

AFRICAN PHILOSOPHY OF EDUCATION FOR AFRICAN DECOLONISATION

Jude Ifeanyichukwu Onebunne, PhD

Department of Philosophy
Nnamdi Azikiwe University, Awka
juno.anyi@gmail.com
ORCID iD: 0000-0002-89956097

Abstract

Africa has been an unfortunate continent. Unlike other continents that were discovered and explored, the exploration of Continental African nations nevertheless turned into exploitation: from slavery to colonization unto neo-colonization through the capital flight-open market and indebtedness to either Europe or one of the Asian dragons. However, the colonization that was meant to develop African states left them truncated leading to many challenges like African predicaments amidst geopolitics of underdevelopment. Hence, the need for an African Philosophy of Decolonization in stricto sensu. As an applied critical enterprise, it is the statutory deAfricanization of Europeanized Africa as well as the cloned Africa while pruning the overly dependent African nations from their colonial branches; emancipating them from imperial servitude and Bob Nestor Marley's mental slavery. The researcher with firm analysis proposes a functional and complementary African Philosophy of Decolonization that will in its complementarity acknowledge the Magisterial and Papal legacies of Decolonization.

Keywords: African Nations, African philosophy, colonization, decolonization

Introduction

Once upon a time, there was a continent that was graciously blessed with vast natural resources and throngs of human resources. That was Africa. Africa till-date remains blessed. The problem with Africa remains man-made. It all started with the inference of the Europeans on the continental shores of Africa. Even after the so-called amalgamation that ended up in the annexation of many African nations and the ill-fated proclamation of independence to many dependent African nations-with the seeming collapse of European imperial regimes, the Europeans and their cohorts from around the globe as well as Americans were all interested in Africa and her resources. Contemporary Africa now is

more in bondage. Africa is beautiful again and there is this new scramble for Africa with their crafty and hidden policy of depopulating Africa with their COVID-19 ill-fated projections of desolation with litters of deaths of Africans.

This paper, therefore, needs a philosophy that is African than European to salvage itself from already existing socio-political quagmire cum politico-educational disorientedness against the colonial masters mess that has left many, if not all African nations wounded and pillaged. Colonization was the first evil. In the disguise of colonization, Africa was looted and plundered. Our legacies were demonized and then were stolen in broad daylight by colonialism and colonization leaving Africans in *mental slavery* as *Buffalo soldiers coming from Africa* into the American plantain plantation of Bob Marley. In the end, many Africans were robbed of their personhood and humanity, identity (tradition, culture, language, habit etc) and nationality, thanks to Freetown that homed the ones that survived the then white man's supremacy.

This paper will appreciate the continent of Africa as it tries to lead one unto the explainable innuendoes that befell Africa and now lead to the consciousness that has been awake in few of the magisterial and the papal proposals for the legacy of decolonization. This is the thrust of my benign proposal for An African Philosophy of Decolonization through an African Philosophy of Education that will tally with and confront the die-hard policy of the *Miseducation of Africa* which has helped to sustain colonization in its purest crude form, especially in the neo-colonization.

Appreciating the History cum Geography of Continental Africa

Pulse On-line Newspaper (2023) avers that the original ancient name of Africa was *Alkebulan* meaning mother of mankind (*Australopithecus afarensis*) while other sources translated it as the garden of Eden. Unprecedented DNA Studies have suggested that the San people of Southern Africa (the bushmen) and Aboriginal Australians (migrants from Africa) are the world's oldest human races that populated all other parts of the world. However, historians have tried to connect the name Africa to the continent's climate. Some historians traced the word 'Africa' to the Greek word *aphrikē*, which is translated: "the land that is free from cold and horror". Equally, some historians prefer the Roman word *aprica*, meaning sunny, or the Phoenician word "afar", meaning dust. Whichever connection that stands, Africa is nicknamed the mother continent linking one to Alkebulan.

Geographically, the African continent is the second-largest continent in the world with an area of 30.37mkm² with five geographic regions as North Africa, West Africa, East Africa, Central Africa and South Africa and has other unique geographic features with regard to the Nile River (the longest river in the world), Mount Kilimanjaro, Victoria Falls, Lake Victoria (the largest tropical lake in the world) and the Sahara desert. Africa often referred to by explorers as the dark continent is made up of 54 countries with more than 75 languages

amidst many cultures and ethnic traditions. History, especially biblical history, attests to Africa's role in salvation history as Jacobs and Sons were in Egypt for centuries till the Exodus. Jesus Christ's refuge in Egypt with his parents during the massacre of Herod was very significant. The exploration of Africa gave room to slavery and later colonialism as well as the eventual partitioning of Africa and conquest of Africa by the dawn of 1900 as countries like Britain, France, Germany, Belgium, Spain, Portugal and Italy had good turns establishing colonial states. However, African countries after years of colonialism and independence formed a union known as the Organization of African Unity (OAU) and now African Union (AU), (Development Initiatives On-line Forum, 2013).

The African Union (AU) is a continental organ with 55 member states that make up the countries of the African Continent. On 9.9.1999, the Heads of State and Government of the Organisation of African Unity (OAU, 1963-1999) issued the Sirte Declaration calling for the establishment of an African Union. It was officially launched in 2002 as a successor to the Organisation of African Unity (OAU). The OAU, now AU, was the manifestation of the pan-African vision for an Africa that was united, free and in control of its destiny in response to the aspirations of Africans for brotherhood and solidarity. The guiding philosophy was that of Pan-Africanism which 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 colonisation and apartheid for 350 years then in South Africa. OAU then with this formation tries to organize and cooperate for the holistic development of Africa by jointly moving towards the eradication of all forms of colonialism from Africa (Wikipedia, The Free Encyclopedia, 2022).

Exigencies of African Predicaments

Despite her enduring historical birthright, Africa remains an unfortunate continent with a litany of crises of continental growth. This is why Africa's encounter with the West, in the much-lauded exploration that turned into exploitation, left her with indices of development more wounded: her education was truncated; her politics was bastardized with an alien system of governance; her economy was *chancefully fugacious*; her socio-cultural life was stifled of any human countenance; her human capital development was ignored and neglected, and her other legacies were completely blackjacked, extorted and stolen. PLO Lumumba, (in his famous speech at the Face of Okija and Cultural Festival in Nigeria 2019, celebrated at Okija, hosted by Obijackson Group) reiterated that African civilization was rudely interrupted by colonization and exploration turned exploitation as our men and women are all scattered all over Europe, America and Latin America. And what they are today are at the expense and pains of the African continent courtesy of slavery. It's no more an issue of debate that humanity and civilization started in Africa when Europe was dwelling in caves when there were kingdoms in Africa. When Europe do not know what

writing and reading were all about, Africa boasted of writing with heliography, built pyramids and had a library in Alexandria. However, Louis Farrakhan (African-American, in a Press Interview, January 1998, Malawi International Airport), was very clear when he regrettably insisted that Africans gave civilization to the world and yet parade themselves like international beggars before them.

Consequently, all these are interconnected giving rise to the background story of African predicaments as the West, with their despicable antics, tried to recreate an African man in their Western thought pattern, leading to a kind of *deAfricanization* of Africa and transvaluation of African values. However, the word predicament is derived from the old Latin word *praedicamentum*, which means predicated, predicament, or category. The Latin word *praedicare* means to declare, to proclaim, to predicate. The predicament is understood in two ways: conceptual and applied meanings. The predicament is an unpleasant situation that is difficult to get out of. Predicament can equally be understood in our enlarged context as obstruction, hurdle, encumbrance, hindrance, bottleneck, bloc and block. On these nuances of understanding as regards the predicament we will apply on the edges of the African continental predicament.

