

AFRICAN IDENTITY: A CRITICAL PROJECT IN A HISTORICAL IDENTITY RECONSTRUCTION

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Abstract

In the digital age, epitomized in artificial intelligence, the discovery, building and or rebuilding of African identity necessitates a conscious engagement with historical reconstruction. Historical reconstruction remains a process of deconstruction via construction which reinterprets the past to redefine the present for the future. However, the enduring legacy of colonialism, amidst other imperial frameworks typified in coloniality and globalization have fragmented the African person especially his self-worth or self-conception, often to the advantage of all forms of Eurocentricism, that is privileging Western epistemologies, with their Eurocentric models, while marginalizing indigenous knowledge systems and all forms of Afrocentricism. Digital technologies, however, provide an unprecedented opportunity for Africans to reclaim and reconstruct their identity through historical reconstruction. This is achievable by reconnecting with historical narratives, cultural heritage and philosophical traditions. Using the method of historico-critical analysis, this paper argues and finds out that historical reconstruction is essential for fostering an authentic Africa that is both rooted in tradition and adaptable to contemporary realities. By leveraging digital platforms, Africans can re-access indigenous knowledge, challenge the thwarted colonial historiography and facilitate cross-generational dialogue on identity formation (for authentic African identity). Social media, digital archives and online educational initiatives offer spaces for reconstructing authentic history from an African-centered perspective. This is a kind of equipoise through Afrocentricism that enables the full sense of decolonization in Africa and foster other forms of decolonialism or decoloniality.

Keywords: African, identity, historical reconstruction, Eurocentricism, Afrocentricism, decolonization, decoloniality

Introduction

Identity is a very unique issue. Identity is profoundly all about who we are. Its all about whom one is. Nature extols it right from creation, when “God carefully created them, male and female, all the *fauna and flora*”, (cf Gen. 1:27). From the chequered history of human realization as *homo rationale* and interaction with each other as *animal socialis*, identity is so unique that in the nature of human beings, though created male and or female, it is very personal. Toady, the society tries to identify every one with civic status as socioeconomic *cum* political entity, hence, we talk of ID cards (identity cards). Some call it citizenship. Others refer to it as nationality. Hence, ones identity is being displayed.

In the digital age, African identity emerges as a dynamic (complex) issue of historical reconstructionism, where the continent's diverse peoples engage in reclaiming narratives long distorted by colonial frameworks. Hence, this kind of identity stretches and pulls through and into the the digital age of African identity as the continental people continue to reconfigure and reclaim the historical narratives that have too often been framed as mirroring colonial interpretations of their community. This project of reconstruction operates at the intersects of memory, technology and self-determination. At this intersection, Africans can interrogate the history forced upon them and simultaneously reconstruct it from pre-colonial epistemologies and cultural systems to align with postcolonial exigencies. The role of digital platforms is critical in facilitating identity work in this sense, as they allow individuals to access and archive oral histories, revitalize indigenous languages and create transnational networks in opposition to geographic borders constructed during colonization in faraway Berlin conference in 1885. Moreover, many schools of thought across Africa have already embraced the internet and social media, as they are actively deconstructing the Eurocentric historical accounts that have framed the continent as an

outlier of global history. That is to say that through these digital means, Africans are actively deconstructing Eurocentric historical accounts that have positioned the continent as peripheral to global history.

This paper is a reconstructionist effort. It is not just retrospective but radically generative, attempting to map continuities between recovered historical knowledge and contemporary identity formation. Prefiguring the digital sphere process that democratizes the access to cultural resources this paper allows for an inter-diaspora spaces for collaborative meaning-making discussions. Crucially, this work rejects the essentialist pining for authentic African identity in favour of plural, fluctuating identity remolded by successive pre-colonial, colonial, and post-colonial pathways. Historical reconstruction of African identity is thus an excavation of knowledge erased by colonial ethnocentricity, liberal imperialism as well as a creative act of reimagining of how to be African in relation to each other, in terms of our globality. Furthermore, this study explores and proposes the role of African philosophy of education in developing and shaping a reconstructed identity that transcends beyond a mere nostalgic gaze in history. Instead, it envisions a dynamic, fluid and future-oriented identity that integrates historical consciousness. This merges a sense of history with historical progress in reconstruction.

Reimagining African Inglorious Past: Past Without Technology and Identity

This paper themed, *African Identity: A Critical Project in a Historical Identity Reconstruction*, presumes nothing with regard to contemporary societal crisis initiated with the *coming to be* of the digital age and consequent artificial intelligence (AI). Rather, it goes on to affirm and demand an identity construction in a digital age. Its very true that AI, one of the disturbing and most challenging products of the digital age has had an enormous influence on our age, on the human person with unbelievable questionable doubts

about the differentials in defining the status of man, humanity, as *homo cogitans* as well as *animal rationale*. However, in line with this unlimited capability of man's reason-based abilities, Protagoras once proclaimed that *man is the measure all things*. Notwithstanding, the products of the human mind tries to justify this classical statement by Mondin in his *Preface* to his work on *Philosophical Anthropology* where he maintains that *man is the supreme question to man*, hence, an *impossible possibility* even though Sartre is of the opinion this man is a *possible possibility*. These nuances, in the appreciation of man as by-products of the powers of the human mind, are equally sustained by the powers of the human soul, of which our digital age represents, whole and entire. It is in line with these manifestations of the faculties of human mind, expressed in all forms of artificial intelligentsia that Shakespeare once declared of man:

What a piece of work is a man!
How noble in reason!
How infinite in faculty!
In form and moving, how express and admirable!
In action, how like an angel!
In apprehension, how like a god!
The beauty of the world!
The paragon of animals!

