

EXPANDING DEFINITIONS OF AFRICAN PHILOSOPHY WITHIN THE EDGES OF AFRICAN PREDICAMENTS

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Abstract

This paper is an exercise in the redefinition and or expanding the formal definitions of African philosophy within the edges of African predicaments. I will try in this paper (by accommodating already existing definitions of African philosophy) to redefine it again to include our experiences of many years of African difficulties and exploitation, probably as a wounded and neglected African scholar. Therefore, beyond the formal and etymological definitions, traditional and scholarly definitions, there is this succinct definition of African philosophy within the edges of African predicaments and perplexities. It is simply a redefinition of African philosophy as a disciplinary movement. Using the method of critical analysis, the research offers a new definitional appreciation of African philosophy as a result of centuries of African quandary.

Key Words: *African Philosophy, African Predicaments*

Introduction

African philosophy has come to stay having come of age. The theme of this paper is informed within the possibility of offering African Philosophy as a course in institutions of our higher learning. Equally, the etymological as well as the trade-scholarly definitions of African philosophy fails to highlight the lateness of appreciating African Philosophy and the reason why African philosophy began its philosophic excursus late. Years of debate with regard to the possibility of African Philosophy as an independent philosophy necessitates the theme of this paper, for it has come and gone and there is African Philosophy *qua tale*.

History as a discipline has not even favoured Continental Africa. First, Africa as a nation was denied of any history and worst the

capability of historicity. Centuries and decades of exploration turned-into exploration of African Continent has led to untold African predicaments becoming another stringent factor in the coming-to-be of African philosophy. Therefore, taking cognizance of these militating and humiliating factors, there is need for a redefinition and even expanding the already existing definition of African Philosophy. This paper takes up this singular project.

This paper presumes nothing in matters of scholarship. It begins with proper appreciation of philosophies from different philosophical traditions. It examined all known crises within the limits and boundaries of continental Africa as an unfortunate dependent continent. This paper goes as far as identifying known works on African predicaments through 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. Having redefined African philosophy, it proposes an African philosophy of history that will checkmate these years of confusion and quagmire.

Understanding History *cum* Geography of 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 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. However, historians have tried to connect the name Africa to the continent's climate. Some historians traced the word 'Africa' to 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 mother continent linking one to *alkebulan*.

Geographically, African continent as 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 by explorers as 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 the good turns establishing colonial states. 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 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 own destiny in response to the aspirations of Africans for brother-hood 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 of 350 years then in South Africa. OAU then with this formation tries to organize and cooperate for holistic development of Africa by jointly moving towards eradication of all forms of colonialism in Africa.

Exigencies of African Predicaments

In spite of her enduring historical birth rights, Africa remains an unfortunate continent with litany of crisis of continental growth. This is why Africa's encounter with the West, in the much lauded exploration that turned into exploitation, left her indices of development more wounded: her education was truncated; her politics was bastardized with an alien system of governance; her economy was *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 African continent courtesy of slavery. It's no more an issue of debate that humanity and civilization started in Africa. There were kingdoms in Africa, some parts of Africa were literate, built pyramids and had library in Alexandria. However, Louis Farakhan (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 herself like an international beggar before them. All these are interconnected giving rise to the background story of African predicaments as the West, 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. Predicament is understood in two ways: conceptual and applied meanings.

An applied meaning has to do with philosophy. In Aristotle's metaphysics, whatever is being is either Substance (*ousia*) or accidents: *Quantitas*-quantity, *Qualitas*-Quality, *Relatio*-Relation, *Actio*-Action, *Passio*-Pasion, *Habitus*-Habit, *Ubi*-where, *Quando*-when and *Situs*-what. We must note that predicables are the manner of predicating the predicaments to being. In Aristotelian logic, the nine are predicated on the substance. In Aristotelian categories, there are five of them as the *classique quinque voces* with examples thus: Genus (Living Being), Species (Man), Specific (Difference Rational), Property (Ability to laugh (*per se*)) and Logical Accident (Laughter (*per accidens*)). Through predication, *being* or any of its aspects is applied to another. That is, you predicate aspects or characteristics: accidents (weight, colour, health, height, etc.) to substances or entities, things (House, trees, food etc.).

In a common parlance, predicament as a noun refers to a difficult, awkward, messy, challenging, unpleasant, or embarrassing situation. Predicament is an unpleasant situation that is difficult to escape. Predicament can equally be understood in our enlarged context as obstruction, hurdle, encumbrance, hindrance, bottleneck, etc. We will then apply these nuances of predicament in our redefinition of African Philosophy.

Edges of African Predicaments

The African predicament, is man-made. It is a messy situation with different forms of oppressive obstructions in continental Africa. The *Internet Encyclopaedia of Philosophy* defines African

predicament as a concept that explains the aggregate of plights that threaten the African people. The edges of African predicament are the boundaries of African difficulties that are both natural and man-made. 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, edge has to do with a margin, border, verge and brink. The edges of African predicament therefore are those problematiques which Africa has suffered as a continent as a result of her natural resources which is different from her natural impediments.

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 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 scholarly works on the African Predicament. This would include but not limited to works like: *How Europe Underdeveloped Africa*, *Stolen Legacies*, *African Origin of Greek Philosophy*, *Partitioning of Africa* and *Pedagogy of the Oppressed*.

