africanise research in Africa. It concludes that if this is done, there will be a promotion of cognitive justice for Africa, and social and ecological research will be more relevant to Africa.

Keywords: Africa, Colonisation, Coloniality, Decolonisation, Decoloniality, Ecology, Research, Social.

Introduction

One of the gravest social ills that humans in Africa and many other indigenous societies faced was colonialism, including the slave trade. Colonialism dehumanised the human person, subjugated the human person to a second-class status and deprived people in the native lands of their heritage and resources. While it is true that formal and classical colonialism is long gone with the formal political independence of many colonised lands, the consequent effects and impact remain in various ways. In most once colonised societies, the educational system and curriculum are still grossly informed by colonial values and epistemologies. Public policies in many African countries are under the



control of former colonial rulers. In many places, many Africans are still grounded in colonial mentality as they think only things from the West or Europe are first, and they consider goods, products and services created in Africa as second-class. This situation is what is often called coloniality. The need for decoloniality must continue so that the ravages of colonialism are totally undone.

One would have expected that many years, and up to 6 decades since many African countries got their independence, African scholars would take the challenge and decolonise their academic and social research by Africanising it or becoming Afrocentric. But unfortunately, in much of the research done by Africans that you find in both local, national and international journals, books, and other media, they are simply an echo of the thoughts of Western or Eurocentric scholars. Many scholars in Africa spend much of their research discussing and splitting hairs over Western problems and issues, and arguing about Western-generated knowledge in Western philosophy, Asian philosophy, Western sociology, and Western anthropological studies to the detriment of pure African studies. Undergraduate and postgraduate universities' libraries in Africa are filled with research on Aristotle, Plato, Socrates, Karl Popper, Karl Marx, Max Weber, Bonaventure, John Stuart Mill, and Western intellectuals; and almost in all disciplines, whether in sociology, anthropology, Economics, Political Science, Business Studies, most of the theories are Western theories. If you were to take a census of theoretical frameworks and literature reviews done in most projects, long essays, theses, and dissertations, etc., they are theories from the West. Unfortunately, scholars and researchers in African research as if they are white people, as they continue to make African studies and various disciplines as an appendage or footnote to Western knowledge in their research. Take the number of topics or titles given in research to students in various programmes of studies; they are studies of Western scholars, scientists, theorists, etc. This paper argues that this ought not to be so. Scholars in Africa must recover lost ground. It is time to ground research in African indigenous theories and knowledge. It is true that in a world that is now global, scholars should not be ignorant of other scholars and foreign knowledge. But this should not be done at the detriment of African indigenous knowledge or knowledge generated and grounded in the African experience.

This paper uses a critical analytic, hermeneutics and evaluative method to argue for centralising and giving the prime place to African issues and research. The paper argues that scholars in Africa should not wait for government; they should decolonise their research by giving greater recognition to African knowledge systems and intellectual traditions, whether from the African homeland or the diaspora. African cognitive and epistemic systems and agencies should be recovered in research done by scholars in Africa. There is too much over-privileging of Western and foreign scholars in our research. To carry out the goal of this paper, the paper will make some conceptual clarifications for a better understanding of the issues, examine coloniality in academic research in Africa, and discuss the imperatives for social and ecological research in Africa. Thereafter, the paper will be brought to a conclusion with a summary and recommendations.

Conceptual Clarifications and Analyses

Keywords that pervade this paper are decolonising, Africanising, research, and social and ecological research. The word decolonising is related to two words, decolonisation and decoloniality. The word decolonisation refers to the process in which former colonial rulers granted independence to their former colonial territories (Britannica Editors, 2026). It was either that the former colonial rulers granted it peacefully, or they responded to the violence from the colonies. A country like Nigeria got its independence in 1960. Another definition states that:



Decolonisation refers to the process of undoing colonisation, where a colonised nation gains political, social, and cultural independence from the coloniser. It involves dismantling the imposed systems, structures, and ideologies of colonial powers, and restoring the autonomy, identity, and heritage of indigenous or previously oppressed groups. Decolonisation is not just a historical event but an ongoing practice aimed at addressing the lingering effects of colonisation in areas such as education, governance, and cultural representation (Oxford Review, n.d).