This Shakespearean man's godliness is even acknowledge more in the Scriptures thus: *You are gods... having made man in the image and likeness of God.* (cf: **John 10:34**, Psalm 82:6,. Gen. 1: 26-27). These expressions offer a framework for comprehending properly and functionally, the human identity. Therefore, there is this great need for clarity in setting the boundaries between AI and human intelligence (HI). However, one must not forget nor make any mistake with regard to the fact that AI is a product of HI. There is no room yet for comparison until AI as in automaton thinks *unaidedly* than sorting solutions, with such precision from a big-

data-base already *garbaged* in. So, AI remains the contemporary wonders of the 21st century, even in the 22nd century. As one of the human intellectual products, AI stupefies and continues to marvel humanity. This is in line with the academic prophesy of Shakespeare when he admired the potentials, possibilities and capabilities embedded in humanity, hence, refers to it as *paragon of animals*. And this paragon of animals manifests all these as such as a result of the powers of the soul. Hence, humanity, this prodigy of creation, flora and fauna, is being challenged today *via* the influences of his productivity. Nevertheless, as a result of the powers of the human mind and powers of the human soul, which may even be referred as the powers of the human spirit, technology and science, in this digital age challenges the normal and often leaves humanity at the crossroad of crisis and confusion. It was Albert Camus who tired to summarize such spirit that ruled the centuries past . For him, 17th century was ruled by the spirit of mathematics; 18th century was ruled by the spirit of biology; 19th century was ruled by the spirit of science; 19th century was ruled by the spirit of technology; (by my extension, 20th century was ruled by the spirit of digitization) and 21st century is being ruled by spirit of confusion and crisis. The influence of the *scientification* and *technologization* of the world epitomized in digital outbursts leaves our era more troubled than ever. The digital age in question succeeds with Eurocentric models alone while expanding more the global gaps we experience today. Eurocetricism continues to shape what colonialism and neocolonialism missed as such alongside the contemporary idea of coloniality with dangerous bent of Afrocentricism, (Onebunne & Agbo, 2025).

The digital revolution has led to new ways in which people create and express their identity, shaped by a more complex mix of processes, especially for those living in Africa, who are equally exposed to both new socio-technical constellations and traditional *cum* cultural practices. Digital platforms can be seen as a double-

edged sword, offering spaces for self-expression and community building while also posing challenges like cultural homogenization, misinformation and algorithmic bias. This paper appreciatively examines implications of (digital) technologies on African identity, specifically the opportunities and threats associated with AI, social media and digital colonialism. The digital age and the fragmentation of identity through social media and the multiplicity of identity (social media platforms such as *Facebook*, *Instagram*, and *TikTok*) allow users to create multiple *avatars* of their identity. This fluidity of digital identity can cause identity fragmentation, or the disconnect between an individual's online and offline personae (Turkle, 2011). However, these age-long technological biases render African digital identities peripherally handicapped. Since we all must construct our identity from reality, there is the need for the imagining and reclaiming of African identity in the digital age.

Appreciating Continental Africa for Proper African Identity

This can only be done *via* a proper historico-geography of Continental Africa. The original ancient name of Africa was *Alkebulan* meaning mother of mankind (*australopithecus afarensis*), while other sources translated it as garden of Eden. An unprecedented DNA Studies have suggested that the San people of Southern Africa (the bush men) and aboriginal Australians (migrants from Africa) are the world oldest human races that populated all other parts of the world, (Wikipedia, n.d.). *Away To Africa*, an online paper, maintains that the study of the origin and historical development of the word *Africa*, otherwise called the *etymology of Africa*, is a contentious topic that many linguistic and historical experts disagree on even though science has proven that the world's first man came from Africa, (Wikipedia, n.d.). Also, Africa's history is entrenched in a thorny colonial past, hence, suffers a man made confusion and distortion, an extension that is witnessed in the mirage of African identity. All these facts are possible since Europeans captured much of Africa's land, enslaved

and oppressed her people. Worst, some of the Europeans twisted and thwarted the history of Africa. Some were forcibly migrated off the continental African shores, while others remained under duress on their own land, (Onebunne, 2023); with captured land and bodies, came imposed languages and other policies. Many Africans were forced to speak like Europeans and forget their native languages. This led to the loss and even the deliberate misrepresentation of traditional narratives and truths about the continent's history, making it difficult to identify the etymology of Africa, (*Away To Africa*, n.d.).

In the book *Kemetic History of Afrika*, the celebrated Senegalese historian, late Dr. Cheikh Anta Diop, asserts that the ancient name of Africa was *Alkebu-lan*, meaning “mother of mankind” or “garden of eden.” The name *Alkebulan*, he writes, was used by the Moors, Nubians, Ethiopians and other indigenous people. This theory aligns with Kemetic (Egyptian religious) and Ethiopian texts that anoint Africa as the genesis of creation, (Wikipedia, n.d). Nevertheless, the etymology of the word Africa is difficult to resolve, because it's the birthplace of mankind and its history is ancient, (Wikipedia, n.d.). However, historians have tried to connect name Africa to the continent's climate. Some historians traced the word ‘Africa’ to great languages of the world. Whichever connection that stands, Africa is nicknamed mother continent linking one to *alkebulan*, (Wikipedia, n.d). Geographically, African continent as the second-largest continent in the world with other unique geographic features. Africa often referred by explorers as dark continent is made up of 54 countries with more than 75 languages amidst many cultures and ethnic traditions, (Wikipedia, n.d.). History, especially biblical history, attests to Africa's role in salvation history as Jacobs and sons were in Egypt for centuries till the Exodus, (cf. Ex. 12:40ff). Jesus Christ's refuge in Egypt with his parents during the massacre of Herod was very significant, (cf. Mtt. 2:16). However, African countries after years of colonialism

and independence formed a union known as Organization of African Unity (OAU) and now African Union (AU). The AU remains the manifestation of the pan-African vision for an Africa that will be united, free and in control of its own destiny in response to the aspirations of Africans for brother-hood and solidarity, (Wikipedia, n.d.). This guiding philosophy ought to affect the needed education that is just African with pure African identity.

Understanding Identity

Identity is a complex and multifaceted concept that encompasses personal, social, and cultural dimensions. This *definitional* response highlights the complexity and multidimensionality of identity in its personal, social and cultural aspects. This is a term that refers to every aspects of the individual or group identity such as characteristics, behaviors, beliefs, values and experience. Identity formation is a process that occurs through the combination of the things within (how we see ourselves) and outside of us (how the society, culture or history sees us) (Erikson, 1968). Thematically and critically, identity is tied to questions of self-hood and the persistence of consciousness across time. And John Locke (1690) claimed that personal identity consists in consciousness and memory, and matters of psychological continuity. Addressing this fixed self perception, David Hume (1739) criticized the idea of identity, arguing that it is an illusion mistaken as reality based on the mind's perception of a string of experiences over time. Identity is formed through interactions with others sociologically. George Herbert Mead (1934), in particular, argued that self-identity is derived from social processes, most fundamentally language and role-taking. Drawing upon Erving Goffman's (1959) work, one keeps in mind that identity is ultimately performative. Stuart Hall (1996) speaks about the cultural identity in a way that puts forth its dynamic and constructed quality. Some other scholars contend that identity is not a static fact; rather, it changes according to historical and cultural contexts. These nuances of understanding are very central to post-colonial identity, as Frantz Fanon (1961) argues,

colonialism causes an identity break and strangeness, necessitating a new identity reconstruction. In this way, identity is a formative process when the real-self tries and struggles to meet the ideal-self. This is a formative process, a tug-of-war between the real-self and the ideal-self. Yet, it is the statement: *identity is when my real self meets my ideal self*, that expresses a psychology and philosophy of identity construction. It means that you can realize your identity when you can be accepted on how you look like in potentiality and how you want to look like in reality. Summarily, identity is the actuality of every potentiality and possibility in any human person. This concept is deeply anchored in the self-concept theories in psychology, especially when looking at the theories¹ from Carl Rogers or Erik Erikson.