Scholarly Texts' Review on African Predicaments

How Europe Underdeveloped Africa is a 1972 book written by Walter Rodney that describes how Africa was deliberately exploited and underdeveloped by European colonial regimes. One of his main arguments throughout the book is that Africa developed Europe at the same rate as Europe underdeveloped Africa. An on-line assessment has this to say about the book thus: *How Europe Underdeveloped Africa* is an ambitious master-work of political economy, detailing the impact of slavery and colonialism on the

history of international capitalism. In this classic book, Rodney makes the unflinching case that African “mal-development” is not a natural feature of geography, but a direct product of imperial extraction from the continent, a practice that continues up into the present. Meticulously researched, *How Europe Underdeveloped Africa* remains a relevant study for understanding the so-called “great divergence” between Africa and Europe, just as it remains a prescient resource for grasping the multiplication of global inequality today. Angela Davis offers a striking foreword to the book, exploring its lasting contributions to a revolutionary and feminist practice of anti-imperialism.

Pedagogy of the Oppressed is a book by Brazilian educator Paulo Freire, written in Portuguese in 1967–68, but published first in English, in a translation by Myra Bergman Ramos, in 1970. Later that year a Spanish translation was published. *Pedagogy of the Oppressed* is Freire's attempt to help the oppressed fight back to regain their lost humanity and achieve full humanization. Freire outlines steps with which the oppressed can regain their humanity, starting with acquiring knowledge about the concept of humanization itself. He argues that in educating the oppressed, pedagogy should instead treat the learner as a co-creator of knowledge and not a tin to be filled. In Freire's own words: *when I wrote [Pedagogy of the Oppressed] I was already completely convinced of the problem of social classes. In addition, I wrote this book on the basis of my extensive experience with peasants in Chile; being absolutely convinced of the process of ideological hegemony and what that meant. When I would hear the peasants speaking, I experienced the whole problem of the mechanism of domination (which I analyze in the first chapter of the book)...Certainly, in my earliest writings I did not make this explicit, because I did not perceive it yet as such...[Pedagogy of the Oppressed] is also completely situated in a historical reality.*

The Partition of Africa was one of the most spectacular episodes in modern history. For Europeans, Africa was still an unknown continent in 1880. Thirty years later almost all of it was under European control. This race for colonies went hand in hand with a host of thrilling exploits and dramatic conflicts, of which Stanley's exploration of the Congo and Gordon's death in Khartoum are just two examples. The Partition of Africa also called the Scramble for Africa or Conquest of Africa, was the exploitation, invasion, annexation, division and colonization of most of Africa by seven Western European powers during a short period known as New Imperialism (between 1881 and 1914). Scholars maintained that the scramble for territories in Africa and the partition of the continent, in Berlin Conference of 1884-5 without any single African in attendance, among the various European powers of late nineteenth century was triggered off mainly by the activities of one individual King Leopold II of Belgium ending the mindless wars among colonial Lords over Africa. It was Commercial greed, territorial ambition, and political rivalry that fuelled the European race to take over Africa and never for her progress and development. However, Ethiopia along with Liberia were the only African countries that were not colonized by Europeans.

Stolen Legacy: The Egyptian Origins of Western Philosophy by George Granville Monah James (November 9, 1893 – June 30, 1956) was a Guyanese-American historian and author, known for his 1954 book *Stolen Legacy*, featuring a new introduction challenging the notion that civilization started in Greece. An on-line assessment of this uncompromising classic attempts to prove that the true authors of Greek philosophy were not Greeks but Egyptians. The text asserts that the praise and honour blindly given to the Greeks for centuries rightfully belong to the people of Africa, and argues that the theft of this great African legacy led to the erroneous world opinion that the African continent has made no contribution to civilization. Quoting such celebrated Greek scholars as Herodotus, Hippocrates, Aristotle, Thales, and Pythagoras, who

admit to the influence of Egyptian studies in their work, this edition sheds new light on traditional philosophical and historical thought. James frontally argued in this book that Egypt was the true source of the Mystery teachings and therefore any claim to such origin by the ancient Greeks is not only dishonest, but must have been based on dishonest motives. "Stolen Legacy" was one of the first scholarly works that attempted to recover the "lost" history of early African civilization.

The African Predicament: Collected Essays published in 2006 is a collection of Kofi Awoonor's writings that comprises of essays written over a period of three decades. It includes his several previously unpublished pieces. According to the author himself the book reflected his two life-time of passionate engagement in literature and politics. Kofi Awoonor born as George Kofi Nyidevu Awoonor-Williams (13 March 1935 – 21 September 2013) was a Ghanaian poet, Professor of African literature and author whose work combined the poetic traditions of his native Ewe people and contemporary and religious symbolism to depict Africa during decolonization.

