

AFRICAN PHILOSOPHY OF DECOLONIZATION

Rev. Fr. Jude I. Onebunne, PhD

Department of Philosophy

Nnamdi Azikiwe University, Awka

juno.anyi@gmail.com 08034074664

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 capital flight-open market and indebtedness to either Europe and or one of the Asian dragons. However, the colonization that was meant to develop African nation states left them truncated leading to many challenges like African predicaments amidst geopolitics of her underdevelopment. A philosophy of colonization, a form of coloniality, justified the imperial maritime invasion and exploitation of continental Africa. Hence, the need for a more humane philosophy and or humanistic discipline, and that is the thrust of an African Philosophy of Decolonization in stricto sensu. One may equally refer to it as African philosophy of Decoloniality. 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 recently rooted in Hands-off Africa.

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

This paper, therefore, needs a philosophy that is African-bound than European oriented to salvage herself from already existing socio-political quagmire *cum* politico-educational disorientedness against the colonial masters' messy 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 traditional and sociocultural legacies alongside the symbolic artefacts of African Traditional religion were demonized and then were stolen in broad daylight of colonialism and colonization leaving Africans in *mental slavery* as *Buffalo soldiers coming from Africa* into American plantain-plantation of Bob Marley, worked out their spirit for America as the new world. At the end, many Africans were robbed of their person-hood and humanity, identity (tradition, culture, language, habit *et cetera*) and nationality, thanks to Freetown that homed the ones that survived the then white-man's global supremacy.

This paper will appreciate the continent of Africa as it tries to lead one unto the explainable innuendoes that befell her and now leading 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 definitely 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. In the first place, why was their mission solely on colonization instead of developmentalization of Africa? A Philosophy of colonization justified the imperial maritime invasion and exploitation of continental Africa.

Appreciating the History *cum* Geography of Continental Africa

The original ancient name of Africa was *Alkebulan* meaning mother of mankind (*australopithecus afarensis*),ⁱ 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. *Away To Africa* an online paper maintains that the study of the origin and historical development of the word “Africa” – otherwise called the *etymology of Africa* – is a contentious topic that many linguistic and historical experts disagree on even though Science has proven that the world’s first man came from Africa. Also, Africa’s history is entrenched in a thorny colonial past. Europeans captured much of Africa’s land, and either enslaved or oppressed her people. Worst some of the Europeans twisted and thwarted the history of Africa. Some were forcibly migrated off the continent’s shores, while others remained under duress on their own land. With captured land and bodies, came imposed speech. Many Africans were forced to speak like Europeans and forget their native languages. This led to the loss and even the deliberate misrepresentation of traditional narratives

and truths about the continent's history, making it difficult to identify the etymology of Africa.ⁱⁱ

In the book *Kemetic History of Afrika*, the celebrated Senegalese historian, late Dr. Cheikh Anta Diop, asserts that the ancient name of Africa was *Alkebu-lan*, meaning “mother of mankind” or “garden of eden.” The name *Alkebulan*, he writes, was used by the Moors, Nubians, Ethiopians and other indigenous people. This theory aligns with Kemetic (Egyptian religious) and Ethiopian texts that anoint Africa as the genesis of creation. Many names from different languages contributed to the etymology of Africa as: *Afru-ika* (Guyanese-born, British professor of African studies, Dr. Ivan Gladstone Van Sertima), *Afraka* (Dogons, an ethnic group indigenous to the region of Mali, West Africa.), *firk* or *frik* (Arabic), *Africa-Africanus*-feminine (Roman), *Aprica* (Latin), *Aphrike* (Greek), *Afar* (Phoenician), *Afrika* (Dutch). Nevertheless, the etymology of the word Africa is difficult to resolve, because it's the birthplace of mankind and its history is ancient.ⁱⁱⁱ However, historians have tried to connect name Africa to the continent's climate. Some historians traced the word ‘Africa’ to great languages of the world. Whichever connection that stands, Africa is nicknamed mother continent linking one to *alkebulan*.

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 refereed by explorers as Dark Continent is made up of 54 countries with more than 75 languages amidst many cultures and ethnic traditions.^{iv} History, especially biblical history, attests to Africa's role in salvation history as Jacobs and sons were in Egypt for centuries till

the Exodus, (cf. Ex. 12:40ff). Jesus Christ's refuge in Egypt with his parents during the massacre of Herod was very significant, (cf. Mtt. 2:16). 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 will be united, free and in control of its own destiny in response to the aspirations of Africans for brother-hood and solidarity.^v 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 new formation of AU tries to organize and cooperate for holistic development of Africa by jointly move towards eradication of all forms of colonialism from Africa.