Understanding African Identity

Identity in African parlance has been radically transformed in perception, construction and appreciation in the wake of the digital revolution. From the evolution of social media to the role of artificial intelligence (AI), the tapestry of African identities is constantly evolving. Digital technologies provide opportunities for self-expression, education and economic opportunity but also come with attendant dangers, such as cultural erosion, misinformation and the commodification of African identities through global digital monopolies. African identity is a complex and dynamic concept shaped by history, culture, language and socio-political experiences. It embodies the shared heritage, traditions and values that define African people, while also acknowledging the continent's diversities. Through historical and cultural foundations,

¹ An Understanding the Real self and Ideal self is really required. **Real Self:** The real self refers to the actual self of an individual. It is affected by genetics, the environment, social interactions and personal history (Rogers, 1959). **Ideal Self:** This is who we aspire to be, shaped by our dreams, expectations of society, and our values. This is a reflection of our ambitions, dreams and self-imposed guidelines.

African identity is deeply rooted in afromodals² as well as in communalism, (a strand in afromodals) as a social philosophy that emphasizes collective well-being over individualism (Iroegbu, 1996). According to Mbiti, (1969), the notion of *Ubuntu* (another afromodal), a Southern African philosophy meaning *I am because we are*, exemplifies this communal orientation (Ramose, 1999). African identity is also informed by oral traditions, spirituality and indigenous knowledge systems, which have historically shaped African worldviews (Wiredu, 1980). However, the imperial interference as colonial experience significantly disrupted African identity³. European colonial powers imposed foreign languages, political systems and education models, leading to cultural alienation (Fanon, 1967). Hence, the suppression of indigenous knowledge and the promotion of Eurocentric ideals created a sense of inferiority among many Africans, leading to struggles with self-definition (Ngugi wa Thiong'o, 1986). However, post-colonial movements, including Pan-Africanism, sought to reclaim African identity by emphasizing pride in African heritage (Senghor, 1964). In the contemporary perspectives, African identity has been shaped and distorted by globalization, migration and digital technology. While some fear the erosion of traditional African values, others argue that African identity is evolving, blending indigenous and modern influences (Appiah, 1992). However, education plays a

² Onebunne's afromodal is a neologism used in describing the African communal and metaphysical modality of *to be*; that is, the existential modalities of being in belongingness within the boundaries of African orientation. However, Richard Wright rightly observed that the establishment or verification of a new area for study poses three specific problems: *conceptual definition and boundaries, institutional and academic acceptance*. Afromodal was first published: Onebunne, J. I. (2025). "An Exposition of the Afromodal: Exploring a New framework of Connectedness". In *Nnadiesube Journal of Philosophy*, Vol. 8, NO.3, 2025. <https://www.acjol.org/index.php/NJP/article/view/6818/6605>

³ One therefore dares to ask, how would Africa looked like without the colonial interference? This is a million dollar question as we battle with African identity reconstruction; an identity battered with slavery and the likes of colonialism

crucial role in fostering African identity by integrating African philosophy, languages and histories into educational curricula (Dei, 2000). African identity is, therefore, fluid, shaped by historical experiences, cultural practices and modern realities. While colonial legacies continue to pose challenges, African identity remains resilient, rooted in indigenous values and continuously reimagined in contemporary contexts.

Being a complex and dynamic concept, African identity is ever shaped by history, culture, language and socio-political experiences. It embodies the shared heritage, traditions and values that define African people, while also acknowledging the continent's diversity. African identity is not monolithic. Instead, it is a complex and dynamic idea that changes over time and has been influenced by history, culture, language and social and political experiences. It represents the common heritage, traditions and values that make African people unique, while it appreciatively recognizes the diversity that exists across and outside African continent. These shared legacies contribute to a historical and cultural basis for African identity rooted in afromodality, an African communal and metaphysical modality of *to be*; that is, the existential modalities of being in belongingness within the boundaries of African orientation. African identity in this understanding is a philosophical modality where the interests of the group are placed before those of the individual, (Onebunne, 2025). Nevertheless, oral traditions, native spirituality and indigenous knowledge systems have played an historical role in providing African worldviews, which are also primary underpinnings of African identity (Wiredu, 1980). However, the experience of colonialism heavily challenged the African identity which must be reimagined in modern times.

African Identity through the Edges of African Predicament

Persistent African predicament has led to the distortion and more, the loss of African identity. A look at the primary edges of African

identity and prelude to that and the aftermath effects will be of help. Foundational to African predicament is European or the imperial masters interference in continental African *via* colonialism and its offshoots of extension in coloniality. Slavery which is of African origin as well and others were secondary. To be precise, African identity was messed up in different edges of African predicaments orchestrated with the Europeans exploration that ended in European exploitation of African continent. One can refer to it as *European Origin of African Predicaments*. Prof Lumumba in a *YouTube* bared his mind on *There is a new scramble for Africa: A discussion on foreign Interference in Africa*. He stressed on the fact that the imperial western and foreign interferences in Africa started with slavery. When slavery lost its glory, colonization was applied through the horrendous portioning of Africa in Berlin as far back as 1884. African independence followed but it was founded on a *mimicked-european-governance-systems*. Unfortunately, no African country thrived on such mimicked system. Next on the line of keeping Africa perpetually subjugated without was the coming back with the post-colonial project of neocolonialism. However, Kwamem Nkrumah made a summary of such in book: *Neocolonialism the Last Stage of Imperialism*. Neocolonialism staged another display of foreign interference. (Onebunne, 2024) observes that, the interference continues militarily meddling with our force-men. Through diplomatic exercises, education and other institutions (IMF and World-bank) Africa was diplomatically kept in savage. Through dollarization, the game of White-man supremacy continues. These continued interference restores colonization and expands neocolonialism through their consultants and advisers sent to Africa. The continuance gets boosted through NGO's like UKAids, Cedar, USAid. What of the African Development Banks that has foreign masters as major shareholders. They continue to interfere through post-colonial institutions like the *Commonwealth of Independent Nations*, as well as meeting of French Speaking Nations, *Francophone Nations*. PLO Lumumba in his historico-philosophical assertive rendition recalls and refers

with pains to other African predicaments perpetuated by the foreign powers of the world powers alongside the colonial masters besides subtle interference. Such other atrocities as African predicaments were in the form of instigated assassinations and masterminded *coup d'états*⁴.