Destruction of Black Civilization: Great Issues of a Race from 4500 B.C. to 2000 A.D. by Chancellor Williams was his sixteen years of research. It was believed that Blacks have always been at the bottom, hence the Destruction of Black Civilization. Williams instead contends that many elements—nature, imperialism, and stolen legacies— have aided in the destruction of the black civilization. The book was written at a time when many black students, educators, and scholars were starting to piece together the connection between the way their history was taught and the way they were perceived by others and by themselves. They began to question assumptions made about their history and took it upon themselves to create a new body of historical research. The book is premised on the question: "If the Blacks were among the very first

builders of civilization and their land the birthplace of civilization, what has happened to them that has left them since then, at the bottom of world society, precisely what happened?" The book, which was to serve as a reinterpretation of the history of the African race, was intended to be "'a general rebellion against the subtle message from even the most 'liberal' white authors (and their Negro disciples): 'You belong to a race of nobodies. You have no worthwhile history to point to with pride. 'This book therefore opts for a paradigm shift, a focus shifted from politics to matters of the mind'".

The African Origin of Civilization: by Cheikh Anta Diop is very definitive with regard to matters of Africa and her contributions to civilization. But the rate of poverty, chaos, shame and disgrace of black people everywhere were so loud that such allusions that Africa was the cradle of civilization seemed to be music to pacify our grieving heart. The book showed that the Egyptians who invented the arts, sciences and gave humanity civilization were blacks— not just black skinned, as though some accidental sun burn or something. They were Negros. Dr. Diop was right to note that the Egyptians, the great Pharoahs, the tutors of the Greeks, were Blacks like me. But how could this be that the movies, the current Egyptians residents, continues to struggle in establishing with scientific and scholarly research, that the ancient Egyptians were whites. Dr. Diop's book makes you to be proud of being black. The emotional and mental devastation on black people by their malicious distortion of the history of black people is enough. Bob Marley was loud in asking everyone to emancipate yourselves from mental slavery in one of his lyrics on "Africa Unite". Laid out in a well thought out and systematic approach, it is obvious that Dr. Diop had something to prove and this he has done.

The Mis-Education of the Negro was originally published in 1933 by Dr. Carter G. Woodson. The thesis of Dr. Woodson's book is that blacks of his day were being culturally indoctrinated, rather

than taught, in American schools. This conditioning, he claims, causes blacks to become dependent and to seek out inferior places in the greater society of which they are a part. He challenges his readers to become autodidacts and to "do for themselves", regardless of what they were taught. *Wikipedia* has it that, when you control a man's thinking you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find his 'proper place' and will stay in it. You do not need to send him to the back door. He will go without being told. In fact, if there is no back door, he will cut one for his special benefit. His education makes it necessary.

African Philosophy: The Pharaonic Period, 2780-330BC, by Theophile Obenga in 1990 was landmark work on the authentic existence of African Philosophical Tradition centuries before Western Philosophical tradition. The text was a work against the conspiracy of the Western philosophers trying to demean and deny African philosophy of its primacy and of authentic origin. The text shows the early engagement of African philosophy in all its *Africanity* and *philosophicality* dealing with basic principles of reality, and of course, existence or belongingness, or rightly put, being itself. Going through the pyramid texts, Obenga, re-emphasizes that *over 2500 years before our age, the thinkers of Pharaonic Egypt grappled with quintessential riddles of existence, reflecting upon issues as the question of origins, the problem of the cosmos and of any way it came into being*. Obenga, T (1990:6-31). For them, nothing was except *Nwn*. The above text and other discussions clearly show that even in the Pharaonic period of philosophy, or African Philosophy, there were already concepts of being and its treatment. In these, we see the roots of some of the known philosophical ideas like the *Urstoff* of the ancient, medieval, modern and contemporary western philosophers. We all acknowledge now that by the fourth century, before the Christian era, the Egyptians of Pharaonic antiquity had given felicitous

attention and refined thought to the primordial, quintessentially philosophical question of reality or whatever is? Later, it was discovered that Africans were capable against those ill-fated, celebrated calumny and academic false witnesses aimed at subduing its pride of place in the world academic history. Now, it is not whether Africans have a philosophy and how genuine it may be, but the pristine nature and status of philosophical enterprise in Africa in relation to the Western world and their philosophy give every right thinking person a concern. The works of many African scholars show their involvement in discussing philosophy within the ambience of world philosophical heritage.

It is no more disputable whether African scholars or philosophers with their philosophy existed earlier or within the time of their Western counterparts. Most of their books contain and dwell on concepts that are related to and can be re-interpreted in a large sense to mean being in African studies and appreciation of many 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 texts and philosophical writings, while dealing with different African concepts relating to being or belongingness, reiterate that philosophical enterprise that existed hundreds of years before the first known and popularly unacknowledged Greek philosopher, Alexander Thales of 700 BC and others. This remains a great intellectual dishonesty and remains a disservice to Africa. It

is one of the primary predicaments of Africa. There exists now a twist with regard to the history of philosophy on who is the first philosopher and where did formal philosophy first start. The texts in consideration tried to solve the dilemma. Obenga's work buttressed the obvious fact. Otherwise one concludes that in western philosophical tradition, Thales may be the first philosopher but not in Philosophical traditions of world philosophical heritage as such knowing full well that there are other philosophical traditions. Of course, Thales might have been recognized as the first historical dignity of all Western philosophers chronologically but never can he be regarded as the first world historic-philosophical figure. History contained in the texts mentioned above attests to the fact.