Decolonisation is the removal or end of colonialism. Decolonisation, which is also spelt as decolonization, is the process of change in governmental regime, change in the relationship between the so-called colonisers and the colony, and the coming to an end of the colonial empire (Coggins, 2009). While decolonisation refers to this process of breaking and removing the stranglehold of colonisation, especially political and economic control, there is what has come to be called decoloniality. It should be noted that: “*coloniality* designates the endurance of those logics long after colonial administrations have disappeared. *Decoloniality*, in turn, emerges as a project of resistance and re-existence—an effort to delink from Eurocentric narratives that shape what is considered truth, knowledge, and civilization” (Capenter, 2025, para. 1). The abiding influence and logic of colonialism is still here. Decoloniality is epistemic disobedience (Mignolo, 2007, as cited in Capenter, 2025). It aims to recover other ways of knowing different from the Western ways of knowing (Santos, 2002, as cited in Capenter, 2025). This process of asserting the African authentic identity and cultures or other indigenous ways of knowing and breaking free totally from Western imperialism is the process of decolonising. Decoloniality is “a stance or approach that seeks to rediscover, revalidate, and restore Indigenous knowledge, cultural values, social and economic structures, etc., that have been displaced or suppressed by colonialism, and to decenter or dismantle dominant colonial attitudes and power structures”(Dictionary.com, para.1).

Another key word that needs explication is Africanising. The term Africa is used here to refer to Africa as the second largest continent in the world. It is historical Africa, not as imagined or perceived by the West. It is Africa as seen by indigenous Africans themselves with the entirety of their cultural values, knowledge, and ways of life. It is inclusive of African ancestry and heritage. To Africanise here means to make African. It is to foreground African roots and values. It is to make something that is African but was subjugated and enslaved come back to Africa, not necessarily in terms of territory. Africanising is the process of inculcating African values and authentic beliefs into a thing, person or place. It is to recover what was lost or stolen that originally belongs to Africa and imbue it with African epistemic idioms, idiosyncrasies and knowledge. Africanising is making truly African again with the positive and healthy values that come from African cultural traditions. It is also inclusive of eliminating from the African space, biosphere, atmosphere, and Afro-sphere all that is inimical to human and ecological flourishing in Africa.

What then is social and ecological research? The word social is used here to refer to all that involves interactions between one or more persons. Social refers to the entire society. It refers to both individuals and the entire public space. Included in social are political, cultural, economic, religious, educational, and scientific issues, etc. About the term ecological, it is rooted in the two Greek words (*oikos* meaning house or home, and *logy*, meaning knowledge or study, and so ecology is the study of the interactions of organisms in the physical world (Scienceinsights, 2026). While social deals with human beings, their relationships and interactions among themselves, ecology deals with all



life on Earth, the interactions among all organisms, including humans, for humans are part of the environment or ecology.

To understand social and ecological research, it is important to define research. The word search means to look for, seek after, pay attention to a thing or person, to desire and quest after. To research is to look at something again or to strive to discover what is hidden or unknown. It can be to look at what is known in a deeper manner, in-depth, to see new things or bring out new knowledge. It is research that propels human civilisation and society forward. It is research that has brought about discoveries in the sciences, medicine, engineering fields, humanistic disciplines, social sciences, and every field of human endeavour. Research is a scientific study to answer a question or prove a hypothesis; and in the words of another author, it should be systematic and follow rigid standards (Blakstad, 2008, as cited in Agbede, 2014). Research is the systematic effort in securing answers to puzzles, questions and issues that need solutions by searching for information and data to answer those questions (Asemah, Gujbawu, Ekharefo, & Okpanachi, 2022). Social research is: "... defined as the systematic investigation of human behavior and societal phenomena to build knowledge and understanding. It involves theoretical inquiries aimed at explaining and describing fundamental processes and structures within the social world" Encyclopedia of Social Measurement, 2005, as cited in Science Direct, n.d). Ecological research engages in studies of ecological issues, social issues in relation to environmental matters, issues in justice and ecology and issues of global environmental sustainability (Science Direct, n.d). Social and ecological research, as used here, encompasses all fields of human research and any subject matter in social issues or ecological affairs. All fields of human research either fall within the social or ecological; the concern of this paper is with all forms of research in Africa. Research done by African scholars or scholars in Africa, while not solely on African issues, should be grounded in African epistemologies, or have relevance in one way or the other to African realities, experience, issues and the African future. There is no need for research just for promotion or career advancement or just to count journal points. All research in Africa should have relevance to life on the continent. Research knowledge should not simply be produced for its own sake. Even if, out of necessity, the works of other non-African scholars or non-African literature are studied in a comparative or in their own peculiar manner, they should be used to support African epistemologies and logic. They should be a footnote to African grounded knowledge.