● Colonialism as the Primary Edge of African Predicaments

Colonization is the European's primary origin of African predicaments. Colonialism refers to a form of domination, where one nation rules over the political, economic and cultural life of another territory and its people, often through military conquest and settler occupation (Loomba, 2005). European colonialism was motivated by economic interests, territorial expansion, and the exportation of Western ideologies (Fanon, 1963), particularly from the 15th to the 20th century. Colonialism, therefore, has multiple types including settler-type colonialism (permanent occupation of colonizers on land, such as through colonialism in the Americas and Australia) and extractive colonialism (focusing on resource exploitation without large-scale settlement, such as through colonialism in Africa and South Asia) (Wolfe, 1999). *Colonialism* comes with the idea of colony and tends to be applied in contexts addressing the effects that colonialism has on the lives of those living in colonies, (Merriam-Webster, n.d.). Colonialism is a complementary idea to neocolonialism. From

⁴ In 1961, Patrice Emily Lumumba of Congo and in 1963 Sylvanus Olympio of Togo were cluelessly assassinated. The other *coup d'états* of 1966 tried to eliminate but deposed Kwame Nkrumah alongside all his writings and heartlessly burnt his speeches until 1972 when Ignatius Acheampong rehabilitated him. The *coup d'états* thrived much in many African nations dethroning Ahmed Ben Bella of Algeria, Nnamdi Azikiwe of Nigeria, Abubakar Tafawa Balewa of Nigeria and Modibo Keita of Mali. These *coup d'états* were tactfully staged and continued rear its ugly head in many countries like Chad and Ethiopia even with the emergence of *Derg Regime* in East Africa (Kenya, Uganda & Tanzania). *Coup d'états* and mutinies were everywhere orchestrated in African nations because Africans were not united. Pan-Africanism is for the unity of Africa and possibly the AU. African Union.

the moment the exploration of continental Africa that turned into exploitation, due to the beauty of Africa in human and natural resources, the imperial masters refused to go even after the independence. These whole ideas are captured within the concept of neocolonialism. However, it was in Jean Paul Sartre's *Colonialism and Neocolonialism* (1964) that the term neocolonialism was first recorded. The term has become an essential theme in African Philosophy, most especially in African Socio-political philosophy. Despite achieving independence, the influences of colonialism and its agents are still very much present in the lives of most former colonies. Practically, every aspect of the ex-colonized society still harbors colonial influences. These influences, their agents and effects constitute the subject matter of neocolonialism. Halperin, S. (n.d.) explains that **neocolonialism** as the control of global-south countries by developed countries through indirect means. Colonialism, extended in the refusal of the *imperial masters to go*, in its thin and shin, initiated what is known today and otherwise referred to as African predicaments. An *Internet Encyclopaedia of Philosophy* defines African predicament as a concept that explains the aggregate of plights that threaten the African people. Onebunne (*Expanding the Definition of African Philosophy*) explains that, the edges of African predicament are the boundaries of African difficulties created by natural disasters and by man-made interference like the intruders into her continental bliss. However, Why did the explorers used the word *colonization of Africa* instead of *developmentalization of Africa*, Onebunne often queried? They want to be colonizers instead of developers. Africa has been very profound to the global prosperity of the advanced countries, (Onebunne, *Expanding the Definition*). They imperial masters did everything to keep Africa to be impoverished. The west tries to keep Africa impoverished. Colonization remains the basic force and benchmark that keeps any country underdeveloped. AIDS and later COVID-19 and other epidemics and pandemics from the western world became next to colonization. African predicament, therefore, will be understood

more with some works like: *How Europe Underdeveloped Africa*, *Stolen Legacies*, *African Origin of Greek Philosophy*, *Partitioning of Africa*, *Scramble for Africa*, *Pedagogy of the Oppressed* and *Mis-education of Africa*.

● Coloniality

Coloniality represents the legacies of power structures, interference in people's indigenous language, maintenance of knowledge systems and other forms of social hierarchies created by colonial rule that outlast formal decolonization (Quijano, 2000). The matrix of coloniality continues to inform global imperatives regarding politics, economy, culture, epistemology (Maldonado-Torres, 2007). As Mignolo (2011) describes, coloniality does not refer to the direct political and economic domination of control but to the embedded ideologies and institutions that reproduce Eurocentric models and marginalize knowledge systems from other backgrounds. Coloniality can be elaborated by deconstructing three main aspects: coloniality of power (which maintains global hierarchies favoring former colonial powers), coloniality of knowledge (which privileges Western epistemologies over indigenous knowledge systems) and coloniality of being (which dehumanizes non-Western peoples by imposing racial categories), (Grosfoguel, 2007). This helps to explain the systemic inequalities that many postcolonial nations continue to face, despite (often superficial) political independence. Colonial scholars state that dismantling coloniality involves African resolution to be Africans through all manners epistemic resistance since coloniality is another national sense of representation, domination and exploitation. Moreover, coloniality marginalized indigenous knowledge systems with Eurocentric world views, thus constructing African philosophy in a certain trajectory. Hence, coloniality emerges from the vestiges of colonial domination. As Aníbal Quijano (2000) explains, coloniality is that set of structures of power, knowledge and being that persist beyond colonial rule.

However, with history as record of past events, one will be able to trace and locate the beginning of African predicaments typified in identity crisis and then be able to fix it. This the upthrust of our historical reconstruction.

● **Capital Flight**

The term *capital flight* encompasses a number of situations. Chen, James(2021) defines Capital flight as “a large-scale exodus of financial assets and capital from a nation due to events such as political or economic instability, currency devaluation or the imposition of capital controls”. The scramble for African amidst different disenfranchising policies were simply to enjoy the resources with which God, and for some nature, blessed Africa. Which ever way , of course, there is this philosophy of *natura naturans* of Baruch Spinoza. However, everything about *Capital Flight* as a matter of unhealthy policies meted out to African continent is all about malicious tampering with African natural endowment. Wikipedia (n.d.) explains that Capital flight, in economics occurs when assets or money rapidly flows out of a country, due to an event of economic consequence or as the result of a political event such as regime change or economic globalization. Therefore, emigration and immigration policies, brain-drain and brain-gain decisions as well as capital flight should be beneficially mutual than lopsided always in favour of the Europeans. So, African predicaments, boosted on many salient policies in Africa are African detriments.