Africa and Scriptural Connection: An Update

Africa remains a beautiful continent with unimpressive natural and human resources. The whole idea of colonialism and colonization is the unjust supremacy and cruel imperialism on the continent that has had their civilization and lived with many ancient practices centuries before any form of civilization in the whole of Europe. African continent, typified in Igbo-Nigeria, has shown to have the oldest democracy, oldest written constitution with full participation of women in her political system, applying due process and practised individual freedom of her citizens when Europe was still groping in the dark. Biblically, Continental Africa has contributed to humanity and Christianity that were claimed to have been brought to us alongside Colonization. It was in Africa that Abraham was enriched in Egypt (Gen. 12¹⁰: So *Abram* went down to *Egypt* to reside there as an alien, for the famine was severe in the land). It was in Africa that Jacob was richly blessed when famine struck the earth (Gen. 30²⁵). It was in Africa that Joseph became the Ruler, the Prime minister (Gen.41³⁷). Jacob and his family came to Africa as a family, stayed for 430years and went back as a nation, (Ex. 12⁴⁰). It was in Africa that the 12 sons of Jacob were spared the plague that struck the earth (Gen. 37-47, Ex. 1-20). It was in Africa that Moses was born and became great to liberate a whole people (Ex. 2¹⁻¹⁰). It was in Africa that the people of Israel amassed wealth and went out with gold, silver and precious stone to build the tabernacle (Ex. 12³⁵). It was in Africa that Jesus Christ took refuge fleeing from Herod. African continent was peaceful enough to have harboured Christ (Mtt. 2¹³⁻¹⁸). Our African brother Simon Cyrene was privileged to have helped Christ with His Cross to the Calvary (Mk. 15²¹). Africa by these scriptural passages is not alien to Christianity and equally has contributed to the Christianity that the Imperial masters thought they brought to us.

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 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 were 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 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 has boasted of writing, built pyramids and had 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 herself like international beggar before them. 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 trans-valuation 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*-passion, *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 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 predicament we will apply on the edges of African continental predicament. African greatest predicaments is colonialism that gave birth to partitioning of Africa alongside other struggles for survival.

Partitioning of Africa

Millions of years ago there was one single superocean: Panthalassa and one single supercontinent: Pangaea. Scientists postulated that million of years ago, all the continents on Earth were actually one huge "supercontinent" surrounded by one enormous ocean, Panthalassa. This gigantic continent, called Pangaea, slowly broke apart and spread out to form the continents we know today.^{vi} However, an online scientific account, USGS complimented it thus "from about 300-200 million years ago (late Paleozoic Era until the

very late Triassic), the continent we now know as North America was contiguous with Africa, South America, and Europe. They all existed as a single continent called Pangea”.^{vii} Continuing, scientists believe that Pangea broke apart for the same reason that the plates are moving today. All Earth's continents were once combined in one supercontinent, Pangaea. The paleogeography of the earth accounted for this super crack and eventual great divides. Furthermore, the same on-line scientific data, USGS recounted that, “Pangea first began to be torn apart when a three-pronged fissure grew between Africa, South America, and North America. Rifting began as magma which welled up through the weakness in the crust, creating a volcanic rift zone. Volcanic eruptions spewed ash and volcanic debris across the landscape as these severed continent-sized fragments of Pangea diverged. The gash between the spreading continents gradually grew to form a new ocean basin, the Atlantic. The rift zone known as the mid-Atlantic ridge continued to provide the raw volcanic materials for the expanding ocean basin.”^{viii} However, an earlier study, by researchers from India, Australia and the US, which has been published in the journal PNAS has it that about 700 million years earlier — about 3.2 billion years ago — and that the earliest continental landmass to emerge may have been Jharkhand's Singhbhum region. These postulations and scientific submissions are not inimical to the idea of evolution account as well as the creation details of the Sacred Scriptures.

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, *National Geographic* 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.”^{ix} The cracking and splitting as well as partitioning above has to do with natural occurrence. These were called

geographical phenomena. But there was 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, digital north and digital south, of the developed and developing nations respectively.