Coloniality in Research in Africa

Decolonisation has not been fully achieved. Even though the colonial rulers have left, their heritage, culture and influences still permeate the lives of many African countries. Take, for instance, the following fact: many names of rivers, streams, mountains, streets, towns and cities, and landscapes in Africa are still named after European colonialists. This is unacceptable. In the study of philosophy, the curriculum begins with the study of History of Western Philosophy, and the Introduction to Philosophy begins with metaphysical problems from the Greek Philosophers. It is as if there was no African philosophy before the advent of colonialism. Decolonising the philosophy curriculum means that the starting point should not be Western Philosophy or Western Philosophical problems; it should be with the history of African philosophy and African issues long before the Europeans came to Africa. In many theological curricula on the continent, from the experience of this present author, the theology curriculum begins with Western theology. It should rather begin with African experience of God and issues in the African universe as Africans tackled them in their existence before relating to Western theology. In the psychological sciences, much of the research privileges Western experiences. If you were to take many of the psychology textbooks used in African classrooms, many of them are simply Eurocentric. Decolonial research should go beyond merely including African perspectives and bring African epistemologies and experiences to the fore



and the core (Suffla et al., 2023). Even psychological books written by scholars of African origin fall into the above trap. Concerning environmental studies, an author noted painfully, “Clearly, one of the great dangers of an environmental ethic is that it will reflect only those whose voices that are easily heard, our own. Justice, not to mention pragmatism, requires that a new environmental ethic be plural-voiced. At a deep level, it needs to reflect the world of diverse places and peoples” (Curtin, 2005, p. 1).

The troubled advent of European incursion into Africa affected all areas of life: religion, culture, politics, economics, social life, education, etc. The colonial experience privileged epistemologies from the West over those of African indigenous knowledge, neglecting the rich cultural and wisdom traditions of Africa in her histories, spiritualities, proverbs, ecological wisdom, etc (Onyekulu, 2026). There is an imperative to uncover and reclaim African indigenous knowledge. This is what decolonising means for Africa. Western intellectual traditions must be challenged, and the legitimacy of indigenous knowledge systems must be recognised (Onyekulu, 2026). And this is where African scholars and researchers in Africa should devote much of their time and efforts instead of struggling to be experts on Western scholars like Plato, John Locke, David Hume, etc to the detriment of indigenous African figures. Europe has many of its children already studying and researching its scholars and their intellectual traditions. Why should African children continue to diminish her? Not enough attention is paid to African indigenous intellectuals and scholars such as Augustine, Martin Luther King Jr., James Cone, Julius Nyerere, Kwame Nkrumah, Leopold Senghor, Nelson Mandela, Obafemi Awolowo, Nnamdi Azikiwe, Imhotep, Akhenaton, William Amo, etc.

A look through the curriculum in Music, History, Sociology, Political Science, Anthropology, Marketing, Business Studies, Mass Communication and many other different fields of study in Africa is likely to reveal that it is Western knowledge and experience that fills the curriculum. African students are simply made to regurgitate and re-echo Western answers to Western problems. And it is expected that African students will use them to solve African problems. Cecil Rhodes was a notorious figure in the history of Western expansion into Africa. As of 2015, his statue was noticeably visible at the University of Cape Town. In 2015, the Rhodes Must Fall movement began demanding that this statue be removed as it is a symbol of colonialism and oppression of blacks (Ahmed, 2019; Ndlovu-Gatsheni, 2017). This movement developed into a wider struggle to decolonise South African universities and move for more recognition of African knowledge systems, cognitive justice and the removal of apartheid and colonial symbols and emblems (Ahmed, 2019; Ndlovu-Gatsheni, 2017). It is because there is an issue with regard to the production of knowledge in Africa that African universities should recreate their curriculum to reflect African realities and privilege African intellectual traditions (Mbembe, 2016). A similar point is made by the following author, who argues that colonial disruption affected African scholarship and that African intellectual traditions are still marginalised in global scholarship as European languages and literatures are privileged; institutional and economic structures in Africa mainstream European research agendas, and there is poor research funding for Africans (Afunugo, 2026). Much of the grant and research funding that many African scholars pursue is informed by Eurocentric ideas and values. If you must win the funding, you must tailor your research to their epistemological parameters.