● **Great Divides**

Our time has witnessed many divides like the global, social, digital, economic, *et cetera*. The term *divide* is used in scholarship studies to describe a profound significant gap or inequality between groups of people. In the chequered history of man, every one of man’s activities is tailored towards creativity and development, however, humanity was mandated by God to conquer the earth (Gen. 1:²⁸).

Therefore, the entire world process is dependent on development within the global areas which synchronizes with the general idea of evolution as it concerns becoming. The world, as poet John Donne, conceived it, is such that *no man is an entire Island of himself, every man is a piece of the continent, a part of the main*. These gaps, as great divides, often determine the unequal and uneven distribution of resources, opportunities, power and access. Often, divides emerge due to many societal factors encumbering the society as societal elements. These divides usually have long-term effects on human and capital development and quality of life of any society. The divides are thus: *The Global Divide* which refers to the major developmental, economic, and social inequalities between countries or regions of the world. Traditionally, this divide is described in terms of: Global North (G-7 countries-correlated with developed, western world or first world) and Global South (second world or developing world: Latin America, Asia, Africa, and Oceania). *The Digital Divide* describes global disparities, primarily between developed and developing nations as regards the inequality that exists in accessing internet and credible use of info-technologies culminating in Artificial intelligence. The digital divide represents the gap between individuals, households, businesses, or regions that have access to modern digital technologies—and those that do not. *The Knowledge Divide*, sometimes called the information divide, is the gap between individuals or nations with access to knowledge resources and those without. *The Economic Divide* refers to inequalities in wealth distribution among individuals, communities, or nations. *The Social Divide* reflects differences among groups within a society based on identity or socio-economic characteristics. *The Educational Divide* shows the disparity in educational quality and access across groups or regions. In sum, these divides are part of a broader system of inequality, hence, these divides interconnect as such. Through this form of interconnection, these great divides often reinforce one another, creating a cycle of inequality. A global

divide affects a nation's ability to access technology. A digital divide impacts educational outcomes. An education divide affects employability. An economic divide limits people's purchasing power and access to digital tools. Great divides simply simply affects the personality of an African.

● **Debt Distress in Africa**

Many African nations are owing the European nations either as a result recent loan by most of the greedy-corrupt African leaders or payment for colonization. But who ought to owe the other after many years of plundering Africa, depriving her of her precious human and extensive natural resources. Indebtedness is another policy the western world used in weakening African continent. African indebtedness especially to their vandals is a very worrisome issue after years of their vandalism and exploitation. More so, African financial impropriety to the vandals-colonisers and recently to China is scandalous. Actually, what debt has some African countries own France? What of Nigeria and Britain? The rate of dependency of many African countries on the past slave masters and sons of slave owners as well as the imperial masters baffles a right thinking man. Legit (2022), an on-line platform source has it that data from the Debt Management Office (DMO) website, the body in charge of debt statistics in the country shows Nigeria is indebted to five countries worth over N1 trillion. As expected, China accounts for the highest debt stock among countries, and the debts, often, were obtained through bilateral agreements. Gazettengr.com, as of today, Dec. 6, 2025 placed Nigeria public debt at N152.39 trillion in Q2 2025 (*The Nation Newspaper, Oct 12, 2025 & New Telegraph, Dec 2, 2025*). Debt crises in Africa is simply a paradigm shift in the age-long humiliation to dominate Africa as an unfortunate continent.

Summary of African Identity Through the Edges of African Predicament

African identity in the modern era is shaped by interlocking pressures and fault-lines of several interconnected structural challenges that trace back to historical domination and persist in modern global systemic dynamics, (Rodney,1972). Colonialism initiated the first rupture with regard to African identity, as it disrupted indigenous cultures and imposed extractive structures, while coloniality sustains these hierarchies through hierarchical global power, knowledge and economic systems that limit African agency and fragmented indigenous identities and reconfigured African societies around external interests, (Mbembe, 2001, Wikipedia, n.d.) This structural grip is reinforced by capital flight, which drains domestic wealth; by persistent great divides in technology, development, and global influence, which marginalize the continent; and by chronic debt distress, which erodes sovereignty and constrains policy choices. Together, these forces form the edges of Africa's predicament, pressing upon how Africans define themselves, negotiate power and pursue a self-determined future. Collectively, these edges of the African predicament shape a contested African identity, an identity negotiating and balancing between resilience and structural constraint, between inherited distortions and the aspiration for self-definition, and between the burdens of history and the pursuit of a liberated, self-determined future. In sum, African identity, shaped and constrained by colonialism, coloniality, capital flight, debt distress, and global divides, reflects a history of systemic exploitation. Historical reconstruction seeks to reclaim this identity by critically examining these forces, restoring agency, and reasserting Africa's socio-economic and cultural sovereignty.

On Historical Reconstruction

Historical reconstruction entails a twist of facts already done that needs records to be straightened. It is a complex system of

reinterpreting history as past event based on new evidence, perspectives or methodologies by critically examining historical records, artifacts and listening consciously to orature so as to construct a more accurate and comprehensive narrative of the past, which might have been biased or incomplete. This is one of the great areas for the postcolonial scholars who have done greatly in reconstructing African history by integrating indigenous oral tradition with colonial records (Davidson, 1991). However, historical reconstruction which helps in correcting misinterpretation and misrepresentations *via* misinformation offers nuanced understanding of societies and cultures, will be studied here *via* an appreciation of history and reconstruction on their own.

■ Appreciation of History

History (from Greek *historia*) means *learning by inquiry*. It is knowledge acquired by inquiry or enquiry and investigation or research. History, therefore, is the study of any documented past. As a term, history comprises of past events as expressed through memory and discovery through collection, organization, presentation and interpretation of those aggregates of facts or past events, (Onebunne & Kanu, *African Philosophy of History*). However, history as an academic discipline thrives on the knowledge of past using historical sources with proper investigative analysis. History differs from mere stories, cultural heritages, myths as its content can be reached as something that happened in the past as such. This is why history as history can be taught or written down. Thence, history is primarily a record of past events and times, as it concerns human enterprise. Generally as Osuagwu, (1999) opines, history “evokes the statics of time (date), and space (places), of events, ideas, doctrines, contexts and their authors”, (p.9). Consequently, man by nature is a historical being and of course, remains at the centre of history that is often independent of him. Man's historicity or a historical being means man's ongoing work to conquer the world for the good of humanity as such. By this fact, man remains a product of history.