Conceptual Highlights of Policies in African Predicament

The scholarly reviews above are appraisals within the boundaries of African predicaments which centred on scholarship and authorship with regard to most of their books. The themes of many of the books were very eloquent on the derogatory and dubious attention Africans received in the name of exploration of Africa. In addition we now look at some of the policies and conceptual innuendoes that contributed to the age-long African predicament ranging from Divide and Rule, Africa has no History, Doctrine(can't think and not humans), colonialism, slavery.

Divide and Rule Policy is above all a story of one of the most dramatic highlights of the centuries-long history of European expansive exploitation of Africa. The subjugating strategic policy of Divide and Rule was adopted by Lord Minto, a policy which is intended to keep someone in a position of power by causing disagreements between people who might otherwise unite against them. The British Government anticipating danger from the side of Indians in near future because of the growth of unity under the spell of nationalism decided to apply the policy of 'Divide and Rule' to

break the unity of the people. The British followed the policy of 'Divide and Rule' in India to pursue their interests against the Indian masses. In order to exploit India through imperial policies, the British ensured various conflicts between Indians remained concrete.

Islam and Christianity as Influencing Religious Institutions:

Islam, which came from Middle East and Christianity that originated from the same region, -Palestine; unfortunately, are Abrahamic traditions or Abrahamic monotheistic religions that have profound influence on African Society that was formerly at home with different forms of African Traditional Religion (ATR). The West under the expedition guise of exploring Africa came along with colonialism, as well as their Christianity and commerce. *South African History On-line* has it that “the reasons for African colonisation were mainly economic, political and religious”. But the deafening silence of these religions at the heart of plundering Africa and inhuman-like holocaust of slavery and exploitation of Africa by the West in spite of their religious innuendoes remains a big question to comprehend. Before now, Islam was irresistibly attractive to Africans. It is unbelievably true as Anaene, C. J. & Brown, G (1999, 134) commented that “in the early centuries, Islam conferred definite privileges such as full citizenship and exemption from certain taxes on the faithful. The unbeliever in a Muslim state has to pay more taxes than the believer. Islam also encouraged literacy and scholarship; the former on a fairly expensive scale. African Muslims who had academic interest were beneficiaries of the universities of Cairo, Kairwan, Timbuktu, Kastina and Jaghbub”. The religious counterpart, Christianity, nevertheless arrived late in Africa with regard to Contemporary African History. The real fact is that Christianity is as old as African continent. To buttress this, Jacob with his family was in Egypt for nearly 430 years (cf. Ex.12:40); Inter married with Egyptian-Africans, one may reasonably subscribe to (cf Gen. 45:16ff). Jacob left for Egypt as a family with his sons (cf. Gen.

46:ff) and progressed there until the actual Exodus (cf.Ex.13:17ff) when they returned as a nation after forty years of wandering in the wilderness which brought Israelites to settle in the Promised land (cf. Jos.1-24). All these Old Testament excursus eventually culminated with the birth of Jesus Christ (confer the first four books of the New Testament Scriptures). Therefore, Christ' refuge in Egypt was not just a mere coincidence but rather an extension of a relational-visit within African culture. The Igbos for instance has the culture that *oso chuo nwata be nna ya, ogbanaa ikwu nne ya* – when one has a reason to run from his paternal heritage, he is always welcomed to his maternal home.

Authoritatively, one may boldly say that Christianity is never a late arrival in Africa. Christianity split from Judaism in the 1st century CE, and spread widely after being adopted by the Roman Empire as a religion in the 4th century CE. Christianity in all its frontiers remained a religion of civilization that was and is based on love. Then Islam which was founded by Muhammad in the 7th century CE was widely spread through the early Muslim conquests. Anaene, C. J. & Brown, G (1999, 135) reiterated on this thus: “moreover the Christian missionary lectured the chiefs about the barbarity of their ways and ridiculed their polygamy, tattooing, slavery, bride price and ways that are unchristian”. By the middle of 19th century, ATR was already fast in losing her adherents to Christianity which was adopted as such in many parts of Africa. By this time, Islam had already conquered great parts of North Africa heading towards *dipping their Koran into the sea* or Atlantic Ocean. In this regard, the Nigerian case had it that, the British alongside their branded Christianity, in avoidance of much wars and resources with added economic loses on both sides, on meeting at the middle belt with the *Islamic Usman Dan Fodio Jihadist Movement* had an agreement thereby annexed their conquered northern-southern protectorates given rise to an entity called Nigeria, redesigned by Britain, in the purported annexation than the

amalgamation of 1914. Islam and especially Christianity at the dawn of Europeanizing Africa, either by way of exploration or colonization were very mercilessly inimical to African Religion with many derogatory names and regard for their religious practices while reintroducing another religion though very close to African way dispositions.