Much research in Africa is still colonial and continues to perpetuate Western values and propose them as normative. Knowledge production in Africa continues to be centered on the West; there is still epistemic dependency on the West, as the West is seen as the valid standard and many African



intellectuals continue to regurgitate vocabularies and ideas from the West. Many neoliberal universities in Africa continue to promote Western values to the detriment of African values; many African scholars detach their work from African realities (Asuquo, 2016). Year in and year out, Africans continue to found universities and name and pattern them after American universities, British universities, etc. It is painful to note that people name universities in Africa after Cambridge, Oxford, Yale, etc. Many universities in Africa aim to be like Western universities; why not aim to be truly indigenous and African?

In both social and ecological research in Africa, much of the research is Eurocentric. In researching ecological issues in Africa, the eyes of the African researcher should be through African ecological lenses and not parroting Western ecological knowledge over that of Africa, and so there is a need to destroy Environmental Eurocentrism (Ikeke, 2026). Research in other areas in Africa should foreground African social values and interpret African social experience for the benefit of Africans. For too long, social theories of the West have been given too much place in the African research space.

Imperative for Decoloniality and Africanising Research in Africa

There is a need to state the imperative for decoloniality and Africanising research in Africa. Africa should not be treated as an object or second-class to Western knowledge or experience. Africa is an agent and an agent of itself. African people are human beings like all others. It is the same God who created all human beings. Geographic, sociological and other situations have brought about skin pigmentation; it does not make Africans inferior to others. African forefathers and foremothers navigated centuries of civilisations, created civilisations, and created indigenous knowledge in all fields of human endeavour. Without our African forebears who fought against the ravages and destructions of colonialism, and all its attendant evils, we, their children, will not be here today. We do our African ancestors a great injustice when we privilege the knowledge of those who oppressed them and destroyed their culture above the one they bequeathed to us. This paper does not in any way opine that there is no good in the West or that came from the encounter between Europe and Africa.

The way the educational system is done today, no student can hardly graduate either at the undergraduate or postgraduate level without writing a project, thesis or dissertation. It will make a great difference if mentors, course advisers, departments, etc., ensure that a great deal of the topics and titles approved for research are grounded in African epistemologies and from indigenous knowledge systems. This is where the orientation and mental reawakening matter; if students are taught in such a way that much of the knowledge they encounter is Western knowledge, they end up selecting topics and titles in Western knowledge in the various disciplines. And very often, because the orientation of the supervisors or course advisers is Western, they simply approve. This present research has had an experience in which an external examiner praised the works done in African topics and commended the students who wrote in African topics. It is a form of research imperialism and cultural imperialism to decentre African knowledge and thoughts, and traditions in favour of Western, Asian or Eurocentric intellectual traditions.

When scholars of African origin or heritage continue to devote much of their work to Western knowledge systems, theories, thoughts, and ways of knowing, thereby sidelining African indigenous knowledge systems, cultures and thoughts, they continue to classify African ways as either inferior or second class, not up to Western norms. It is imperative today that while struggling against what is inhumane and unethical in African practices such as enslavement, wars, violence, killing of twins, gender violence, wife battery, and gender discrimination, female genital mutilation, etc are struggled



against; what was authentic in Africa such as the values of respect for elders, love for sociality and community, age grade institutions, indigenous conflict resolution mechanisms, traditional institutions, authentic traditional spiritualities, economics that promoted human solidarity and not rugged individualism should be researched and recovered.