South African History On-line 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 nations by seven Western European powers during an era known as New Imperialism (between 1833 and 1914). In far away Berlin, in 1885, the European powers had neatly divided Africa up amongst themselves, drawing the boundaries, with straight ruler, of Africa much as we know them today. The Berlin Conference can be best understood as the formalisation of the Scramble for Africa.^x The reasons for this scramble or the so called African colonization were mainly economic, political and religious. It was not actually to develop Africa nor lift Africa up to the standard of global emancipation. No, it was for their selfish end. During this time of colonization, 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 in a more formal way with great brain-drain-drift from Africa unto Europe for greener pastures. Therefore, in many of the edges of African predicaments, colonization ranks first and the foundational origin to African nations' nightmare.

Struggles for Africa

The Scramble for Africa epitomized in colonisation and domination during the new imperialism of 17th century changed the history of mankind. 1884 Berlin-British conference was a landmark in Europeans interference in Africa. The hatched plan of Colonization was a better option on the platter of a gold to possess and dominate Africa with their three C's: Christianity, commerce and civilization. Hence, many imperial states were authoritarian, bureaucratic in their systems with their racist ideology succeeding as there were great rivalries with most African leaders who were just gullible and corrupt. Before this imperial dominance on Africa, *South African History On-line Report* 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."^{xi} 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."^{xii}

Nigeria is a country of many and fragmented nations. Historically, she was supposedly amalgamated in 1914. This amalgamation of the southern region and northern protectorates were 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) was 10years 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 workable country of great possibilities and immense potentialities. The nations of Nigeria were forcefully annexed than amalgamated to have an entity called Nigeria for some interests beyond her shores and waters, all for the mere benefits of the proponents of 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; worst still the leadership system in the country is simply a gerontocratic kakistocracy. .

Later in 1914, as the result of the Scramble for Africa, 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 by 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 and Gambia, Uganda, Kenya and Tanzania (Tanganyika-Zanzibar).^{xiii} These states become republics within the commonwealth. South Africa was the last of all of which the imperial powers refused to relinquish power most probably because of their weather and gold. Instead, they followed them with the policy of apartheid or separation designed to exclude the black people from political powers. Discrimination based on the colour of skin and race is known as apartheid. Apartheid, the Afrikaans name given by the 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.^{xiv}

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 independent. In another sense, some colonial masters are dependably under-developing few African countries they colonized. However, one must recall that the death or the near collapse of industrialization in Europe due to abysmal shortage of man power and awful lack of *raw materials* made Continental Africa vulnerably 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 is, therefore, ravages of colonization in place of slavery and a return to the sad phenomenon of neo-colonization as if to say that the colonial masters forgot something precious on African soil. Mallence Bart-Williams in a TED talk maintains that the Western world with their free aid is systematically destabilizing the wealthiest African nations with the impression that Africans are poor and dying thereby continuing with their aids and presence. Africa is merely thought to be surviving on the mercy of their free aid with the presence of their International Organizations. For Bart-Williams, what one hand gives under the flashing light of cameras, the other takes in the shadows.^{xv}

Professor PLO Lumumba equally gave a touching speech advising African leaders about the economic impact of China on 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, PLO Lumumba 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 so as to ensure that Africans stakeholders benefit from engagement with the Chinese in terms of trade, investment and loans. The term "debt-trap diplomacy" was coined by Braham 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.^{xvi} 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 made reference 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."^{xvii} There is, however, great need for the 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 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."^{xviii}

However, in a unique statement, Nkrumah reminded the racists all over the world that *there is only one race and it's the human race!* 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, Stolen Legacy and others tried to uplift Africa again from the dungeon of underdevelopment in which we were dropped into by the assumed imperial masters of progress.

Colonialism and Colonization

Colonialism remains an 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. 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 the 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 socio-politically *cum* economically. Furthermore, the on-line Oxford Dictionary explains that, Colonialism is broader in that it refers to entire countries rather than an area, adding 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 remains the same. Colonialism in the modern sense began with the *Age of Discovery*, led by 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 leading 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 remains ever beautifully in her entire *human, physical and natural geography*. She was so much blessed with vast natural and intimidating human resources. Her beauty then attracted the colonial masters leading to their so called expedition and exploration. However, the beauty of Africa radiates even more now. Prof PLO Lumumba recognizing this eternal beauty of Africa (in his *You-tube 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 African States for a conference in their best cities to see how they are going to partner with her for her best interests and benefits. African has been very attractive to them. The beauty of Africa lies in these numerous invitations from super powers presupposing it’s for the good of Africa.”^{xix} Initially colonization was thought to be for the good of Africa. Nevertheless, the reasons for European Imperial colonization of African were mainly *economic, political and religious*. This was why at the 1884 Berlin Conference in Germany, no Africa 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 own good to avoid war amongst themselves as they scramble for the beautiful Africa. Stephen Sonms in an on-line 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, S. C. maintains that colonization occurs when usually a strong country, ever independent and rich, establishes control over the indigenous people of a lesser country.^{xx} Colonization for him remains a political process of discovering and invading into the