Policy of Assimilation: Assimilation according an *Oxford On-line Dictionary* is a term used to describe the process of taking in and fully understanding information or ideas. It is actually a process through which individuals and groups of differing heritages acquire the basic habits, attitudes, and mode of life of an embracing culture. Hence, culturally, assimilation is the process in which a minority group or culture comes to resemble a society's majority group or assume the values, behaviours, and beliefs of another group whether fully or partially. Assimilation connoting conquered and defeated act can happen with different aspects of human endeavour. However, our concern has to do with the European policies of assimilation in Africa. The 19th century British colonial policy in West Africa was a policy of assimilation. Equally, according to Egudu, R.N. (1978), the French Colonial masters had this policy in Africa with this shrewd mind of turning Africans into Frenchmen through the process of education. The French educational policy in Africa was therefore meant to make the Africans culturally French. Their grand plan was to have Africans assimilate into European civilization and culture. The policy created a western class of black Englishmen who were supposedly British partners in religion, trade and administration. Scholars are of the popular opinion that Europeans greed led to the over exploitation of Africa's natural resources. Assimilation, in anthropology and sociology, is the process whereby individuals or groups of differing ethnic heritage are absorbed into the dominant culture of a society. Its people were enslaved and subjected to unspeakable cruelty. They were regularly chained, punished with whips and branding irons and women were often raped. Assimilation and later replaced with

policy of association enjoys related words like digestion, absorption, acculturation, adaptation, transformation, homogenization, normalisation, unification, fragmentation, accept and inhalation. Policy of assimilation by all standard evokes dependency that is devoid of commitment. However, policy of assimilation is within the boundaries of policy of colonialism. An on-line source maintains that this is a practice of control by one people or power over other people or areas, often by establishing colonies and generally with the aim of economic dominance. In the process of colonisation, colonisers may impose their religion, language, economics, and other cultural practices. Policy of colonization located within the policy assimilation gave room to the contemporary challenges facing Africa today: poverty, poor education, ill-health, violence, hunger, Sustainable agriculture, nutrition and food security, failure in leadership and corruption without access to good and sustainable development.

Instigating Ethnic Conflicts in Africa: This strategy cannot but weakens the fabrics of African togetherness. African unity was never the priority of the Western Lords whose sole interest was just plundering and exploiting the continent. Great merging of Nations has been known of Great Britain (GB), European Union (EU), United States of America (USA). But African unity remained an illusion and a nightmare in a day light for the European invaders then. African unity of the nations Africa as African Union (AU) may spell doom for the Westerners. Bob Marley years in his musical lyrics made this clarion call, Africa Unite! The lyrics goes thus:

Africa Unite

Bob Marley & Wailers

Africa unite

'Cause we're moving right out of Babylon

And we're going to our Father's land, yea-eh

How good and how pleasant it would be
Before God and man, yea-eah! -
To see the unification of all Africans, yeah! -
As it's been said a'ready, let it be done, yeah!
We are the children of the Rastaman
We are the children of the Iyaman
So-o, Africa unite
'Cause the children (Africa unite) wanna come home
Africa unite
'Cause we're moving right out of Babylon
And we're grooving to our Father's land, yea-eah
....
So-o: Africa unite
Afri - Africa unite, yeah!
Unite for the benefit 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!

The Europeans powers never explored nor colonized Africa for their great unity. Otherwise why destabilising policies ranging from divide and rule policy, policy of assimilation, etc? The unity of Africa is in contra-distinction with the Partitioning of Africa at Berlin Conference in 1884. However, many scholars are of the opinion that the unity of Africa or Pan-Africanism may spell doom for the West as Africa is so much blessed with potential human and untapped natural resources. Rather the Europeans have ended up by institutionalising an endemic system that instigates ethnic conflicts in Africa making it worrisome that in the next 25years, according to PLO Lumumba that Africa will be recolonized.

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 too simply to enjoy the resources with which God, and for some Nature, blessed Africa. Whichever way, of course, there is this philosophy of *natura naturans* of Baruch Spinoza. For Spinoza, *natura naturans* that is *nature nuturing*, refers to the self-causing activity of nature, while *natura naturata*, meaning *nature natured* or *natured already created* refers to nature considered as a passive product of an infinite causal chain. Nadler, Steven (2022) noted that Spinoza’s metaphysics of God is neatly summed up in a phrase *God, or Nature, Deus, sive Natura*: “That eternal and infinite being we call God, or Nature, acts from the same necessity from which he exists”. It is an ambiguous phrase, since Spinoza could be read as trying either to divinize nature or to naturalize God. But for the careful reader there is no mistaking Spinoza’s intention with Creator and creature. Nadler, Steven (2022) clarified this idea of nature in Baruch thus: “there are, Spinoza insists, two sides of Nature. First, there is the active, productive aspect of the universe—God and his attributes, from which all else follows”. This is what Spinoza calls *Natura naturans*, “naturing Nature”. Strictly speaking, this is identical with God. The other aspect of the universe is that which is produced and sustained by the active aspect, *natura naturata*, natured nature.

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* explains that Capital flight, in economics occurs when assets or money rapidly flow 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. In African context, the European invaders made policies that simply inimical to African

independence. Look at the brain drain drift into Europe and America. This equally borders on a balance between *professionalism and patriotism*. Many of our professionals lack this natural love for the fatherland, they all want to go out just to make it financially. I have case with brain gain or capital outflow, all in exchange or crossing breeding of ideas and goods but going the other round, another healthy policy will always put Africa first in trying to salvage them. 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. To this African predicament boosted on many salient policies in Africa are African detriments.