This means that men often make their own history. This is why history repeats itself. History, like fashion, is the repetition of antiquity. History, consequently, is a handmaid of life and living. If you must live well in the present you must be conscious of the past which will give credence to the future. History in this tripartite function, makes human being the *locus* of history. History studies man and his actions, decisions and behaviours. According to Iroegbu (1994) “to be historicized is to take into account constructively and re-constructively, the lessons of the past, on it to build the present and from the present to galvanize a good future. It is to realize that the particular makes the global relevant, and that the global makes the particular fully meaningful”, (p.33). The concept of history, therefore, plays a fundamental role in human thoughts and activities. However, when history is lost, forgotten or thwarted there is need for proper reconstruction. Reconstruction allows people to reclaim their proper history, correct the existing misconception and restore proper knowledge of whom they are against risk of living in ignorance. With regard to African identity and her distorted history, reconstruction is not only desirable but a necessity, (Onebunne & Kanu, 2022).

Reconstruction

Reconstruction is one of the methodological moments in African philosophy. Methodological approaches, therefore, are very fundamental in understanding and *doing* philosophy. In a very strict sense, *no method no philosophy*, (Onebunne, 2019d). Method, however, retains prominence in the practice and doing of philosophy. And in building or maintaining African identity in a digital age, method directs us proportionately to our target and focus. These methods are within the boundaries of historical method with four related moments of deconstruction, reduction, reconstruction and construction. Our interest is in reconstruction for unique construction through deconstruction and reduction. Reconstruction presupposes deconstruction and or reduction, that

is, a form of ongoing dismantling of a structure. Reconstruction is synonymous with rediscovery, re-establishment or restoration. It entails recreating from a given. Accordingly, reconstruction is a process of restoring what was wrongly done, calculatedly or mistakenly destroyed. It presupposes a form of destruction. Reconstruction started when African nations began agitating for their independence from colonial domination. Through it African scholars begun a restoration project, which is an attempt to restore what slavery and colonization had taken away. They have initiated the resuscitation of African history and all aspects of African cultures as they were known before the colonial experience. Reconstruction spells out critical evaluation and analysis, a kind of phenomenological *epoche*. It entails picking up from the scratch of the litters and debris of knowledge across human history of knowing. Reconstruction refers a period following a deconstruction, reduction and impending construction.

African Historical Reconstruction of African Identity

For us, in African context, postcolonial reconstruction means reconstruction of Africa after the colonial rule. This is an economic recovery, nation-building and cultural revival. According to Nkrumah (1963), *African unity* was pivotal to the regeneration of African existence, African identity and governance systems. In a philosophical sense, this is an act of reconstruction, the revision and reinterpretation of the historical narratives and systems of knowledge. Wiredu (1998) argues that for African philosophy, the way forward is through a reconstructionist approach that connects native knowledge with contemporary systems of thought. Likewise, Appiah (1992) emphasizes the need for the reconstruction of African identity through the critical engagement of both colonial legacies and indigenous traditions. The process of re-construction in education seeks to reformulate curriculum to express previously marginalized views. A word of caution is warranted here: Afrocentricity, according to Asante (2003), is not

just a focus on African agency historically, but an intellectual articulation designed to put the African experience at the centre of consideration, in a way that does not see Africa through an Eurocentric lens. Such a multiplicity of linguistic codes resonates with Ngũgĩ wa Thiong'o's (1986) advocacy for the decolonization of African literature and education through the elevation of indigenous languages and African epistemologies. Reconstruction revolves around language and culture. This has lead Ngũgĩ wa Thiong'o (1986) to argue that to authentically reconstruct an African identity, linguistic decolonization is imperative. In a similar vein, Diop (1987) calls for the embrace of African historical narratives and their articulation with a living cultural identity. Articulating all these conceptual thoughts, one sees reconstruction as an ongoing process of historical revision, cultural revival and political restructuring, not as a one-time event. The *African Renaissance* politics, advocated for by Thabo Mbeki (2001), is African restoration work through reconstruction of Africa's socio-political *cum* economic systems by utilizing indigenous values and developments made around the world. Reconstruction is the key to the society of history, philosophy and academia. Reconstruction becomes a framework of appreciation for Africans contribution to the global exigencies within the boundaries of demonized African mythology, folklore and superstition formed under the invasion of European imperialism . The new approach of effective and functional understanding of such African givens is *via* reconstruction. Reconstruction, therefore, a reactionary movement against the inundation of colonial modernity and epistemological domination. As method in African philosophy, reconstruction is a critical approach to the recovery, reinterpretation and revitalization of African intellectual traditions disrupted by colonialism and sustained by coloniality. It is more than mere recovery or preservation; however, it is a mode of critical engagement that makes these traditions relevant to present-day philosophical discourse. The goal of reconstruction, is

to build up from the already given but lost or distorted. With all the edges of African predicaments as well as an already existing divides and the need for identity construction in a digital age, the project of African historical reconstruction takes turn through different issues.

Ways for the Historical Construction of Authentic African Identity

African historical construction otherwise known as historical reconstructionism refers to the idea that identity is not fixed but is continuously shaped. The theory of historical reconstructionism suggests that identities are not static but are constantly constructed and reconstructed within historical, social and political contexts (Berger & Luckmann, 1966). In the African context, historical reconstructionism is very critical in fostering a stable identity by acknowledging pre-colonial heritage, confronting colonial distortions and integrating contemporary realities to form a cohesive and evolving authentic African with self-worth. Historical reconstructionism, therefore, continues to have a very relevant role countering colonial distortions on African identity and furthermore, provide basic foundations on which African self-conception will continue to evolve with current realities. African identities before colonialism were rooted in indigenous knowledge systems, communal philosophies and cultural expressions. Originally, in Southern Africa, the philosophy of *Ubuntu* and other such afromodals emphasized the joint existence of men and women in their society, and stressed solidarity and shared values with other men (Onebunne, 2025; Ramose, 1999; Senghor, 1964). Kinship based societies, oral traditions and spirituality were the basis for African societies which gave men a sense of identity (Mbiti, 1969). These indigenous realities are landmark-able and remarkable foundations for African identity. Merely, European colonialism undermined this blackness invasion by injecting outside cultures, languages and governance systems into African identity. Even colonial policies like the Berlin Conference of