governance and politics of a country and enforcing their culture, policies and mode of operation on the people living in another country. There are always agendas accompanying 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 *displacement of people, introduction of taxes, theft of historical artefacts and the eradication of the African religious belief*.^{xxi} Colonization made an average African to 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 by the Imperialists and shown by Edeh S. C. 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 to African nations. And Africans are yet to recover from this nightmare of stolen legacies, quagmire of brain drain and litanies of man's inhumanity to mankind. However, Edeh, S. C. reiterates that** colonization is one incident Africans wished never happened to them and one that has clearly dealt to huge blow to African countries, one they are yet to recover from.^{xxii} 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.^{xxiii}

European Origin of African Predicaments

Prof Lumumba in a *YouTube* bared his mind on *There is a new scramble for Africa: A discussion on foreign Interference in Africa*. He stressed on the fact that the Imperial western and foreign interference in Africa started with slavery. When slavery lost its glory, colonization was applied through the horrendous portioning

of Africa in Berlin as far back as 1884. African independence followed but it was founded on a *mimicked-european-governance-systems*. Unfortunately, no African country thrived on such mimicked system. Next on the line of keeping Africa perpetually subjugated was the coming back with the post-colonial project of neocolonialism.^{xxiv} However, Kwame Nkrumah made a summary of such in book: *Neocolonialism the Last Stage of Imperialism*. Neocolonialism staged another display of foreign interference. The interference continues militarily meddling with our force-men. Through diplomatic exercises, education and other Institutions (IMF and World-bank) Africa was diplomatically kept in savage. Through dollarization the game of White-man supremacy continues. Dollarization remains the policy of using of US dollar in addition to or instead of the domestic currency of any country in question. Such policy often leads to some form of vulnerability of the county's money to external shocks. These continued interference restores and expands neocolonialism through their consultants and advisers sent to Africa. The continuance gets boost through NGO's like UKAids, Cedar, and USAid. What of the African Development Banks that has foreign masters as major shareholders. They continue to interfere through Post-colonial institutions like the *Commonwealth of Independent Nations*, as well as meeting of French Speaking Nations, *Francophone Nations*. PLO Lumumba in his historico-philosophical assertive rendition recalls and refers to other African predicament perpetuated by the foreign powers of the world powers alongside the colonial masters besides subtle interference with pains. Such other atrocities as African predicaments were in the form of instigated assassinations and masterminded *coup d'états*. In 1961, Patrice Emily Lumumba of Congo and in 1963 Sylvanus Olympia of Togo were cluelessly assassinated. The other *coup d'états* of 1966 tried to eliminate but deposed Kwame Nkrumah alongside all his writings and heartlessly burnt his speeches until 1972 when Ignatius Acheampong rehabilitated him. The *coup d'états* thrived much in many African

nations dethroning Ahmed Ben Bella of Algeria, Nnamdi Azikiwe of Nigeria, Abubakar Tafawa Balewa of Nigeria and Modibo Keita of Mali. These *coup d'états* were tactfully staged and continued rear its ugly head in many countries like Chad and Ethiopia even with the emergence of *Derg Regime* in East Africa (Kenya, Uganda & Tanzania). *Coup d'états* and mutinies were everywhere orchestrated in African nations because Africans were not united. Pan-Africanism is for the unity of Africa and possibly the AU. African Union.

Colonization as the Primary Edge of African Predicaments

Colonization in its thin and shin initiated what is known today and otherwise referred to as African predicaments. Colonization, therefore, is the seminal edge of African predicament. It allows the influx of the white man into her natural endowment and turned it into her bewilderment. Their imperial visit left Africans in pieces as she lost her legacies and imbibed foreign policies. It is an encounter that spells doom for Africa and her future with litanies of what one may pitifully referred to as 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. An *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 created by natural disasters and by man-made interference like 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 it's 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 and given 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 nations.