Global Divide: 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 within the general idea of evolution as it concerns becoming. The world, as poet John Donne, conceived it, is that no man is an entire Island of himself, every man is a piece of the continent, a part of the main. Recently there is this idea of a new world order, *novus ordo seclorum*. There is therefore an old and a new world order. The Old World a 16th century name is a historic reference to those parts of Earth known to Europeans before the voyages of Christopher Columbus to include Europe, Asia and Africa, all these before the discovery the other new world order as America as named as such after Amerigo Vespucci. Today, it is all about the global divide with emerging terms as Global North (G-7countries)-correlated with developed, western world or first world and Global South-second world or developing world (Latin America, Asia, Africa, and Oceania). This is all about a geographically-split gap of relatively rich and poor continents within every facets of developmental indices. The question of development is very prominent in all the discussions above. Development like knowledge has a kind of universal

application. It becomes a very big determining factor with regard to proper definition of what it means to be a country, a part of the continent. Notably, scholars believe that, it is unlikely to be coincidental that the terms the South and the North were first widely used around this time. These terms appear to have entered common usage as an alternative to the long-standing geographical and cultural partition of the world into West and East. The new names avoided the stigma associated with the term the Third World, and created the hope that a new world order-one in which the North would be fairer to the South-was under-way. Recently there is a global digital divide. Rather close up many gaps are coming up. The global 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.

Debt Distress in Africa: Many African nations are owing the European nations. 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 even though this African indebtedness especially to their vandals is a very worrisome issue after these years of their vandalism and exploitation. Beyond African financial impropriety to vandals-colonisers, the debt many of them owe to China is scandalous even amidst extensive debt relief in 2022 during for Forum for China Africa Cooperation as an on-line source reiterated. 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 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 were obtained through bilateral agreements. Debt crises in Africa is simply a paradigm shift in the age-long humiliation to dominate Africa as an unfortunate continent.

Summary of Scholarly Texts' and Conceptual Policy Propositions in African Predicaments

African predicament remains the tragedy of Africa and African pains that started with exploration and slave trade, colonialism and imperialism and continued with neo-colonialism, capital flight and global divide through racism and contemporary global African debt crises, economic stagnation and facets of leadership failure, dictatorship and endemic corruption. Oguejiofor, J.O. (1994, 24) lamented on and decried these African problematiques thus: "Africa is the section of the world where people are habituated to wait for bad news." He immediately noted that African predicament has many facets: historical, economic, political, religious and psychological facets. Historically, Africa has been a giant in the comity of Nations right from the moment she played host to ancient civilizations. Christianity at the cradle was protected in Egypt when Herod wanted to end it in trying to kill Christ during the massacre known as Holy Innocents, while Islam later swept Christianity in North Africa to thrive in Africa. Africa had many ancient empires. According to Oguejiofor, J.O. (1994, 25) "even before the continent was to face the greatest horrors of its history".

Politically, Africa has leadership failures that were buoyed by Western interference as they cushion most of the corrupt leaders, and connived with bad *gerontocratic* African Czars by harbouring them and their ill-gotten wealth in their countries' banks. Ethnic wars and bickering with cultural alienation boomed in the midst of these malaise. Oguejiofor, J.O. (1994, 25) concurred to this thus: Political fragmentation was a major facilitator of one of the darkest blights in African history: the Trans-Atlantic Slave Trade. Oguejiofor, J.O. (1994, 25) citing Oliver, R. in *African Experience* writes: The transactions on human beings in Africa began long

before the origin of Christianity and Islam, but it was both Christians and Moslems, with the tacit support of their religious authorities and institutions, that aggravated it, and sought great profit from it.

Economically and psychologically, Africa was systematically impoverished with economic stagnation and their humanity debased and degraded. Africans in the course of this dark history were stigmatized inferiors. Oguejiofor, J.O. (1994, 47) addressed the pitiable situation of Africans thus: The point to note is that natural disadvantage, slave trade, colonialism, insensitive and incompetent leadership, cultural and religious jolt and all other factors that can be evoked as contributory to the present predicament of Africa left the cumulative effect of deep psychological trauma on the African. All these were very manifest in the clamoured *mis-education of Africa* producing Africans in black skin but Europeans in thoughts and reality amidst mere recitation of memorized European history and achievement thereby lacking in entrepreneurship and needed creativity. These are part of the agony of a Continental Africa.

The sanguineous years of organised impunity on the African continent orchestrated with the inglorious exploration of and expedition on Africa and the contemporary gory notoriety of our leaders' unholy romance with the Europeans leaves every right thinking man very sober with his appreciation of African predicaments. The overall demeanour is seen in many African scholars that witnessed and experienced calm and promoted African Unity with a totally different mindset of Pan-Africanism. In the socio-political sphere with regard to Julius Nyere's *African Brotherhood*, L. Senghor's *Socialism or Negritude*, Zik's *African Communalism*, Kwamen Nkrumah's *Consciencism*, EW Blyden's *African Personality*, WEB Dubois and Williams H *African Humanism*, Theophilus Okere's *Uwa*, Innocent Asouzu's

Ibunayidanda, Anthony Kanu's *Igwebuikeism*, Pantaleon Iroegbu's *Belongingness*, the position of these African Scholars were simply reactionary and against the debasement of African people and their predicaments.