Partitioning of Africa

Millions ago of years ago there was one single *supercontinent* called Panthalassa. Scientists postulate that millions of years ago, all the continents on Earth were one huge *supercontinent* surrounded by one enormous ocean. This gigantic continent, called Pangaea, slowly broke apart and spread out to form the continents we know today. Geologists now have evidence that Africa is physically splitting into which may give birth to another continent if it happens through a giant crack that is currently seen in Kenya. Equally, *Jerusalem Post* updates maintain that “Shifting tectonic plates have been splitting the continent since the East African Rift – a 35-mile-long crack in Ethiopia's desert – emerged in 2005. Tectonic plate shifts in Ethiopia show that the African continent is splitting in two – paving the way for Earth's sixth ocean to emerge, according to researchers”. The cracking and splitting as well as partitioning above has to do with natural occurrence. These were called geographical phenomena. But there were man-made ones done even without any recourse nor regard to the people who were being partitioned, amalgamated or annexed. Beyond these natural phenomena that have seen the great division of our supercontinent, the socio-economic cum political juggernauts of our time have systematically divided the world again into global north and global south, of the developed and developing nations respectively.

South African History Online reports that the *Scramble for Africa*, also called the *Partition of Africa*, the Conquest of Africa or the Rape of Africa, was the invasion, annexation, division, and colonization of most of Africa by seven Western European powers during an era known as New Imperialism (between 1833 and 1914). In far away Berlin, in 1884, the

European powers had neatly divided Africa up amongst themselves, drawing the boundaries of Africa much as we know them today. The Berlin Conference can be best understood as the formalisation of the Scramble for Africa. The reasons for this scramble or the so-called African colonisation were mainly economic, political and religious. It was not actually to develop Africa nor lift Africa to the standard of global emancipation. No, it was for their selfish end. During this time of colonisation, an economic depression was occurring in Europe, and powerful countries such as Germany, France and Great Britain, were losing money. However, two African states refused to be colonized: Ethiopia and Liberia. In the name of colonization therefore, the Imperial European powers explored, divided, conquered, plundered and exploited virtually the entire African continent even till in a more formal way with great brain drain drift from Africa unto Europe for greener pasture. Therefore in many of the edges of African predicaments, colonization ranks first and is the foundational origin of the African nation's nightmare.

Struggles for Africa

The Scramble for Africa epitomized colonisation and domination during the new imperialism of the 17th century and changed the history of mankind. The 1884 Berlin and British conference was a landmark in European interference in Africa. The hatched plan of Colonization was a better option on the platter of gold to possess and dominate Africa with their *three C's*: Christianity, commerce and civilization. Hence, many imperial states were authoritarian, and bureaucratic in their systems with their racist ideology succeeding as there were great rivalries with most African leaders who were just gullible. Before this imperial dominance in Africa, the *Saharahistory Online Report* (2022) shows that Africa was “characterized by widespread flexibility in terms of movement, governance, and daily lifestyles. The continent consisted not of closed reproducing entities, equipped with unique unchanging cultures, but of more fluid units that would readily incorporate outsiders into the community with the condition that they accepted its customs, and where the sense of obligation and solidarity went beyond that of the nuclear family. Pre-colonial societies were highly varied, where they were either stateless, run by the state or run by kingdoms”. Continuing the report was vehement to note that, “the notion of communalism was accepted and practised widely; land was held commonly and could not be bought or sold, although other things, such as cattle, were owned individually...Before colonisation, however, there were many forms of government in Africa, ranging from powerful empires to decentralised groups of pastoralists and hunters”.

By 1914, Nigeria is a country of many fragmented nations. Historically, she was supposedly amalgamated in 1914. This amalgamation of the southern region and northern protectorate was claimed to have taken place in Nigeria, by Nigerians and for Nigerians when most of our national heroes, the supposed frontiers and historical figures like Nnamdi Azikiwe (who was born in 1904) 10 years old, Obafemi Awolowo (who was born in 1909) was 5years old, Abubakar Tafawa Belewa (who was born in 1912) was 2years old, Ahmad Bello (who was

born in 1910) was 4years and even Michael Okpala, (born in 1920, that is, 6years after) were all toddlers. Who then were the informed Nigerians that signed the much-acclaimed amalgamation treaty? The whole idea of amalgamation as creating a country of unity in diversity is to have a viable strong comity of nations or a workable country of great possibilities and immense potentialities. The nations of Nigeria were forcefully annexed and then amalgamated to have an entity called Nigeria for some interests beyond her shores and waters, all for the mere benefit of the proponents of the purported amalgamation. However, more than 100 years after the most acclaimed amalgamation, Nigeria still battles with good political leadership while corruption has continued to colour every facet of her politics, economy and national human endeavour.

Later in 1914, as the result of the *Scramble for Africa* spreads the whole of the continent was divided among European powers with the exception of the ancient empire of Ethiopia and the native republic of Liberia. Nevertheless, in 1935, Ethiopia was conquered by Italy, but the conquest was short-lived and ended with Italy's defeat in the Second World War. In 1957, Ghana was the first of the British colony partitioned to her to gain independence before others like Nigeria, Sierra Leone, Gambia, Uganda, Kenya and Tanzania (Tanganyika-Zanzibar). These states become republics within the Commonwealth. South Africa was the last of all of which the imperial powers refused to relinquish most probably because of their weather and gold. Instead, they followed them with the policy of apartheid or separation designed to exclude black people from political power. Discrimination based on the colour of skin and race is known as apartheid. Apartheid, the Afrikaans name given by white-ruled South Africa's Nationalist Party in 1948 to the country's harsh, institutionalized system of racial segregation, came to an end in the early 1990s in a series of steps that led to the formation of a democratic government in 1994. In April 1994, Nelson Mandela was elected as South Africa's first black president.

Colonialism and Colonization

Colonialism remains imperialism. As an imperial policy, colonialism was meant to initiate an imperial movement as colonization. Colonization is a global phenomenon and remains an imperial movement and royal interference. Imperialism is a system of government whereby a strong country forcefully or knavishly takes the wealth and raw materials from another country. By way of differential definition, according to an on-line Oxford Dictionary: *Colonization* is the action or process of settling among and establishing control over the indigenous people of an area. Equally, *Colonialism* is the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically. Furthermore, the on-line *Cambridge Advanced Learner's Dictionary & Thesaurus* (2023) explains that Colonialism is broader in that it refers to entire countries rather than an area and adds the economic exploitation factor. Whether the term being used is colonization or colonialism, the long-standing effects on indigenous peoples in Nigeria and other colonized countries remain the same. Colonialism in the

modern sense began with the *Age of Discovery*, led by the Portuguese, who became increasingly adventuresome following the conquest of Ceuta in 1415, aiming to control navigation through the Strait of Gibraltar, expand Christianity, obtain plunder, and suppress predation on Portuguese populations. One thing led to another, colonialism initiates a policy that gave birth to many colonized African nations' predicaments. It is a global attempt. Colonialism, therefore, remains a historical and ongoing global project where settlers continue to occupy land, dictate social, political, and economic systems, and exploit Indigenous people and their resources.

Continental Africa was ever beautiful in her entire *human, physical and natural resources* as well as geographical promises. She was so blessed with vast natural and intimidating human resources. Her beauty then and again attracted the colonial masters leading to their so-called expedition and exploration. However, the beauty of Africa radiates even more now. Prof P.L.O Lumumba recognised this eternal beauty of Africa (in his *YouTube Foundation Channel* Prof. PLO Lumumba in *Why Is Africa So Attractive*. Dec. 3, 2019. RUFORUM 15th AGM, Ghana 2019) emphasized thus “Africa remains attractive throughout the ages. She has been attractive to the Portuguese, Arabs, Chinese, Japanese...Africa is attractive again, hence, every year the named nations invite Africa States for a conference in their best cities to see how they are going to partner with her for her best interests and benefits. Africa has been very attractive to them. The beauty of Africa lies in these numerous invitations from superpowers presupposing its for the good of Africa”. Initially, colonization was thought to be for the good of Africa. Nevertheless, the reasons for European imperial colonization of Africa were mainly *economic, political and religious*. This was why at the 1884 Berlin Conference in Germany, no African nation was there when they were meeting for the good of African nations. The good of African nations was the partitioning of Africa for their good to avoid war amongst themselves as they scramble for beautiful Africa. Stephen Sonms in an online record shows that during this time, many European countries expanded their empires by aggressively establishing colonies in Africa so that they could exploit and export Africa's resources. Raw materials like rubber, timber, diamonds, and gold were found in Africa. Europeans also wanted to protect trade routes.