Colonization remains an interference on 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 was no positive effects of colonization shows that one is not acquainted with the fact that thousands of years before colonization African continent has witnessed series of developmental strides that merited her mother of civilization. However, why did the explorers used the word *colonization of Africa* instead of *developmentalization of Africa*. They want to be colonizers instead of developers. Africa has been very profound to the global prosperity of the advanced countries. They imperial masters did everything to keep Africa to be impoverished. The west tries to keep Africa impoverished. Colonization remains the basic force and benchmark that keeps any country underdeveloped. AIDS and later COVID-19 and other epidemics and pandemics from the western world became next to colonization. Hence, there is new economic order and or warfare making African nations dependent on the West. Today the advanced world with their 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.

Review of Post-colonial Scholarships and Authorships as Agents of Decolonization

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* without proper and basic *African Philosophy and African Philosophy of Education*? How can Africans develop without her cultures? To this end Okere, T. has emphatically demonstrated that philosophy is the hermeneutics of culture.^{xxv} 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 an evolved ability to classify and represent experiences with code or symbols and to act imaginatively and creatively. Since we have been *decultured*, 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 their culture nor their 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 foreign language is not a sign of intelligence but a sign of allegiance. Having a second language (L2) is an opportunity and we encourage but forcing someone to drop his first language (L1) or make such a person believe that his L1 is not fashionable nor in vogue is a crime against humanity. 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 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.

There are many scholarly works and personalities who have championed decolonization as an unjust and inhuman treatment of people especially with regard to what are theirs. Amongst others Frantz Fanon with his publication: *The Wretched of the Earth* and *Mis-education of the Negro* by Carter G. Woodson.

Frantz Fanon (1925-1965)

Frantz Omar Fanon was a Francophone Afro-Caribbean psychiatrist, political philosopher, and Marxist from the French colony of Martinique. His works have become influential in the fields of post-colonial studies, critical theory and Marxism. Fanon remains one of the most meaningful writers in the area of African predicament with regard to the exigencies of colonization and the consequent need for decolonization. Charles Peterson in an online Britannica writes us of Fanon, thus: Frantz Fanon... a West Indian psychoanalyst and social philosopher known for his theory that some neuroses are socially generated and for his writings on behalf of the national liberation of colonial peoples. His critiques influenced subsequent generations of thinkers and activists... While treating Algerians and French soldiers, Fanon began to observe the effects of colonial violence on the human psyche. Fanon perceived colonialism as a form of unjust domination of the people whose necessary goal for success was the reordering of the world of indigenous (“native”) peoples. Fanon regarded violence as the defining characteristic of colonialism as well as a necessary tool of political engagement. Fanon was definitely critical of the institutions of colonialism their post-colonial governments and institutions. Fanon, therefore, maintains that the rise of bad leadership and the consequent corruption, ethnic division, tribalism, racism and economic dependence and sabotage

on former colonial states are die-hard consequences of the gullibility of most African leaders with European mentality resulting as Peterson, C. opined “from the mediocrity of Africa’s elite leadership class.”^{xxvi}

An overview of *Black Skin, White Masks*

Black Skin, White Masks, was first published in French in 1952 and its one of Fanon's most important works. In *Black Skin, White Masks*, Fanon psychoanalyses the oppressed black person who is perceived to have to be a lesser creature in the White world that they live in, and studies, how they navigate the world through a performance of Whiteness. The colonial masters did great disservice to their subject by tactfully destroyed their language as well as demonized their traditions and make them to regard their cultures as barbaric. Hence, speaking the Whiteman’s language makes one literate and civil. This harm already done to colonies reflects a dependency that subordinates the black's humanity. No wonder some countries like India and Australia refused any form of colonization on their languages and traditions. Ethiopian and Liberia, however, resisted being colonized at all. The chapter one of this book was: *The Negro and Language*. However, one of the easiest way to destroy a people is to destroy their language. However, to speak a language is to take on a world, a people, a culture. Language, one must know, is the vehicle of communication that opens door to other people.