Understanding the concept of Philosophy

Philosophy as a part of world philosophical heritage is a product of traditions of Philosophy: Western Philosophical Traditions (WPT), Eastern/Oriental Philosophical Traditions (EPT), Abrahamic (Judeo-Islamic) Philosophical Tradition (APT) and African Philosophical Traditions (APT). The history of Philosophy, therefore, is replete with possibilities dating from the Ancient Time (7th Century Before Christ: BC) Etymologically: Philosophy, is from the Greek *philos* (love) and *sophia* (wisdom) and transliterated as love of wisdom. To this point, philosophy remains a human science that seeks wisdom and a personal enterprise with an unaided reason. It is a human enterprise. Maritain, J., (2005, 72) maintains that Philosophy is the highest of the human sciences, that is, of the sciences which know things by the natural light of reason. But there is a science above it. For if there be a science which is a participation by man of the knowledge proper to God himself, obviously that science will be superior to the highest human science. Such a science, however, exists; it is theology. The word theology means the science of God. Traditionally, Philosophy is *cognitio rerum per altissimas causas, solar rationis* (science that studies all things in their ultimate and universal principle). It is *scientia rerum per ultima causas*, that is, knowledge of things through their ultimate causes.

It's worthy of note that neither discipline nor culture, science or arts and every form of humanities and society is devoid of philosophical influence. Taking cognizance of its main branches and other applied areas, Philosophy cuts across every learning and teaching to be known as *mater scientia*, mother of sciences or knowing. Obenga, T., (1992, 5), in his philosophical discourse writes,

“Philosophy has nourished science. It preceded the sciences. Science (Physics, Chemistry, Mathematics, Political Science, Aesthetics, Logic, Biology, Sociology, etc.), was born of Philosophy”. No wonder the Medieval philosophers influenced by the religious innuendoes of their time, based on the chronological coincidence of Medieval philosophical tradition and relationship with the figure of Jesus Christ and the dominating power and influence of his teachings, regarded philosophy as *ancilla theologae*, handmaid of theology.

It is worthy of note that Philosophy is as old as the *homo cogitans*, the thinking man. Philosophy according to Maritain, J., (2005, 74) is the “highest human sciences, that is, of the sciences which know things by the natural light of reason”. In the chequered history of humanity, especially with regard to scholarship, Philosophy, presumably western philosophy, dates back to Socrates and his Ionian scholars. Yet Ancient History as well as Contemporary History, proved that all Greek Philosophy often referred to as Ancient Philosophy had an Oriental origins. Obenga, T. (1990,1) reiterated this age-long hidden but necessary facts, when he writes that the Ancient Greek philosophers “having studied in Africa of Pharaonic period went back to Athens to philosophize”. We must note that Ancient Egypt, of Black Pharaonic era, has been known to be the mother and cradle of civilization through an old inscription that read thus: thirty centuries before Greeks presented an orderly conception of life, in language suggestive of a tradition already several centuries old.

With regard to Africa, one notes that we are dealing with philosophy that was dated alongside the oldest ancient civilization of Egypt. Onyewuenyi, I. (1993, 21), supported this age long view of Egypt’s philosophy pre-dating the Greeks in his book: *The African Origin of Greek Philosophy: An Exercise in Afrocentricism*. Other African Philosophers in their authorships had

the same view with such titles as: George, G. M. James, *Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy*.

Proper Appreciation of African Philosophy

Definition as a Discipline (Etymological, Traditional and Scholarly): African Philosophy traditionally is knowledge of African realities and African realisms 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 of African philosophy. This is why for Iroegbu, P., 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*. Just as Socrates epitomizes philosophy as the pursuit of wisdom, African Philosophy can be defined 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 as a Movement: Movement connotes a kind of reaction of cause and effect and denotes a strong emergent activity. Consequently, African Philosophy as a movement is a clarion invitation to African emancipation from the clutches of her predicament. This redemption 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 to be preoccupied with the problematiques and prospects of Africa as part of the world philosophical heritage.

As a movement, African philosophy is an effort at recovering all lost status as 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. Therefore, a definitive-thoughtful interpretation and critical analysis of the symbols of African cultures would be African philosophy *qua tale*. A predilection would be to note that rather than Western philosophy of Western philosophical tradition and her philosophy which started with wonder, African philosophy according to Jonathan Chimakonam could be triggered by *onuma* - Frustration. That is, having been frustrated by the colonialism and racism, as well as other facets of the African predicaments orchestrated by many years of doubt, Africans can rise from the debris of ruins to rediscover the truth about philosophy. Therefore, as a movement, African philosophy should spring from the labyrinths of frustration and lies against Africans to a self assertion.

Definition 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 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 world-views make veritable moments for African philosophy. With the methodological moment and proper hermeneutics, one can dependably and realistically infer that African Philosophy is Philosophy with African source and is nourished from African culture as its cultural reservoir and primary critical nourishment. Okere, T., (1983, 58-79) 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 reflexion, philosophy.” Okere, T. opines that Ricoeur defines reflexion 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 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 an 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, I. M., (1999, 28) 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 to bear the characteristics marks of its particularity and universality”. Amidst all sorts of bizarre and false ideas on the capability of African man to philosophize, questioning the depth of their philosophy, one can boast of African philosophical scholarship as well as African authorship. However, Iroegbu, P., (1994, 116) an optimistic contemporary philosopher was very apt in defining African philosophy as: “the reflective inquiry into the marvels and problematics that confront one in African world, in view of producing systematic explanation and sustained responses to them. It is an inquiry with two aspects: philosophical and African”.