1884–85 partitioned Africa without consideration, drawing up artificial national borders regardless of ethno-cultural affiliation (Rodney 1972). European schools and Churches dislocated the indigenous peoples and subjected them to identity crises (Ngugi wa Thiong’o, 1986). Utopias were replaced with colonial narratives bestowing primitive character on African traditions, which led to further erosion of indigenous self-perception (Fanon, 1967). Furthermore, in the wake of these colonial distortions, post-colonial African intellectuals called for reconstructions of African identity. Such leaders as Kwame Nkrumah and Julius Nyerere focused on pan-African revival (Nkrumah, 1963); self-determination. Scholars such as Chinua Achebe and Ngugi wa Thiong’o championed indigenous languages and narratives as instruments of recovering African identity (Achebe, 1958; Ngugi, 1986). Thus, the African identity of the modern era must strike a balance between historical consciousness, one could say traditionalism, and contemporary realities. This is a project for the needed identity. Simply put, a stable African identity arises from a combination of understanding our pre-colonial heritage, accepting challenges imposed by colonialism and accepting contemporary realities for Africa. Authentic African identity has to be built through diverse perspectives of history. Here are some approaches to historical construction of African identity. The key ways for achieving this project are:

i. Decolonization of Historical Narratives

Merriam-Webster. (n.d.) defines decolonization as “the act or practice of decolonizing”. Continuing, Merriam-Webster (n.d.) maintains that decolonizing is “to free (a people or area) from colonial status: to relinquish control of (a subjugated people or area)”. Decolonization, therefore, refers to the process by which formerly colonized nations or peoples seek to assert their independence, asseverate their sovereignty and maintain their agency from colonial powers and all forms of imperial servitude. It

involves dismantling the political, economic, social and cultural structures of colonial domination and asserting control over one's own affairs. Decolonization begins with total rejection of shackles of colonialism and all forms of neocolonialism and every intended coloniality. Wikipedia (n. d.) defines decolonization as the “undoing of colonialism”. Onebunne, (2024) reiterates that African philosophy of decolonization is based on Afrocentric movement. Hence, African philosophy of decolonization is a critical appreciation and evaluatory process of dismantling the inhuman structures of colonialism. It is a philosophy of decolonialism as well as philosophy against all forms of neocolonialism. African philosophy of decolonization is a complex multifaceted and dynamic complexness of intellectual movement that emerged in response to the legacy of colonialism and its enduring effects on African societies. At its core, it seeks to deconstruct, reconstruct and challenge the Eurocentric narratives and structures that have historically dominated African thought and culture, leadership and governance. At the heart of this movement is this philosophy that recognizes Africa's diverse cultural heritage and the importance of reclaiming indigenous knowledge systems that were often marginalized or suppressed during the imperial and colonial rule, (Onebunne, 2024). As a project, African philosophy of decolonization has been there in many authors and scholarships⁵

⁵ Authors and scholarship abound like Placid Tempels' *Bantu Philosophy*, Innocent Onyenwueyi's *African Origin of Greek Philosophy*; Edward Wilmort Blyden's *African Philosophy in the 19th Century*, William Edward and B. Dubois' *The Souls of the Black Folk*, George G. M. James' *Stolen Legacy*, Osuagwu I. Maduakolam's *African Historical Reconstruction, Early Medieval History Of African Philosophy and A Contemporary History of African Philosophy*, Marcus Garvey's Garveyism: Back To Africa, Barry Chevannes' *Rastafari: Root and Ideology*, James P. Allen's *Genesis in Egypt*, James Henry Breasted's *Egyptian Civilization* and Claude Summer's *Ethiopian Philosophy*, to mention but a few. Many literatures did justice in promoting the post-colonial movement and colonialists studies as well as revolutions that held fellow humanity in bondage. African Philosophy of decolonization and decolonity are part of these movements. Of notable importance is the principle of the mis-education of the negros. And most interesting effort at decolonization came through with the works of Frantz Fanon. However, the

ii. Revitalization of Indigenous Knowledge Systems

Pre-colonial systems of knowledge in Africa, such as philosophy, governance and education, provide essential clues to the formation of identities. As noted by Wiredu, in *African Philosophy*, we do not have an imposition of frameworks from the West but rather an embeddedness in indigenous thought patterns, however, we choose to justify it (Wiredu, 1998). As Gyekye (1997) indicates, examining African proverbs, folklore and oral traditions provides a deeper understanding of African worldviews and self-perception. African oral traditions preserve history and identity. Vansina while underlining the significance of oral traditions reiterates that oral traditions are valid historical sources that reflect on African history and identity formation in ways that written sources, frequently produced by colonial authorities, do not, (Vansina, 1985). Revitalization of indigenous knowledge system is part of the regeneration of Africa by P.I. Seme. Pixley Isaka Seme was one of the first western-educated Africans to challenge the European colonialism then sweeping across the continent. Born in Natal, South Africa, Seme was educated at Columbia and Oxford Universities in the United States and Great Britain respectively where he also became an attorney. By 1906 he has dreamt of the freedom of African nation states especially South Africa and the decolonization of entire Africa continent. Upon returning to South Africa, Seme, in 1912 along with other black intellectuals and

work of Walter Rodney, *How Europe Underdeveloped Africa* is the summary of the effects of colonization and the policy of colonialism. A mere and chanced knowledge of *How Europe Underdeveloped Africa* demands an immediate renewed policy of Decolonialism and Decolonization of African Nations. However, other great works of authors and scholars: Frantz Fanon (*The Wretched of the Earth*), Ngugi wa Thiong'o (*Decolonizing the Mind: The Politics of Language in African Literature*), Achille Mbembe (*On the Postcolony*), Steve Biko (*I Write What I like*), and Chinua Achebe (*"An Image of Africa: Racism in Conrad's Heart of Darkness"*) are rich and diverse in intellectual tapestry for African Philosophy of Decolonization, which encompasses a wide range of disciplines and perspectives united by a common commitment to challenging colonial hegemony and envisioning alternative futures for African people.

activists founded the African native National Congress (now the African National Congress). In 1906, however, he gave an address to the Royal African Society in London titled *Coming of Age*⁶.

iii. Revisiting Colonial and Postcolonial Histories

The colonial era greatly alienated people living in Africa from their cultural root, and as well destroy Africans' sense of identity while replacing it with western standards. Fanon (1961) stresses on the psychological effects of colonial subjugation while demanding historical reconstruction for the dignity of the African person. In a similar vein, Mbembe (2001) in his postcolonialism contests that coloniality of power remains geo-politically inscribed in postcolonial states as institutionalized force, shaping the African states in postcolonialism, suggesting a historical reflection that can transform any state into a true postcolonial identity.

iv. Afrocentric Approaches

Afrocentric scholarship promoted by figures such as Nkrumah, Nyerere, Cheikh Anta Diop and Molefi Kete Asante argued that African historical perspectives should be placed at the center of the African historical narrative. This is simply an Afrocentricity; a major call for putting African perspectives at the center of every