An Overview of a *Dying Colonialism*

A Dying Colonialism, Fanon’s 1959 book by Fanon that provides an account of how, during the Algerian Revolution, the people of Algeria changed centuries-old cultural patterns and embraced certain ancient cultural practices long derided by their colonialist oppressors as *primitive*, in order to destroy those oppressors. Fanon uses the fifth year of the Algerian Revolution as a point of departure for an explication of the inevitable dynamics of colonial oppression. The militant book describes Fanon's understanding that

for the colonized, “having a gun is the only chance you still have of giving a meaning to your death.”

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 cannot 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 cannot 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 a 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 French government since Fanon's philosophy on violence is, however, for breaking down colonisation in its entirety.

Mis-education of the Negro

Mis-education 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 (n.d.) 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 a simple term, education is merely leading one out of ignorance and lead the person into knowledge. But where one is denied such 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 days 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”^{xxvii}. The mis-education borders much on distortions of the curriculum, lack of integrating the people's culture and tradition as well as their world-views in training them. Such form of their mis-education negates the mother tongue of the people. This why in Africa, pupils were taught that A is for Apple ever when in their wildest imaginations, they have seen apple then. Likewise pupils from River Niger area were taught that Mongo Park discovered River Niger even when they do swim and fished in the same river. What a misinformation as a result of faulty education of the Negroes.

Proper Appreciation of African Philosophy

There is African Philosophical Tradition (APT) which has given room to African philosophical enterprises.^{xxviii} African Philosophy through many debates, after barrages of doubts of its possibility, has finally shares in the world philosophical heritage as a subject area of its own. Kanu, A. is of the opinion that “African Philosophy

is one of the resilient and fastest growing areas of human inquiry.”^{xxix} A functional African Philosophy is simply appreciatively defined as a discipline and a movement. It is simply a disciplinary movement. African Philosophy has come to stay and Kanu, A. reiterates on such an idea thus, “the question of whether there is an African philosophy or not has been overtaken, captured and conquered by African philosophers.”^{xxx}

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. (1994) 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, 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*. However, Socrates in epitomizing the idea of philosophy as pursuing of 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 as a Movement: Movement connotes a kind reaction and denotes a strong activity towards. 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 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 historical 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*. More so, a reflection with profound application of criticality, analyticity and originality on African thoughts and cultures will give credence to Philosophy and rightly put, African Philosophy. However, rather than Western philosophy of Western philosophical tradition and her philosophy which started with wonder, African philosophy according to Jonathan Chimakonam (n.d.) opted that African philosophy started with *onuma*,^{xxxi} frustration. That is, having been frustrated by the colonialism and racism and other bumps of African predicaments orchestrated by many years of doubt of its historical existence, greatly shrouded in controversies and submerged in conspiracies of lies, Africans lately woke up to rediscover the truth about philosophy and the Western connection. Therefore, as a movement, African philosophy started out of frustration as a result of many lies against Africans literary and scholarly dispositions.

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 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 outside continental African 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.”^{xxxiii} 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. This is the borderline that gave room to ethnophilosophy.

African Philosophy is Philosophy as it is done in and for Africa and others. It is a by-product of human enterprise on African 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 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. 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."^{xxxiii} 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., 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."^{xxxiv}

Understanding the Concept of Decolonization.

Decolonization presumes and presupposes colonization. This paper recounts that colonization happened and continues in many fashions as neo-colonization amidst other vagaries of man's inhumanity to mankind. Western democracy at its best for other

countries remains colonization. An on-line *Oxford Languages* defines decolonization as “the action or process of a state withdrawing from a former colony, leaving it independent”. Continuing, it is the process of freeing an institution, 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 were noticeable. **Augustyn Adam (ed) in *Encyclopaedia Britannica* defines decolonization as** “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.”^{xxxxv} Decolonization is a movement against the colonial project as nations struggle to regain access to their borders haphazardly drawn and possessed for their indigenous realities like land, natural and human resources. Decolonization, therefore, is a humane human project. Belfi, E. & Sandiford, N., 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-appropriated 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.”^{xxxvi}

Decolonization as a movement is about “cultural, psychological, and economic freedom” for the indigenous people with the goal of achieving indigenous sovereignty -the right and ability of indigenous people to practice self-determination over their land,

cultures, political and economic systems. In a TED Talk, *Decolonization Is for Everyone*, Nikki 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, that *history is not your fault. But it is absolutely your responsibility*".^{xxxvii} *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.*