Researching Africa does not mean the fear of the future or uncritical adoption of all that was practised in Africa. There is no place for African pessimism, but for African optimism. It ought to be recognised that Africa has a fundamental human right to propagate her values and ethical spiritualities. As a native proverb among the Urhobo says: ‘If you don’t blow your trumpet, nobody will blow it for you.’ In the Universal Declaration on the Rights of Indigenous Peoples, it is stated: “Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature” (United Nations, art 11). In another article it is stated: “Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains” (United Nations, art. 12). In yet, another place it is stated: “Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and person”(United Nations, art. 13). It should be noted that scholars in Africa do not have to agree with all customs and traditions in Africa. But they should be studied. And there is so much from the African cultural traditions that can benefit African societies today. It is significant to protect this right. It is scholars of African origin who should help through their writings and research to protect this right. It is a contradiction for Africa to have so many intellectual sons and daughters and scholars and yet to be looking for people to speak for her through their research and writings. African scholars mustn't deprive Africa of the right to educate, teach, research, and learn her indigenous spiritualities, values, cultures, and ways of life. Researching Africa does not mean there will be no place when legitimately necessary especially in comparative or global studies, to critically appraise Western subject matters. But this should not be done to the neglect of Africa.

The legendary son of Africa, Bob Marley, sang that Africans should emancipate themselves from mental slavery (Marley, 1980). It is a form of mental slavery if Africans continue to promote Western knowledge over their own. There is a fundamental right to culture. There is so much that can be learnt from African cultures and civilisations. When they are not researched and studied, so much that can be learnt from them is lost in global scholarship and human enrichment. Authentic cultural values of any people can enrich the Christian faith (Vatican II, 1965). You can then see that even for one who is a Christian, scholarship can be devoted to the study of culture and indigenous spiritualities.

The Way Forward

There is a need for African scholars and researchers in Africa to follow the Rhodes Must Fall campaign and movement. Researchers in Africa are agents of the decolonising of the continent through their research. As researchers, you are the ones who often choose topics and titles you will write on for journal and book publications. Many African researchers continue to blame the West. You have control over your research. You go to international conferences; instead of speaking on Western topics and issues, indigenise and Africanise your research. Some scholars are indeed



searching for Western grants and money. But this should be a minor consideration in our research. Refuse grants and funding that marginalise Africa. Africa has suffered much even from her own children when her children fail to devote enough space to research to promote her knowledge systems; rather, they devote it to Western and European issues.

The works of Professor Anthony Ikechukwu Kanu, Professor Ejikemeuwa J.O. Ndubisi and many other scholars in the Association for the Promotion of African Studies are worth commending here. The studies, journals and conferences of APAS in more than ten years of existence have been devoted to propagating and championing the need for research in African issues, experiences, realities, and advancing African values, ethics and epistemologies (Kanu, 2026; Ndubisi, 2026). There is a need for many more associations like this. There is a need for many more African books, books of readings, journals and conferences to be devoted to African indigenous knowledge systems. The efforts of an association like the Foundation for Promotion of Indigenous and Intercultural Relations founded by Professor Mark Omorovie Ikeke and Toma Brume must also be commended. Though the name of the association does not mention Africa, the association is devoted to issues of indigenous African cultures and other indigenous cultures in the Global South and beyond. This paper precisely comes from a paper presented by that association at its first seminar. There has been a rise in African scholarship, as can be found in the works of John Mbiti, Laurenta Magesa, Kwesi Dickson, and many others. Much more can be done.

Research focused on African traditional cultures and traditions and contemporary African realities can be a powerful tool for dialogue with Africa. Indeed, Africa should not be isolated from the rest of the world even in research in the social and ecological sciences, and all other fields of scholarship. But this research dialogue should be done honouring Africa and her past, not vilifying Africa as many sons and daughters of Africa do in their research. By the nature of humanistic, social, and ecological research, they should be critical of the African experiences. As it is said in popular parlance, “you do not throw away the baby with the water.” Africa, like all other societies, have their negative shadows. These should be frontally assessed and evaluated. Research in Africa should be transgressive of all that is inimical to true human and ecological flourishing in the continent and the African diaspora. Its aim should not be to subjugate or colonise Africa again. There should be intentionality and deliberate efforts on the part of scholars in Africa. Things do not just happen in life. It is people who make them happen. It is scholars in Africa who have to focus and give much of their attention to African subject matters and research on them. A scholar, for instance, can say if he is to write 20 papers in a year, 20 of those papers or at least 15 of them, will be on African subject matters related to Africa. In every field of human research and study in Africa, the study should centralise African epistemologies. Even if an academic paper is about a Western issue, it should interact with the African epistemological experience; the writer is either writing in the soil of Africa or has benefited from Africana ancestry. The concern here, of course, is with scholars of African origin. If a scholar of Western origin devotes all his time to writing and discussing Western issues and epistemologies, that should not be a concern to this present writer. To decolonise African studies, there must be an active dismantling of colonial assumptions, structures and epistemologies while fostering alternative ways of knowing (Kessi, Marks, and Ramugondo, 2020). It is the duty of African researchers to do this and not wait for Western scholars. African scholars should aim in their research and writings to challenge Eurocentric and colonial assumptions, recover marginalised, collaborative and relational voices of oppressed people and thus promote epistemic and social justice (Udah, 2024).