Edeh (2022) maintains that colonization occurs when usually a strong country, ever independent and rich, establishes control over the indigenous people of a lesser country. Colonization for him remains a political process of discovering and invading the governance and politics of a country and enforcing its culture, policies and mode of operation on the people living in another country. There are always agendas accompanying the colonization of a country. In the whole of Africa, the only countries that did not experience colonization are Ethiopia and Liberia. They were lucky, but the other countries in Africa were not so lucky as colonialism did Africa a lot of harm. Edeh, S. C. has observed the pains of colonization ranges from *the displacement of people, introduction of taxes, theft of historical artefacts and the eradication of African religious*

belief. Colonization made an average African believe that his culture, language and way of life is inferior to that of the colonizers. However, there are other reasons for the colonization as alluded to by the Imperialists and shown by Edeh (2022) in an on-line paper on the *Reasons for Colonization of Africa* thus: *Industrialization, Religion, Curiosity, Cheap Labour, Presence of Mineral Resources, Politics and Superiority.* Colonization remains a nightmare for African nations. And Africans are yet to recover from this nightmare of stolen legacies, the quagmire of brain drain and litanies of man's inhumanity to mankind. However, Edeh (2022), reiterates that "colonization is one incident Africans wished never happened to them and one that has dealt a huge blow to African countries, one they are yet to recover from. However we paint the benefits of colonization, it is important to state here, categorically, that the reasons for colonization of Africa were, and are still selfish. Never, not once, was it fuelled by a desire to help Africans or for the good of Africans. Whether Africa would have developed fine, without the experience of colonization is one thing we might never find out"(p.123).

Colonization as the Primary Edge of African Predicaments

Colonization is it's thin and shin initiated what is known today and otherwise referred to as African predicaments. Colonization, therefore, is the seminal edge of the African predicament. It allows the influx of the white man into her natural endowment and turned it into her bewilderment. Their visit, left Africans in pieces as she lost her legacies and imbibed foreign policies. An encounter that spells doom for Africa and her future with litanies of African predicaments. African predicament as an applied predicament, which is man-made, is a messy situation with different forms of oppressive obstructions in continental Africa. Fieser and Dowden (1995) in *An Internet Encyclopaedia of Philosophy* define the African predicament as a concept that explains the aggregate of plights that threaten the African people. The edges of the African predicament are the boundaries of African difficulties created by nature and by the intruders into her continental bliss. In geometry, an edge is a particular type of line segment joining two vertices in a polygon. In a polygon, an edge is a line segment on the boundary and is often called a polygon side. Edge is the line where a surface ends. Often it refers to the threshold of danger or ruin. However, in our usage herein, the edge has to do with a margin, border, verge and brink. The edges of the African predicament, therefore, are those problematiques which Africa has suffered as a continent as a result of her natural resources than natural impediments. Colonization is never without a purpose. It is a plague African Nations endured. The blunt of colonization amidst glaring agenda left African nations in agony of a distressed nation.

Colonization remains an interference with African history and socio-political cum economic development and progress. It remains an unjustifiable interference on the mapped indices of African development with untold hardships. Asking if there was no colonization one doubts if Africans would have made any progress. And doubting if there were no positive effects of colonization shows that one is not acquainted with the fact that thousands of years before

colonization African continent witnessed a series of development that merited her mother of civilization. Why did the explorers use the word *colonization of Africa* instead of *developmentalization of Africa*? Why not the principle of *developmentalism* instead of that of *colonialism*? They want to be colonizers instead of developers. No wonder when colonialism failed they went for post-colonial projects just to continue to subjugate Africa to the background. Africa has been very profound to the global prosperity of the advanced countries. They do everything to keep Africa to be impoverished. The West tries to keep Africa impoverished. Colonization remains the basic force that keeps the country underdeveloped. Aids from the West and their NGOs became next to colonization. This new economic warfare made African nations dependent on the West. Today the advanced world with its economic structures and institutions because they need African raw material.

These predicaments will be approached from three ends by reviewing some of the scholarly works on the theme as well as revisiting conceptual issues and contemporary bloc policies that had contributed greatly as predicaments. These scholarships, conceptual issues and contemporary blocs (debt strategy, capital flight, global divide) are often regarded as the edges or referred to as boundaries within African predicaments. African predicament, therefore, will be understood more with the review of 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.

European Origin of African Predicaments

PLO Lumumba in a *YouTube* bared his mind on *There is a new scramble for Africa: A discussion on foreign interference in Africa*. He stressed the fact that the Imperial western and foreign interference in Africa started with slavery. When slavery lost its glory colonization applied through the horrendous portioning of Africa in Berlin. African independence followed but it was founded on a *Mimicked-European-Governance System*. Unfortunately, no African country thrived on such mimicked system. Next on the line of keeping Africa perpetually was the coming back with the post-colonial project of neocolonialism. However, Kwamen Nkrumah's book *Neocolonialism the Last Stage of Imperialism*. Neocolonialism staged another display of foreign interference. The interference continues militarily meddling with our forces. Through diplomatic exercises, Educational Grant and Funding and other Institutions (IMF and World-bank) Africa diplomatically kept in savage. Through dollarization, the game of White-man supremacy continues. The continued interference restores and expands the neocolonialism their consultants and advisers sent to Africa. The continuance gets boosted through NGOs like UK Aids Direct, GCC, UNICEF, USAID, etc. What of the *African Development Bank* that has foreign masters as major shareholders? They continue to interfere through Post-colonial institutions like the *Commonwealth of Independent Nations*, as well as meetings of the French Community, and *Communauté française*. PLO Lumumba in his historico-philosophical assertive rendition recalls and refers 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' etats*.

PLO Lumumba in a the above referred *YouTube* channel continued and reiterating that in 1961, Patrice Emily Lumumba of Congo and in 1963 Sylvanus Olympia of Togo were gruesomely assassinated. The other *coup d'etats* of 1966 eliminated Kwame Nkrumah alongside all his writings and burnt his speeches until 1972 when Ignatius Acheampong rehabilitated him. The *coup d'etats* thrived much in many African nations as it dethroned Ahmed Ben Bella of Algeria, Nnamdi Azikiwe of Nigeria, Abubakar Tafawa Balewa of Nigeria and Modibo Keita of Mali. These *coup d'etats* were tactfully staged and continued rearing its ugly head in many countries like Chad and Ethiopia even with the emergence of the *Derg Regime* in East Africa (Kenya, Uganda & Tanzania). *Coup d'etats* and mutinies were everywhere orchestrated in African nations because Africans were not united. Pan-Africanism remains the cure as well as the opportunity for the unity of Africa.

Appreciation of Decolonization

Online Oxford Languages defines decolonization as “the action or process of a state withdrawing from a former colony, leaving it independent”. Continuing, it maintains, is the process of freeing an institution, the sphere of activity, etc. from the cultural or social effects of colonization”. Decolonization was gradual and peaceful for some British colonies largely settled by expatriates but violent for others, where native rebellions. Augustyn Adam (ed) in *Encyclopaedia Britannica* defines as decolonization the “process by which colonies become independent of the colonizing country. Decolonization was gradual and peaceful for some British colonies largely settled by expatriates but violent for others, where native rebellions were energized by nationalism. After World War II, European countries generally lacked the wealth and political support necessary to suppress faraway revolts; they also faced opposition from the new superpowers, the U.S. and the Soviet Union, both of which had taken positions against colonialism”. Decolonization is a movement against the colonial project as nations struggle to regain access to their borders haphazardly drawn and possession of their indigenous realities like land, natural and human resources. Decolonization, therefore, is a humane human project. Belfi and Sandiford (2021) maintain that “Decolonization is work that belongs to all of us, everywhere. It asks us to think about our relationship with Indigenous lands that colonizers have unjustly claimed, re-defined and re-purposed all over the world. It asks us to embrace responsibility as opposed to accepting fault. Lastly, decolonization is a path forward to creating systems which are just and equitable, addressing inequality through education, dialogue, communication, and action”(Paragraph 1.).