African Philosophy of Decolonization

Merriam-Webster. (n.d.) defines decolonization as "the act or practice of decolonizing"^{xxxviii}. Continuing, Merriam-Webster (n.d.) maintains that decolonizing is "to free (a people or area) from colonial status: to relinquish control of (a subjugated people or area)".^{xxxix} Decolonization, therefore, refers to the process by which formerly colonized nations or peoples seek to assert their independence, asseverate their sovereignty and maintain their agency from colonial powers and all forms of imperial servitude. It involves dismantling the political, economic, social and cultural structures of colonial domination and asserting control over one's own affairs. Decolonization begins with total rejection of shackles of colonialism and all forms of neocolonialism. Wikipedia defines decolonization as the "undoing of colonialism."^{xl} Hence, decolonization starts with political independence, economic liberation, cultural reclamation, intellectual liberation and maintenance of social justice and equity. When any country attains this level of freedom from in different contexts of struggles for

social justice, cultural autonomy, and self-determination; and freedom to sustained efforts to confront and transform the enduring legacies of colonialism and all forms of neocolonialism, then decolonization is achieved. This is the thrust of African Philosophy of decolonization as an Afrocentric movement.

African Philosophy of Decolonization is a critical appreciation and evaluatory process of dismantling the inhuman structures of colonialism. It is a philosophy of decolonialism as well as philosophy against all forms of neocolonialism. African Philosophy of Decolonization is a complex multifaceted and dynamic complexness of intellectual movement that emerged in response to the legacy of colonialism and its enduring effects on African societies. At its core, it seeks to deconstruct, reconstruct and challenge the Eurocentric narratives and structures that have historically dominated African thought and culture, leadership and governance. At the heart of this movement is this philosophy that recognizes Africa's diverse cultural heritage and the importance of reclaiming indigenous knowledge systems that were often marginalized or suppressed during the imperial and colonial rule. However, African Philosophy of Decolonization emphasizes the need to decolonize the mind by critically examining and dismantling the epistemological foundations of colonialism, which perpetuated notions of racial superiority and multiracial inferiority. Moreover, African Philosophy of Decolonization advocates for the empowerment of African people to assert control over their own destinies, both politically and intellectually. It calls for the revitalization of African languages, traditions, and modes of thought as essential tools for resisting cultural hegemony and fostering self-determination

Hands off Africa

This is the most eloquent directive and effective papal phrase as well as a book title which remains the most popular and functional

clarion call for the proper Decolonization of Africa. Pope Francis's recent visit to the Democratic Republic of Congo, pillaged of her rubber as well as ivory, has focused world attention on a forgotten genocide in a region long exploited ruthlessly by western imperial and colonial powers since 16th century and devastated by the consequences of senseless and mindless-endless wars amidst capital flight. The colonial masters has simply over stayed in Congo. "Hands off the Democratic Republic of the Congo! Hands off Africa!" Pope Francis told the cheering crowd on arrival to that country. Continuing, he stressed that "we cannot grow accustomed to the bloodshed that has marked this country for decades, causing millions of deaths that remain mostly unknown elsewhere. What is happening here needs to be known." Pope Francis sparked global conversations on the first day of his visit to DRC when he said: "Hands off Africa! Stop choking Africa; it is not a mine to be exploited nor a land to be plundered. May Africa be the protagonist of its own destiny."^{xli}

Hands off Africa echoed first in 1958 re-echoes today, louder and clearer, from the papal unique text and amplified more by Chimamanda Adichie's *addendum*. Recall that All African People's Conference (AAPC) was inspired by Dr. Kwame Nkrumah, Prime Minister of newly-independent Ghana, and George Padmore, Nkrumah's Adviser on African Affairs, to advance the ideology of Pan-Africanism. Its main themes were non-alignment, anti-colonialism, anti-imperialism and African unity. More than 300 political and trade union leaders responded to the call, representing some 65 organisations from 28 African territories. Before now, the late Muammar Gaddafi has advocated for the African Union and indeed paid the supreme prize with his life for advocating such. From 1999, Muammar Gaddafi shunned pan-Arabism, and encouraged pan-Africanism and rapprochement with Western nations (removed the American oil companies by nationalizing the oil industry). He was Chairperson of the African Union from 2009 to 2010. American later intervention in Libya left

Muammar Gaddafi dead. Equally, King Leopold II of Belgium claimed Congo as his personal fiefdom. The resultant effect was seen in the policies that consumed five to eight million lives between 1890 and 1910 and left countless others maimed and disabled. The imperial powers were forced to grant Congo political independence in June 1960. However, *Coup d'état* was orchestrated and Patrice Lumumba, the Prime Minister was assassinated and Congolese mineral wealth went back into the Western hands and Imperial dominion.