African scholars should fight against cultural imperialism in their research and writings. They should not continue to perpetuate what the West perpetuated against Africa. By the way, what is cultural imperialism? Cultural imperialism is a process in which Western cultural knowledge, intellectual values and thinking are projected as the dominant standards thereby marginalising African indigenous knowledge (Pietersen et al., 2025). African scholars and researchers should not promote Western and non-African forms of knowledge to the detriment of their own indigenous knowledge systems. The writings and research of many African scholars are simply a regurgitation of political, economic, biological, psychological, sociological, theological, and other scientific theories and frameworks manufactured in the West as solutions to Western problems and experiences. In all of these disciplines and areas of study, Africans have their own indigenous and valid forms of knowing that should not be discounted. It is the duty of African scholars to research them out. Cultural imperialism aims to control people's land, politics, institutions, ways of life, language, and other cultural forms (Ngũgĩ wa Thiong'o, 1986). When African scholars or researchers of African identity continue to present reality from a Western vantage point and advance it in their research to the neglect of the indigenous, this amounts to forms of cultural imperialism. It is wrong for African classrooms and journals to be filled with Western or Eurocentric knowledge, Western paintings, Western pictures, Western terminologies, etc. African scholars should act as agents to free Africa from cultural imperialism in their works. They cannot successfully do this when most of their works are centred on the propagation of Western cultural forms, music, theatre, etc. African cultural narratives and products, especially those in entertainment, are reshaped to meet the expectations of the Global North and their markets; thus, African perspectives, audiences, and cultural priorities are displaced (Mohammed, 2025). There are African scholars who, to make their research more acceptable to foreign journals, fine-tune and tailor their papers, even distorting African knowledge to suit the West.

Conclusion

The paper examined the fact that much research in Africa by scholars in Africa or many African scholars, is Western-oriented, rooted in Western epistemological frameworks or Eurocentric. In much research in academic journals, books and at conferences, there is a privileging of Western forms of knowing over African forms. Many of the titles of long essays, theses, and dissertations in universities and other schools continue to give more attention to Western subject matter than African matters and issues. There is a general cry in many circles that African indigenous knowledge systems and African-based knowledge in contemporary times are marginalised and sidelined. But the painful thing that the paper notes is that this ignoring of African indigenous knowledge and knowledge created in Africa on African values is not simply done by the West, it is also done by African own sons and daughters, who keep devoting most of their time, efforts and resources to be experts, writers and specialists on Western topics, while Africa is neglected and they keep making Africa to be like a footnote to Western knowledge and historiography. The paper argued against this treatment of Africa and argued for foregrounding and mainstreaming of Africa in most, if not all, research. It is apparent from the above that much more needs to be done in research that is indigenously African and decolonised. This present paper, among other recommendations, also adopts the following: Universities in Africa should devote more research funding to African issues; academic institutions in Africa should not privilege foreign journals over credible African journals in promotion matters; there should be more conferences and platforms on African issues; scholars in Africa should adopt more African frameworks (Afunugo, 2016). African scholars should be intentional in ensuring that African topics, titles, and subject matters in all human disciplines become more prominent in their research. There is so much to write about in the African soil. They should excavate the African soil for past issues, uncover the present, and anticipate future issues



and discuss them in their research. Many more conferences, seminars, workshops, journals, books and academic associations should be devoted to indigenizing, decolonising, and Africanizing research in Africa. In every curriculum and scheme of work in studies in Africa, Africa should be the soul, the core, the *ubiudu* (heart), and the mainstream; after all, if you are of African origin, you are a beneficiary of the African heritage. Indeed, Africa should not be isolated from the global community, but Africa, the birthplace of human civilisation, should be mainstreamed and given a place in studies in Africa. Just as the West will give pride of place to theirs, let African scholars give first place to their motherland and fatherland.

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