Decolonization as a movement is about the cultural, psychological, mental well-being and economic freedom of the indigenous people to achieve Indigenous sovereignty, that is the

right and ability of indigenous people to practice self-determination over their land, cultures, and political and economic systems. In a TED Talk, *Decolonization Is for Everyone*, Niki Sanchez (an Indigenous media maker, environmental educator, and academic) Sanchez invites us to think about the territories we inhabit, specifically not ceded, never-surrendered and occupied land. She does this in part by pushing back on historical amnesia, a phenomenon whereby settlers choose not to recognize the genocidal role of colonialism. Sanchez also centres on Indigenous peoples' history and their continued resilience against erasure, extraction, and oppression. We each have a responsibility to push back on colonial narratives. As Sanchez points out in the *YouTube* video, "*History is not your fault. But it is your responsibility*". Colonization has happened leaving African nations with woes of underdevelopment but decolonization is our responsibility. And we need a philosophy for it and that's the proposal for an African Philosophy of Decolonization.

The idea of Decolonization has a background within the theories of decolonization and post-colonial generalization. Zalta and Nodelman Eds. (2023) in their, *Theories of Decolonization and Post-colonial Theory* maintained that:

Frantz Fanon was one of the leading theorists of the struggle for decolonization. His two most influential works focused on anti-black racism and the impact of colonial violence. *Black Skin, White Masks* (2008 [1952]) describes racialized subjectivity and the structural conditions that sustain racial domination. Drawing on existentialism, psychoanalysis, and literary theory, Fanon demonstrates the constitutive effects of European colonialism on identity. It details the traumatic consequences of immersion in a cultural framework that pathologizes blackness, thereby dividing the racialized subject. *Wretched of the Earth* (1961) was the most influential philosophical account of the anti-colonial struggle and the challenges of post-colonial governance. The book provides a complex account of the relationship between violence and liberation. Violence is the foundation of the colonial regime, and therefore inevitably plays a role in its overthrow, but Fanon also explores its psychological dimension (para. 4).

Mahatma Gandhi remains a very significant critic of colonialism and by implication an apostle of decolonization. An online paper *eGyanKosh* has it that, Gandhi viewed colonialism and imperialism as the pre-dating tendencies in the morally corrupt and economically in-satiated countries of the world that seek to fulfil such desires of theirs through the mechanism of colonialism and imperialism. Zalta and Nodelman (2023) argue that "in the humanities, post-colonial theory tends to reflect the influence of post-structuralist thought, while theorists of decolonization focus on social history, economics, and political institutions. Whereas post-colonial theory is associated with the issues of hybridity, diaspora, representation, narrative, and knowledge/power, theories of decolonization are concerned with revolution, economic inequality, violence, and political identity"(para. 4). This paper is faced with innumerable questions as regards facets of the African crisis of development knowing full well that no nation develops beyond the quality of her educational system. Historically, if Africa must still develop beyond the

contemporary obstructive shackles and glaring chains of the Western World as well as the existing momentous vicious circle of underdevelopment, Onebunne, J. I. (2023) reiterates thus:

Africa, in this 21st century, still struggles to survive independently, socio-politically and economic wise. However, the contemporary and continued scramble for Africa leaves every good-thinking human being with a lot of questions with regard to African coming of age *to be* (amidst the inherent racism and once-in-awhile resurgence of white supremacy). The glaring socio-economic cum political showdown in our world, the already existing great divide of Global North-South amidst renewed scramble for Africa, despite the existing brain drain of the *blacks* as well as the capital flow and France's continued financial plundering of Africa speak volumes of continental Africa in an unhealthy relationship with Europe.

The paper emphasizes greatly the quest for change in the African educational system through the use of the African Philosophy of Education. It stresses that though there is an existing Philosophy of Education it does not fulfil the needed purpose. This explains and at the same time criticizes the impact of colonial education on Africans. Though there are few positive impacts the negative impacts outweigh the latter. Therefore, there, is a call for the *re-Africanisation* of the already existing Philosophy of Education for effective development, liberation and empowerment with regard to educational aspiration thereby limiting the possibility of having cultural freaks or social misfits as educational products. African Philosophy of Education advocated as such should by and large rejig our society to able to reclaim its pride of place in the comity of nations. This paper among other things emphasized the need for a redesign of the curriculums within the boundaries of the African Philosophy of Education to solve peculiar African problems. However, it is within the proper limits of the Philosophy of Education to define the appropriate boundaries of the curriculum as its content development with regard to teaching and learning. In *lato sensu*, the African Philosophy of Education, even as an applied discipline, ought to be the application of critical insight and other issues of African philosophical traditions on education as a process of leading one out of ignorance and consequently leading the same person into knowledge. African Philosophy of Education ought to borrow heavily from African Philosophy as philosophy.

Decolonization Project.

Decolonization presumes and presupposes colonization. This paper recounts that colonization happened and continues in many fashions as neo-colonization and with an attendant post-colonial amidst other vagaries of man's inhumanity to mankind. Some scholarships are already in existence for this project of decolonization.

An Overview of *The Wretched of the Earth*

The Wretched of the Earth, first published in 1961, prefaced by Jean-Paul Sartre is an analysis of the place and role of Class, race national culture and violence in the struggle for national liberation. It is his best-seller known for the classical analysis of colonialism and decolonization, focusing on the ideas of violence. Fanon uses the Jewish people to explain how the prejudice expressed towards blacks can not be generalized to other races or ethnicities. He discusses this in *Black Skin, White Masks*, and pulls from Jean-Paul Sartre's *Reflections on the Jewish Question* to inform his understanding of the need for freedom. In the first chapter of Fanon's book, *The Wretched of the Earth* he writes about violence and how this is a tool to fight against colonisation. Fanon expresses in this chapter that freedom can not be achieved if violence is not a part of the process.

Fanon made this claim by arguing that the nature of colonisation was violent, in the way that black individuals were stripped of their land and treated as lesser people, so the retaliation for achieving freedom needed to be violent. In this text, Fanon defends the right of colonized people to use violence to gain independence. In defence of the use of violence by colonized peoples, Fanon argued that human beings who are not considered as such (by the colonizer) shall not be bound by principles that apply to humanity in their attitude towards the colonizer. Fanon maintained that violent resistance is a necessity imposed by the colonists upon the colonized. *The Wretched of the Earth* was censored by the French government since Fanon's philosophy on violence is, however, for breaking down colonisation in its entirety.

A Review of *Miseducation of the Negro*

Miseducation of the Negro was published by Carter G. Woodson in 1933. Penguin Classic refers to it as “The most influential work by “the father of Black history”, reflecting the long-standing tradition of anti-racist teaching pioneered by Black educators. Merriam-webster defines mis-education as poor, wrong, or harmful education. Education itself is rooted in the Latin word *educere* (to lead out and *educare* (to lead into). In simple terms, education is merely leading one out of ignorance and leading a person into knowledge. But where one is denied such an opportunity what happens? That person becomes a moron, an ignoramus. Then to misinform such a person is a great deformation as such. Woodson's book is hinged on the fact that Black people of his day were being culturally indoctrinated, rather than taught, in American schools. This conditioning, he claims, causes Black people to become dependent and to seek out inferior places in the greater society of which they are a part.

Penguin Random House, an online paper stipulates that “*The Miseducation of the Negro*, is Woodson's most popular classic work of Black social criticism, drawing on history, theory, and memoir. As both student and teacher, Woodson witnessed distortions of Black life in

the history and literature taught in schools and universities”. The miseducation borders much on distortions of the curriculum, and lack of integrating the people’s culture and tradition as well as their world-views in training them. Such a form of their miseducation negates the mother tongue of the people. This why in Africa, pupils were taught that A is for Apple even when in their wildest imaginations, they have seen Apple then. Likewise, pupils from the River Niger area were taught that Mongo Park discovered River Niger even when they swam and fished in the same river. What a misinformation as a result of faulty education of the Negroes.

Dependable and Dependent Africa

Many countries of the West still dependably scramble for Africa as many African nation-states are ironically very much dependent on the countries that gave them independence. In another sense, some colonial masters are dependably under-developing the few African countries they colonized. However, one must recall that the death or the near collapse of industrialization in Europe due to an abysmal shortage of manpower and an awful lack of *raw materials* made Continental Africa vulnerable to the target of the West. Such is the whole idea behind their explorations and their great expeditions. That was the beginning of the scrambling for Africa. There are, therefore, ravages of colonization in place of slavery and a return to the sad phenomenon of neo-colonization as if to say that colonial masters forgot something precious on African soil.