⁶ Below are excerpts of Isaka Seme on the *coming of age* for freedom of continental Africa: "I have chosen to speak to you on this occasion upon the Regeneration of Africa. I am an African, and I set my pride in my race over against a hostile public opinion. Men have tried to compare races on the basis of some equality...The regeneration of Africa means that a new and unique civilization is soon to be added to the world. The African is not a proletarian in the world of science and art: he has precious creations of his own—of ivory; of copper and of gold; of fine, plaited willow-ware; and weapons of superior workmanship. Civilization resembles an organic being in its development—it is born, it perishes, and it can propagate itself. More particularly, it resembles a plant; it takes root in the teeming earth, and when the seeds fall in other soils, new varieties sprout up. The most essential departure of this new civilization is that it shall be thoroughly spiritual and humanistic—indeed, a regeneration moral and eternal".

historical analysis meant to define African nation states. Afrocentricity, therefore, is an intellectual paradigm that places African agency at the center of African history and culture beyond the European marginalization and distortion of African realities, (Asante 1990). Diop's study of ancient Egyptian civilization and its ties to Sub-Saharan Africa laid the groundwork for an understanding of historical continuity across the continental Africa. In establishing the African origins of ancient Egyptian civilization, Diop provided a foundation in history for authentic, not Eurocentric identity construction (Diop 1974).

v. Pan-Africanism and Historical Unity

The Pan-Africanist scholars like Kwame Nkrumah (1963) or Cheikh Anta Diop (1987), maintained that historical reconstruction must promote African unity as it focuses on events shared in human history. This is why, Diop in particular, draws on African civilizations like ancient Egypt to argue that there is a collective African identity. Such an approach, however, contradicts the colonial fractured African history. Nevertheless, it promotes a patrimony of commonality. Through Pan-Africanism, as the intended harbinger of cultural unity, the needed construction can be achieved. It was through Pan-Africanism that a formidable ideology was created in the ivory towers of academia on how African identity could be built upon the foundation of common historical experiences and just one culture. Falola and Essien (2013), however, reiterated that “pan-Africanism provided the intellectual foundations for conceiving African identity across the lines of national boundaries.” Through pan-Africanism, Africans are provided with intellectual and political grounds to build their identity around common historical experiences, cultural ties and political ambitions outside the structures of colonialism, contradicting colonial narratives of African inferiority (Falola & Essien, 2013). The idea of pan-Africanism has buttressed deeply the formation a formidable African Union (AU). Unfortunately the

formation of AU seems to be a threat to EU and US. AU is manifestation of the pan-African vision for an Africa that is united, free and in control of its own destiny in response to the aspirations of Africans for brother-hood and solidarity. The guiding philosophy was that of pan-Africanism which is centred on African socialism and promoted by African unity, the communal characteristic and practices of African communities, and a drive to embrace Africa's culture and common heritage. This guiding philosophy ought to affect the needed education that is just African. However, one of the main objectives of the AU was to rid the African continent of the remaining vestiges of colonization, apartheid of 350 years then in South Africa and recently African post-colonial demeanour as well as the neocolonial agenda unfolding in the land *via* all forms of continued milking and dependency on African Nations who cannot breathe well with their choking presence. AU, therefore, in one of the neologisms of Iroegbu (1994), is in for her authentic-auto-developmentalization of every Continental African Nations.

vi. Integration of African History in Educational Systems for Reclamation of languages and cultures

The importance of integrating African history in her educational systems is very *ad rem*. One task assigned to historical reconstruction is to integrate African history into the curriculum. Aswa (2018) argues that African education needs to be based on indigenous perspectives to resist the surging shadow of colonialism postulated in school systems. Teaching those histories, on their own, also reinforces identity, introduces role models and validates African agency and contributions to society. However, arguing for the use of African languages in literature, education, and governance, Ngũgĩ wa Thiong'o (1986) posits that such utilization is imperative for the establishment of an authentic African identity. Advocating for indigenous language contributes to maintaining one's culture.

vii. Proposal for the Introduction and Promotion of African Philosophy of Education

One of the policies and systems that helped colonization to thrive was ignorance as a result of mis-education of Africans. Ignorance simply deals with lack of knowledge which is power and mis-education championed it. If one is properly educated, one will be properly built for the challenges of the future. This project is designed with a proposal for *African Philosophy of Education* that will confront colonial education that is all about the *de-Africanization* of Africans. Aptly, the *Directorate of Education*, an organ of AU, on her formation, and in her mission statement agrees to a responsibility of contributing towards responsive educational systems for Africa. There is, therefore, great need for *African Philosophy of Education*. By way of definition, African Philosophy of Education is an applied discipline. It is the application of African critical wisdom and other African philosophical issues on African education as a process of *educere* (leading out), that is, leading one out of ignorance and *educare* (leading into), that is, leading one, knowledge. Education in this regard is a human enterprise that trains and tames the animality in human beings with rationality, (Onebunne, 2023). However, Nelson Mandela was credited the saying that education is the most powerful weapon which you can use to change the world. African Philosophy of Education is for credible African education. In this line of thought Mbakela and Luthuli in Ezeani, E., (2013) opine that “African Philosophy of Education...has to do with reflecting upon, analyzing and criticizing the current African situation and education system”, (p.15) .

Conclusion

This paper is a part of the project of African philosophy of decolonization. It is informed within the boundaries of authorship-scholarships like Placid Tempels’ *Bantu Philosophy*, Innocent Onyenwueyi’s *African Origin of Greek Philosophy*; Edward

Wilmort Blyden's *African Philosophy in the 19th Century*, William Edward and B. Dubois' *The Souls of the Black Folk*, George G. M. James' *Stolen Legacy*, Osuagwu I. Maduakolam's *African Historical Reconstruction, Early Medieval History Of African Philosophy* and *A Contemporary History of African Philosophy*, Marcus Garvey's *Garveyism: Back To Africa*, Barry Chevannes' *Rastafari: Root and Ideology*, James P. Allen's *Genesis in Egypt*, James Henry Breasted's *Egyptian Civilization* and Claude Summer's *Ethiopian Philosophy*, to mention but a few. Most of these authors were at the forefront of *de-Europeanizing* Africa of her eurocentricity with afrocenricity, (Onebunne & Agbo, 2025). In sum, African identity being recovered through historical reconstruction depends centrally on an African Philosophy of Education that will re-centre indigenous epistemologies, languages and civic formation within school system, with a formal curriculum. By redefining educational aims from mere skill transmission to the restoration of collective memory and critical self-understanding, that is, marrying content and skill, African curricula can become instruments of cultural reformation and repairs rather than instruments of cultural stalemate. Therefore, an authentic African Philosophy of Education finds its foundation in a conception of personhood that is relational, communal and morally embedded within African cultural contexts, fully expressed in afromodals. Through this reconstruction, grounded in African personal identity, knowledge systems, critical pedagogy, and philosophical reflexivity, African educational system becomes a tool for cultural recovery, identity affirmation and self-determined social transformation.

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