In the above definition one can read a kind defence of African philosophy against being labelled mere folk, cultural or ethno-philosophy. The background at the time of this definition has to do with questioning and giving the possibility of African philosophy with regard to historicity and methodology. However, Iroegbu was academically astute enough to reiterate that “African philosophy is philosophy done in an African context...the different aspects and complexities of existence that challenge him as an African person. In this respect, every philosophy is contextual philosophy”. By this very act, I strongly add that every philosophy to worth the salt is ethno-philosophical, relatively cultural and appropriately traditional to the philosopher. Alluding to this Iroegbu, P., (1994,

122) was vehemently bent on this general understanding of philosophy as: the global participation of all realities and entities in the general fact and understanding of being as being whether in African, Asian or Western Philosophy. Summarily, Iroegbu, P. (1994, 122) gave ten areas of any contextual or ethno-philosophical basic foundation for genuine philosophical enterprise thus: Geo-environmental, Socio-cultural, Episteme, Mythico-religious, political-moral, Historic, Ethnic-linguistic, Existential, Phenomenologico-pragmatical and ontological. For Iroegbu, P, therefore, these philosophical concepts alone “are what we generally call the African philosophical philosophemena: raw materials for philosophical reflection, questioning, responses, analysis and eventual synthesis”.

In Need of African Philosophy of History

The nature of African history told by the Europeans and taught to us was to their own advantage and favour, so as to discredit continental Africa and Africans. For example teaching a Nigerian, especially those living around the River Niger areas, that Mongo Park discovered River Niger was quite absurd, a form of mis-education. They can do that for their pupils and educational system but it remains an academic caricature of our teachers who accepted to misinform and to teach our children the same. Yet, even to believe such is an evil against ordered reason. Mirian Makeba (2022), in a program jokingly amidst air of inexpressible pain speaks hard and makes mockery of the exploitation of Africa by the white man. She is transcribed thus:

The conqueror writes history. They came, they conquered and they wrote. Now you don't expect people who came to invade us to write the truth about us. They will always write negative things about us. And they have to do that because they have to justify their invasion. We don't write our history. It has always been handed down to us orally by our elders. Of course, the white man came and he

writes history. In fact, you don't know anything about any place until the white man gets there. Until the white man comes to any place, nothing lives. It's only when he comes and say poof, "I have discovered you, now you exist "which is ridiculous.

Also according to Anaene, C. J. Brown, and G (1999, 2) : Africa has no history or that African history is nothing more than the story of European activities in Africa. It's time for us to tell our history with existing assiduous contemporary historical scholarship and authorship taking cognizance of African contribution to the world as a History of Africa and more African Philosophy of History. Therefore, Africa is no more, if ever, and never have been an extension of Europe.

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, and myths as its content can be reached as something happened in the past as such. This is why history as history can be taught or written down. History is, therefore, primarily a record of past events and times, as it concerns human enterprise. History studies man and his actions, decisions and behaviours. History generally as Osuagwu, I. M., (1999, 19) opines "evokes the statics of time (date), and space (places), of events, ideas, doctrines, contexts and their authors". 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 a fashion is the repetition of antiquity. History, therefore, 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.

According to Iroegbu, P., (1994, 33) “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”. The concept of history, therefore, plays a fundamental role in human thoughts and activities. However, Osuagwu, I M., (1999, 19) maintains that “in studying philosophy, history is an important problem and project, an inevitable or categorical imperative. This claim is formally evident in philosophy, in its history of philosophy or its philosophy of history”. For him, therefore, no discussion in African philosophy is relevant and meaningful without historical approach.

Our particular interest is in African Philosophy of History than History of African Philosophy. Many African scholars have not dwelt so much in this area. Some scholars are still negotiating with African Philosophy of History as a course of its own even when the existence of African Philosophy is a forgone conclusion.

African Philosophy, therefore, existed ages before Western Philosophy. However, what happens along the line is the thrust of this paper within the History of African philosophy or Philosophy as the straight case may be and of course, the African philosophy of History. This is only possible and currently attainable through a functional African Philosophy of Education. Critically this paper looks at different concepts in the theme while appreciating the complementarity between African Philosophy of History and African Philosophy of Education.

Conclusion

African philosophy which is as old as the chequered history of humanity as *homo cogitans* remains a human enterprise. As a human critical pursuit, it has come to stay after many years of denial and subtle instances of asseveration. African philosophy is,

therefore, a *Philosophia Africana*, love of African wisdom. Many of such etymological definitions and other scholarly definitions left African philosophy without proper appreciation. A proper and concise Afrocentric definition of African philosophy takes into account the edges of African predicaments within the boundaries of African perplexities. In this line of thought, African philosophy *in lato sensu* is a discipline and a movement. And *in stricto sensu*, African philosophy is a disciplinary-movement. This particular definition accommodates all forms of efforts which Africans by their natural disposition and endowment or through scholarship have made over the decades to show that African philosophy, an offshoot from African philosophical tradition, sharing in world philosophical heritage, is an independent discipline. So, the misinformed attempts and activities of trying to debate the existence of African philosophy though not a wasted effort, was simply superfluous. However those rigorous years of debates and postulations contributed immensely to boost and enrichment of African philosophy as philosophy *qua tale* through facets of *historico* cum methodological-moments and core thematic competencies.

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