Bart-Williams (2020) in a TED talk maintains that the Western world with its free aid is systematically destabilizing the wealthiest African nations with the impression that Africans are poor and dying thereby continuing with their aid and presents. Africa is merely thought to be surviving on the mercy of their free aid with the presence of their International Organizations. For Mallence, what one hand gives under the flashing light of cameras, the other takes in the shadows.

Lumumba (2023) equally gave a touching speech advising African leaders about the economic impact of China on the African continent. He also warns about African leaders with regard to the plans China has in becoming a central player in Africa’s urbanization push, as a huge percentage of the continent’s infrastructure initiatives are being driven by Chinese companies and/or backed by Chinese funding. In a *YouTube online* interview, Mulumba (2023) fought in favour of making Africa great again as he unpacks Africa-China relations. He seems to be advocating for better governance on the African side to ensure that African stakeholders benefit from engagement with the Chinese in terms of trade, investment and loans. The term "debt-trap diplomacy" was coined by Brahma Chellaney to describe China's predatory lending practices in which poor countries who are overwhelmed with unsustainable loans would be forced to cede control of strategic assets to China(Chellaney, 2017).

Many years ago Kwame Nkrumah, the then president of Ghana, made a compelling case for the unification of Africa in his book, *Africa Must Unite*. He referred to the untold pains of African bondage thus: “So long as we remain balkanized, regionally or territorially, we shall be at the mercy of colonialism and imperialism”. There is, however, a great need for new socio-political cum economic Continental African independence. Bob Marley was foremost in this crusade for the emancipation of Africa when he prophetically sang in the track *Redemption song* thus: *emancipate yourself from mental slavery none but ourselves can free our minds...* Continuing, Kwame Nkrumah (1963) admonishes in one of his enduring speeches to all Africans thus: “To us, Africa with its islands is just one Africa. We reject the idea of any kind of partition. From Tangier or Cairo in the North to Capetown in the South, from Cape Guardafui on the East to Cape Verde Islands in the West, Africa is one and indivisible”. This is a call for the revival of *Ubuntu* of the South Africans, Iroegbu’s *Belongingness* of West Africa alongside Kanu’s *Igwebuike* and Asouzu’s *Ibuanyidanda* and all the paraphernalia of liberation concepts from dependency. Many scholars of history and philosophy via their publications like *How Europe Underdeveloped Africa* and *Stolen Legacy* tried to uplift Africa again from the dungeon of underdevelopment in which we were dropped into by the imperial masters of progress.

However, if you wish to destroy a people, try and destroy their language and then their culture. That’s what the colonisers perfectly did to Africans. How can we have African Science and the corresponding African Technology outside African Language with proper and basic African Philosophy and African Philosophy of Education? How can Africans develop without her culture? To this end, Okere (1983) has emphatically demonstrated that philosophy is the hermeneutics of culture. The Cambridge English Dictionary states that culture is “the way of life, especially the general customs and beliefs, of a particular group of people at a particular time.” The word is used in a general sense as the evolved ability to classify and represent experiences with code or symbols and to act imaginatively and creatively. Since we have been deculturated, is there any hope that our philosophy that guarantees our education will thrive amidst other philosophical traditions? China, Australia, Malaysia and India were colonised. UAE was under British protection for years and never lost its culture and language. China and India kept their language and their cultures which makes them greater than their colonisers. Many African countries were made to learn and continue to learn another foreign language of their master colonizers knowing full well that speaking a foreign language is not a sign of intelligence but a sign of allegiance. For example, with all the multifaceted languages in Nigeria, why must the colonial master import new ones as English, and later French, as the second lingua franca? But such was a functional expression of colonialism. This remains the mental slavery Bob Marley had earlier cried out against. Technological advancements and scientific prowess adopt and hear any language. Japan and China as the hubs of industrialisation in the world as well as Dubai as the hub and centre of every known merchandise do not speak English nor French yet technology and tourism obey them. Learn and speak your languages for functional development.

Decolonization Project with African Philosophy of Education

One of the policies and systems that helped colonization to thrive was ignorance as a result of the miseducation of Africans. Ignorance simply deals with a 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 the African Philosophy of Education. However, what was the Philosophy of Education many of us still drink from like? Philosophy of Education, however, defines the extent and determines the needed limits of the curriculum at every stage of teaching-learning. This singular but unique project will appreciate perception and trends in education and then plunge into the African Philosophy of Education for African Decolonization

Perceptive on Education

Education is derived from two Latin words thus: *educere* (leading out) as the process of leading one out of ignorance and *educare* (leading into) as the consequent act of cultivating or leading one into knowledge. Education means the ability to lead one out of ignorance and train or lead one into knowledge which is power. Education, formal or informal, therefore has a normative implication of dealing with ignorance with all the instruments of knowledge. And the product is always discipline that is value oriented. Education in this regard is a human enterprise that trains and tames the animality in human beings with rationality. Education, therefore, is an all-round project as it positively affects the holistic and societal development of the human person for himself and society. This is why John Dewey asserts that Education is not preparation for life; education is life itself. This is why Hugo Victor says that he who opens a school door, closes a prison. Education is the bedrock of every successful country. As one of the oldest industries in human history, education is the main instrument employed by society to preserve, maintain and grapple with its social balance; hence a society's future depends largely on the quality of its citizens' education. Education, therefore, is an instrument of change and value orientation. However, Mandela, N. (1990) was credited with this speech at Madison Park High School, Boston, 23 June 1990, thus: "Education is the Need for most powerful weapon which you can use to change the world."

African Traditional Education

Europeans' invasion, expedition and exploration of Africa boomed with slavery, colonization and other developmental ills. Africa was and has existed with vagaries of human enterprise like indigenous or traditional education and all forms of enterprising merchandise before the advent of Whiteman and his cohorts started to partition and plunder Africa. African Traditional Education was a means of transmitting one's culture from one generation to another. Martins-Umeh (2018) writes "indigenous system of education is the training that our forefathers gave that was indigenous to every society"(p. 88). It is a process of bringing about a relatively permanent change in human attitude within human society.

Education is a very important aspect of every society and a major determinant of how far society can rise in progress. This is because no nation can rise above the quality of its educational system. Mara (2006) asserts that African Traditional Education is aimed at inducting the members of the society into activities and modes of thought that align with the norms and values of the society. Mara, further maintains that African societies were noted for their rich cultural heritage which was preserved and transmitted from generation to generation through a system of traditional education.

In line with the above assertion of Mara, the process of education in African traditional society was intimately ingrained in the social, cultural, artistic, religious and recreational life of the community. Notably, the ideas of schooling and education were integrated into the traditional system. The traditional system of education incorporated the ideas of learning skills, social and cultural values as well as norms into its purpose and method. Hence, in African traditional society, the education of her progenies started at birth and continued to adulthood (Murray, 1967). African traditional system of education has been described as education that prepared one for one's responsibilities as an adult in his home, village or tribe.

Notably, the African philosophy of traditional education was quite pragmatic and aimed at providing a gateway to the life of the community. It was based on the philosophy of productivity and functionalism, practicality and workability. It was utility based and in African education, there is an end in view such that anyone who has undergone this level of education was expected to have acquired the competence and shows it in the course of his performance. African Traditional Education is a practical means of inculcating knowledge, skills and gaining the expected empowerment. Therefore, Mara John K. further avers that though there were few theoretical abstractions, the main objective of traditional education was to inculcate a sense of social responsibility of the community to the individual members, who were becoming contributing members of the society, (Mara, 1998). Hence one of the major features of traditional education was the apprenticeship model of learning, whereby people learned under masters like the Igbo Apprenticeship System (*id est Igbaodibo*). Traditional education is therefore a process by which every society attempts to preserve and upgrade the accumulated knowledge, skills and attitude in its cultural setting and heritage to foster continually the well-being of mankind.

The foremost focus on African vocational education was the preparation of African children for their responsibilities in the community. Traditional African Education is 'the bush school' that trains the young ones in preparation for different walks of life via their age grade or during initiation ceremony into different phases of life or the other. African Traditional Education informally exposed and initiates one into African culture, tradition, values, norms, and skills on how to be lively and practicable. Sadly, we are losing the warmness of Africa and the curriculums have not helped in restoring this warmness.

Colonized Western Philosophy of Education

Colonialism would have been the best for African Nation States if it has been a form of tutoring or mentoring to bring out the best in Africans for Africa, who then would be complaining? The effects of colonialism seem to be double-edged sword. There is a positive side to the coin with regard to the introduction of a formalized system of education, the advent of Christianity and economic perspectives. Negatively, colonial education rubs African being thereby trying to recreate an African person into a European maroon. Ezeani, E (2013) quoted a Briton, Lord Macaulay's Minutes on Education on the aim of their colonial education in the colonies of Africa thus: "to train at least a class of persons Indian (or Africans) in blood but English in opinion, in morals and intellect"(p.22). Such was behind whatever informed the colonizers and their education for Africans even with regard to the French Policy of Assimilation. In this process, every Africa and her black nature became fake and original and must be Westernized or Europeanized. Such education in the end estranged African man from his environment and his very person. As Ezeani (2013) lamented: "For a good number of Africans, adoption of anything foreign is a mark of *onye ma ife* (civilized person) as this is interpreted to be a symbol of education...education became associated with western knowledge and culture"(p.34). By this, we become inferior to them losing our sense of worth. But this was not what education ought to be. It ought to be integrally holistic and sums up every facet of societal life. Ezeani (2013) continues laments thus: "One of the most serious negative impacts of colonial education on Africa is de-Africanization of Africa-a process which dispossessed the people of their culture, values, languages and human dignity"(p.25). What then remains of an African person?

Unfortunately, Africa is yet to recover from the Whiteman's plundering and the consequent capital flow from Africa in the name of colonization after years of slavery. African still suffers the stolen legacies and the inherent indoctrination that everything black is evil alongside the confusion in our founding fathers that were trained in European mentality and clothed with colonial garb to witch-hunt their brother Africans. Why Colonial Education instead of African Education? As far back as 1933 Carter G. Woodson published *The Miseducation of the Negro*. Is the Nigeria Amalgamation of 1914, not a hoax but an unholy alliance between the Jihadists of Othman Dan Fodio and the colonial master on how to share Nigeria peacefully without war? Till now, 2020AD, many African countries are still paying uncompromised allegiance with financial obeisance and socioeconomic cum political dependence to the countries that colonized and gave them the much-lauded independence, especially with regard to countries like France where most critical issues of her colonized countries are still decided by them. What of Nigeria where the British influence is still dependent?

The pessimistic effects of the colonial system of Education in Africa are closely associated with the aims of the colonizers as stated in Lord Macaulay's (a Briton) Minutes on Education. For them, therefore, their education for us was "to train at least a class of

persons Indian (or African) in blood but English in opinion, morals and intellect.” French colonies applied the same inhuman methodology in view of recreating persons who are Africans in blood, but French in opinion, morals and intellect. Such was Britain’s and French policies of assimilation explicitly intended to be accomplished. Their pattern of colonization of Africa required that Africans should discard their world-view and adopt that of their almighty colonial masters be it of English, Portuguese, French, Spanish or the Arab world. Hence, the instrument of their teaching or Education was for them the most efficient for their plan to be accomplished.

Plans by Africans for African Education

The African Union (AU) is a continental organ with 55 member states that make up the countries of the African Continent. On 9.9.1999, the Heads of State and Government of the Organisation of African Unity (OAU, 1963-1999) issued the Sirte Declaration calling for the establishment of an African Union. It was officially launched in 2002 as a successor to the Organisation of African Unity (OAU). The OAU, now AU, was the manifestation of the pan-African vision for an Africa that was united, free and in control of its destiny in response to the aspirations of Africans for brotherhood and solidarity. The guiding philosophy was that of Pan-Africanism which 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 colonisation and apartheid for 350 years then in South Africa. OAU then with this formation tries to organize and cooperate for the holistic development of Africa by jointly moving towards the eradication of all forms of colonialism from Africa. One may see that it as a response to Bob Marley & Wailer's prophetic lyrics calling Africans to unite thus:

Lyrics

Africa unite/'Cause we're moving right out of Babylon
And we're going to our Father's land
How good and how pleasant it would be
Before God and man, yeah
To see the unification of all Africans, yeah

So, Africa unite
Afri, Africa unite, yeah!
Unite for the benefit (Africa unite) of your people!
Unite for it's later (Africa unite) than you think!
Unite for the benefit (Africa unite) of my children!
Unite for it's later (Africa uniting) than you think!
Africa awaits (Africa unite) its creators!

Africa awaiting (Africa uniting) its creator!
Africa, you're my (Africa unite) forefather cornerstone!
Unite for the Africans (Africa uniting) abroad!
Unite for the Africans (Africa unite) a yard!

The Directorate of Education, an organ of AU, in her mission statement agrees to a responsibility of contributing towards responsive educational systems for Africa thus: “to contribute towards revitalized, quality, relevant, and harmonized education systems responsive to the needs of Africa, taking into account Africa’s aspiration and capacity in terms of human and material resources; systems that produce Africans with appropriate attitudes, values, knowledge and skills to facilitate attainment of the AU vision; systems that generate applied and new knowledge and contribute towards its harnessing for meeting Africa’s challenges as well as placing Africa firmly within the core of the global knowledge economy”, (AU Agenda 2063).

Hence, there are other steering committees like Continental Educational Strategy for Africa CESA 16-25 with their “ten-year continental education strategy (CESA) presented to the Ministers for adoption as a response to the AU Agenda 2063. It is in line with the Global Education 2030 Programme and contributes to the achievement of objective 4 of the SDGs. CESA 16-25 calls for a paradigm shift towards transformative education and training systems to meet the knowledge, competencies, skills, research, innovation and creativity required to nurture African core values and promote sustainable development”. Another one, *Pan-African Institute for Education for Development (IPED)*, is a specialized institution of the African Union, tasked with the responsibility to function as Africa’s Education Observatory ensuring quality, responsive and inclusive education development in Africa. Likewise, there is *Education Management Information Systems (EMIS)*. EMIS is a very crucial and decisive area of focus in education development in Africa. These are efforts by Africans via AU to give Africa an African Education with an attendant and proper and fitting philosophy. It’s time to realise that Africa is a beautifully *attractive* continent with great many human and natural resources. Of course, Africa has been very attractive to the West world and that has given chance to explore it. Expanding this idea, an eloquent Kenyan lawyer, and erudite orator Prof. Patrick Loch Otieno Lumumba (2019), has this to say about the ever attractiveness of Africa in one of his speeches, what an interesting long quote thus: “Africa has always remained attractive. All through the ages, she has always been attractive. It was attractive to the Portuguese and even to the Spanish. It was attractive to the Arabs and also to the Jews. Africa was attractive to all these people, but the good news is that Africa is attractive again... they invite them to the best places, it's interesting. They tell them this is how Russia is going to work for the benefit of Africa. That is how attractive she is. It is so attractive that the Germans also invited our leaders to Berlin. Her attraction also caught the eyes of the Arabs as they invited them to Doha”. However, PLO Lumumba was very articulate to question their continued invitation to Africans. Why haven’t they invited Latin American countries or Arab countries? It is only Africans who

have been always invited severally. Is it a bad thing? But, why African countries only? It is a truism that they always use us to their advantage. Complimenting the beauty of Africa, moreover, he says, “When I look at Africa and see how attractive she is, one word comes to mind 'globalisation. When they talk about globalization, they talk about it as if it were new. Africans were once globalized as a commodity in the slave market, we were sold everywhere in the world, that was globalization. Then we were globalized again through colonization. Then, again, through neo-colonization. Now we are being globalised again in the context of opening our markets....The answer to why Africa is so attractive is simple: Economic gains”.

Continental Africa needs her own African Philosophy of Education that is pertinent to her culture, circumscriptive of her world-view and very typical of her age-long academic quagmire as well as her educational problematiques. African development as a result of proper decolonization of all the institutions of colonization rests more on well-defined mapped-out curriculums and therefore recommends a functional African Philosophy of Education for African emancipation and pursuit of African developmental-oriented goals thereby *rejig* Africans for a better world. A proper Appreciation of African Philosophy from African Philosophical tradition reassures an African Philosophy of Education.

Proper Appreciation of African Philosophy

There is an African Philosophical Tradition which has given room to African philosophical enterprise. African Philosophy through many debates, after barrages of doubts of its possibility, has finally shared in the world philosophical heritage as a subject area of its own. Kanu (2015) thinks that “African Philosophy is one of the resilient and fastest growing areas of human inquiry”(p.xvi). A functional African Philosophy is simply appreciatively defined as a discipline and a movement. African Philosophy has come to stay and Kanu (2015) reiterates such an idea thus, “the question of whether there is an African philosophy or not has been overtaken, captured and conquered by African philosophers. ”(p.xvi).

Definition as a Discipline (Etymological, Traditional and Scholarly): African Philosophy traditionally is knowledge of African realities and African realism in their englobing universal principles. Iroegbu, P. was very premier in giving this succinct definition. In this definition, one can read a kind of defence as regards African philosophy. This is why for Iroegbu (1994) African philosophy is a *philo-sophia*, a quest for African wisdom. Moreover, as a discipline, African philosophy is the love of African wisdom, that is, *Philosophia Africana*. However, Socrates in epitomizing the idea of philosophy as pursuing wisdom defines philosophy as the pursuit of wisdom. One, therefore, defines African philosophy as the pursuit of African wisdom. African Philosophy, therefore, is *scientia rerum per ultima causas* within African realities. It is the search for the unaided authentic human knowledge that is philosophical and African. It is the habit of every wise and reasonable African man.

Definition of a Movement: Movement connotes a kind reaction and denotes a strong activity. Consequently, African Philosophy as a movement is a clarion invitation by Bob Marley's redemptive insinuation to "emancipate yourselves from mental slavery...none but ourselves can free our mind". His redemption song demands a total breakaway from the stereotype innuendoes that philosophy is the prerogative of the West, therefore, questioning directly our human nature as *homo sapiens* and *homo cogitans* as well as *animal rationalis*. As a movement, African Philosophy, rooted in and springing from African philosophical tradition, is a cursory look into the problematiques and prospects of Africa as part of the world's philosophical heritage. As a movement, African philosophy is an effort at recovering all lost status as a result of the stolen legacies with regard to philosophy and its origin. As a movement, African Philosophy searches for the authentic knowledge that is Philosophy and African within and or outside the African cultural world-view.

Definition of African Philosophy as a Disciplinary Movement

In Contemporary times, African Philosophy is primarily a discipline and secondarily a movement. It is more of a movement as it tries to reclaim its position as a discipline within the world of philosophical heritage. It is, therefore, fundamentally a disciplinary movement as it tries to rediscover itself within the world's philosophical heritage and equally establish itself as such. In *lato sensu*, African Philosophy is that branch of knowledge that grew from African Philosophical Tradition as a philosophy done within and without continental Africa for humanity as a human enterprise with regard to authorship, scholarship and literature. Moreover, the adjective African qualifies the noun Philosophy and beyond delimiting it, it expands such critical enquiry on the far side of just African. In *stricto sensu*, it is that course that is African and Philosophical within the limits of Africanity and philosophicality or Africanness and Philosophicalness.

However, such profundity in the critical appreciation of African cultural worldviews makes veritable moments for African philosophy. With the methodological moment and proper hermeneutics, one can dependably and realistically infer that African Philosophy is Philosophy with an African source and is nourished from African culture as its cultural reservoir and primary critical nourishment. Okere (1983) was the *primus inter pares* in asserting authoritatively that culture is the foundation of Philosophy by hermeneutically engaging Paul Ricoeur extensively on the existing relationship between culture and philosophy thus, "It is by interpreting the symbols of a culture that one can arrive at reflection, philosophy." (p.124). Okere (1983) opines that Ricoeur defines reflection as the connection between the comprehension of signs or symbols and self-comprehension. In a methodical process from culture to philosophy, the movement from symbols to reflective thought, Ricoeur proposes three stages, or levels of interpretation: the phenomenological stage, the hermeneutical stage and the reflexive stage. Thus for Ricoeur, one can philosophise from culture, or at least from those elements of culture that can be called symbols.

African Philosophy is Philosophy as it is done in and for Africa and others. It is a by-product of human enterprise on people's culture. It is a philosophical tradition that is African within the mainstream of Philosophy as a systematic study. African Philosophy is the critical and universalizing interpretation of the culture and the world-view of African people by philosophers within and outside the African continent. It is philosophy done within African philosophical tradition designating the *corpus* of African philosophical writings. However, African Philosophy, like other philosophical traditions, has a historical development along the path of human consciousness, critically encountering their realities.

This is against some philosophers' views and philosophical currents trying to demean and oppose the existence of African Philosophy. African Philosophy, therefore, is a systematic study within the limits of the *Africanity* of Philosophy and *philosophicality* of African realities and heritage. Osuagwu (1999) in his criteria for the scientific *philosophicality* and scientific *Africanity* of African Philosophy was apt to note thus: "African philosophy is at the same time African and philosophical. In and by these terms, we are searching, on the one hand, for the genuine *philosophicality*, i.e., formal scientific philosophy, of the said African enterprise, and on the other hand, for the authentic scientific *Africanity* of that scientific philosophy. These two basic scientific criteria make African philosophy bear the characteristics marks of its particularity and universality". Amidst all sorts of bizarre and false ideas on the capability of African men to philosophize, questioning the depth of their philosophy, one can boast of African philosophical scholarship as well as African authorship. However, Iroegbu (1994) an optimistic contemporary philosopher was very apt in defining African philosophy as: "the reflective inquiry into the marvels and problematics that confront one in the African world, in view of producing systematic explanation and sustained responses to them. It is an inquiry with two aspects: philosophical and African"(p.138).

Now we turn to Branches of African Philosophy. However, African philosophy has a beautiful history that is shrouded in controversies and conspiracies of lies which started with the total denying of African philosophy until the question *can there be African philosophy* unto the era of *identifying African philosophy with mere records of facts* thereby derogatorily seen it as Sage philosophy and other unpleasant nuances. However, the work of Okere having acknowledged such existence of African Philosophy talks of the possibility. African philosophy, therefore, presupposes a history of systematic history African philosophy and based on this history we talk of its periodization. Many Philosophers have attempted greatly in giving the periodization of African Philosophy that started according to Jonathan Chimakonam in *Onuma* (that is 'Frustrated' by colonialism and racialism as well as the legacies of slavery, they were jolted onto the path of philosophy) as against wonder of the Ancient Greek Philosophy.

Jonathan Chimakonam had his own patterned periods of African Philosophy between 1920 and 1990: as Early, Middle as well as Later periods and New Era. Osuagwu, I and Iroegbu,

P were astute in doing so by dating theirs as far back as the 17th century in Europe. Iroegbu, P., (1994: 123) x-rayed different epochs of African philosophy. Equally, Osuagwu was popularly detailed in a positing historical method which nevertheless takes care of the reason why philosophy is *a wonder* (for Western philosophy) and *Onuma* (for African Philosophy according to Jonathan Chimakonam). In the words of Osuagwu, I (1999) “Not until we have a reasonable alternative, we shall, it has been declared, adopt the existing European system of historical dating and classification of African Philosophy”(p. 39).

Hence, the periodization or classification is Ancient African Philosophy, Medieval African Philosophy, Modern African Philosophy, and Contemporary African Philosophy. Iroegbu (1994), however, gave 12 main branches (as against minor or applied areas of philosophy) of into which basic African philosophy would develop and be studied as Main Branches: Logic-*Ezemezu* Logic for Jonathan Chimakonam, *Nka* for Kanu, Metaphysics (cum Theodicy), Epistemology, Ethics, Cosmology, Anthropology (Philosophical and Cultural), Socio-Political Philosophy, Axiology, Aesthetics, Hermeneutics/Linguistic Philosophy, Psychology and History of African Philosophy. However, the Minor Branches according to Iroegbu 1994) nevertheless gave sub-branches of African philosophy as-Minor Branches of Philosophy. There are many minor branches of Philosophy and they are technically regarded as *Applied Philosophy or Philosophy and Special Discipline*. Applied African Philosophy, therefore, is any African Philosophy in combination with any other Special Science or discipline. Hence Applied African Philosophy has to do with *the African Philosophy of something* as shown below: African Philosophy of Sciences, African Philosophy of Arts, African Philosophy of Education and other African Philosophies of...

African Philosophy of Education

Education is a very important aspect of every society and a major determinant of how far society can rise in developmental progress and otherwise. This is because no nation can rise above the quality of its education. Quite dauntingly, the educational system in Nigeria lacks consistency. It is so disheartening that today, amidst the lingering system that has been in place over the years, there are unchecked imported educational systems that are foreign to the African world view starting with Montessori and Chinese Educational systems. Education in this regard is people-oriented and therefore culture-bound as it affects the way of life of the people. As African people, we need African education and proper philosophy backing it.

Philosophy of Education is an applied philosophy. It is an application of philosophical principles and a kind of intelligent questioning of teaching methodologies and learning principles as depicted in every field of education *per se*. It is within the proper limits of Philosophy of Education therefore to define the appropriate boundaries of the curriculum and its content development with regard to teaching and learning. It is an indubitable fact that no nation rises above the quality of its educational system. The quality of any

educational system is within the bounds of the curriculum. It is, therefore, with the limits of the Philosophy of Education to delineate the content of the curriculum with which the teacher teaches and what the pupils or students learn. Ezeani (2013) summarizes it thus: “In the philosophy of Education, philosophy is a tool with which to examine education, its nature, its aims and its relevance in a given society. It also helps in the formulation of educational content or curriculum”(p.45).

It is now pertinently clear that we need a system of education that is African for Africans. In line with this, Emefiena (2013) in his book *A Philosophy of Education For African Nations* writes: “As independent nations with self-governance for over 50 years in many cases, African government must be held accountable for the content and the philosophy of education with which their young people, who are future leaders, are provided. The buck stops with the African Governments”. (p.124). It is sad to note that most philosophy of education in Africa is adopted from and still dated to the yore days of the colonial masters. Their educational system disfavour our entire societal life and indigenous languages and they never took cognizance of our mother tongue thereby giving us a bilingual educational system which Ezeani (2013) would have recommended thus: “for there is no doubt that a bilingual African Child is linguistically richer and sociometrically and psychologically healthier than his or her monolingual counterpart. Many African countries are in these shackles of ignorance in the educational system” (p.132).

Africa as a continent is very peculiar. Her peculiarity has to do with the blessings of her natural and human resources alongside her privileged opportunity of being the mother and cradle of civilization. Africa must be acknowledged as part of the world's educational heritage as such, hence the need for philosophy. African Philosophy of Education is most *ad rem* for the nations in developmental crisis after these years of slavery, colonization, and continued capital flow. Such an African Philosophy of Education will address and attend to African problems from an African point of view. This is why the African Philosophy of Education, as an applied discipline, is the application of African critical wisdom and other African philosophical issues on African education as a process of leading one out of ignorance and consequently leading the same person into knowledge. African Philosophy of Education is for credible African education. In this line of thought Mbakela and Luthuli in Ezeani (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). As a developing nation-state and continent of the global south, Africa needs a kind of education that will confront its realities amidst other nations of the world. This is why African Philosophy Education should be dynamically progressive and enthusiastically historical, developmental in scope and apologetic in style as it exposes Africans to their past glory and assures them of a prospective future in view of exploring the world. African Philosophy of Education must borrow heavily from African Philosophy as reiterated above. For Iroegbu, P (1994), however, African Philosophy is a *philo-sophia*, a quest for African wisdom. African Philosophy of Education is a minor *philosophia*, an African quest for

African wisdom. It is an African critical thinking on education as a process of teaching and learning formally and informally. African Philosophy of Education is a discipline done in an African context with different aspects and complexities of teaching and learning amidst challenges as an African person. In this respect, the African Philosophy of Education is a contextual education.

African Philosophy of Education For African Decolonization

A Review of the Speech of PLO Lumumba that centred on the fact that *We Must Decolonize our Education System and Revolutionize our Curriculum* gives credence to the African Philosophy of Education for African decolonization. Decolonizing African education is the realistic opinion and stand of PLO Lumumba as shown in the *Youtube* of June 19, 2023. He began by appreciating the efforts of Africa and Africans, our hero's past. Pan-Africanism, beyond the romanticism of solving all African problems, is the world-view of Africans with regard to what they can do to give Africans and others a sense of direction in spite the fact of the African predicaments of slavery and colonialism and neocolonialism. Pan-Africanism champions proper education of the African youths in view of their better future than continuous service of the colonial infrastructure. African Education is one of the keys to achieving freedom and liberation from imperial masters. The colonial masters invading Africa colonized African education. Their education for Africa was geared toward their credit, a mere indoctrination of young Africans, just training them to go back for the good and service of the colonial masters.

Most of the European-trained figures were Nnamdi Zik, Kenneth Kaunda, Julius Nyerere, Sedar Leopold Senghor, Cheikh Anta Diop, Nelson Mandela, Kwame Nkrumah, Marcus Garvey, Pixley Isaka Seme, Fela Anikula Kuti, Miriam Makeaba. Most of these people were young happy *slaves*. Their education is simply an indoctrination against one's backs. These were educated for the colonial masters as their agents but unfortunately, they came back and got engaged in the African revolution. Pan-Africanism remains a kind of revivalism in the African spirit. There is something that unites us as Africans and it's Pan-Africanism. Their educational system was meant to teach Africans to think like them. Their education was not designed to develop Africa but to continually milk Africa. The whole idea of the colonial master's education in Africa is to create an African man in a European mentality, an automaton. They trained an Africa just to have skills for the white man, trying to criminalise everything African.

Africa must rise again even when the post-colonial masters are not resting. We need to transform African education knowing that their education has been *Mis-education of the Negro*. The content of the curriculum of Africans must be known. It must African oriented if we are to be masters of our affairs. Is there anything Pan-Africanism in the content of our curriculum? It seems we import ideas to the detriment of our realities. What of Medicine and medical cure within our natural resources? The books used were Europeanized. All in a

bid to retain their colonial manipulations. But Pan-Africanism has come to stay so that we cannot run away from our Africanness. This was the thrust of the Negritude movement. As against *Dubito ergo sum, cogito ergo sum* of Descartes. Africa was in a hurry during independence. Where is our profession? Most of our education is without philosophy. Our Universities are limp. Our universities are still affiliated, we are all the more conditioned. Our professionals move in drones to oversea studies and work with a total lack of patriotism. What is Pan-African about all these? Many things African still relegated to European. When do we mainstream our gifts and knowledge? What are we doing with our engineers?

PLO Lumumba summarized the whole idea by demanding the decolonization of our educational system by revolutionising our curriculum and finding and developing by localizing the content of our curriculum. Who teach in our kindergarten and foundational levels and colleges of education (Teachers Training Colleges). We must revamp our curriculum. Africa is at the crossroad of educational development. How much is African education reflect African for effective?

Conclusion

African Philosophy of Education, nevertheless, is aimed at enhancing the African world-view which should be seen in the development of curriculum, implementation and accommodating African realities which will in turn build the authentic personality of the African person. African Philosophy of Education starts with the decolonization of Western and foreign education and educational policies devoid of African content and rooted in African realities. Until Africans are educated within the bounds and limits of Africa, our development remains borrowed and ever-dependent. One must acknowledge that development is the level of man's consciousness of and conscious interference in his environment. African Philosophy of Education in recent times pictures the three Cs that the Europeans came with which are, *Colonization, Christianization* and *Commercialization*. In the same vein, curriculums introduced into African schools were such that reflected the major aims of their voyage expedition that turned into exploitation. African Philosophy of Education should now be for Africans for the world.

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