However, December 2018 marks the 60th anniversary of the All African People's Conference (AAPC), which was held in Accra, Ghana, between 5 and 13 December 1958. Under the slogan '*Hands off Africa!*' the AAPC was a watershed moment in the history of Africa's liberation from colonial rule and white supremacy. To mark its significance, a major one day conference was held on 6 December 2018 at the University of London by the Institute of Commonwealth Studies (ICWS), School of Advanced Study, and Westminster United Nations Association, under the title of *Hands Off Africa! The 1958 All African People's Conference: Its Impact Then and Now*'. In that all important conference, the AAPC chairman was Tom Mboya, a prominent Kenyan trade unionist. Mboya drew a contrast between the conference in Ghana and a conference seventy-four years earlier, when the European powers had partitioned Africa – the Berlin conference of 1884. That meeting, he said, was known as the 'scramble for Africa'. But, as of 1958, he said firmly, those same powers 'will now decide to scam from Africa.' Those attending the London event were given a unique opportunity to hear about the 1958 conference from three people who were actually there: Bereket Habte Selassie (a delegate from Ethiopia, which was one of only eight independent nations at that time on the African continent.), Cameron Duodu (was then a young radio journalist, who reported on the conference for the Ghana Broadcasting Corporation. His nation, Ghana, had become

independent from Britain as recently as 1957, the year before the AAPC.), and the First President of Zambia, Dr Kenneth Kaunda (holding a cherished photograph of Kwame Nkrumah – said that at last ‘we could see Africa as one. We left Accra very inspired and refreshed’) were actually in attendance then at the 1958 conference being memorized.^{xlii}

In the new book, *Hands Off Africa* prefaced by Chimamanda Ngozi Adichie, Pope Francis, condemns the continued exploitation of Africa by Western powers. The Papal message remains clear and distinct: “Hands off Africa! Stop choking Africa: it is not a mine to be exploited, or a land to be plundered. May Africa be the protagonist of its own destiny!” Pope calls for African independence from all foreign interference within the boundaries of “political colonialism” through “economic colonialism”. The message is clear Africa continent has long been exploited even though the world have decided to keep silent. Popes announces that its time to Hands off Africa. In the words of Chimamanda Adichie, *The greatest tragedy of the situation, she says, is "not the internecine conflicts but the silence of the world", which "speaks to the continued devaluing of African humanity by a world that nevertheless eagerly consumes African resources."*^{xliii} There are other outburst of white supremacy and domineering forms of colonialism today in Africa ranging from the *global divide of North and south, the technological or digital divide, the gradual Brain Drain Drift, Debt Strategy- a form of indebtedness of Many African Countries to China and the West, COVID-19 quagmire, Capital flight, etc.*

Conclusion

In practical terms, African Philosophy of Decolonization informs various aspects of African society, including education, leadership, governance, and cultural production. It encourages the development of educational curriculums that reflect African perspectives and histories, as well as the promotion of inclusive and

participatory forms of governance that prioritize the needs and aspirations of African communities. Overall, African Philosophy of Decolonization serves as a rallying cry for African people to reclaim their agency, dignity and cultural sovereignty in the face of ongoing legacies of colonialism and neocolonialism. It represents a crucial intellectual and ideological framework for envisioning a more just and equitable future for the continent and its people. African Philosophy of Decolonization is a complex and evolving discourse that draws upon various philosophical traditions and historical contexts across the African continent. While there isn't a single definitive source or founder of this philosophy, it is informed by the works of numerous scholars, activists and thinkers who have critiqued colonialism and advocated for African self-determination. However, great works of authors and scholars: Frantz Fanon (*The Wretched of the Earth*), Ngugi wa Thiong'o (*Decolonizing the Mind: The Politics of Language in African Literature*), Achille Mbembe (*On the Postcolony*), Steve Biko (*I Write What I like*), and Chinua Achebe ("An Image of Africa: Racism in Conrad's *Heart of Darkness*") are rich and diverse in intellectual tapestry for African Philosophy of Decolonization, which encompasses a wide range of disciplines and perspectives united by a common commitment to challenging colonial hegemony and envisioning alternative futures for African people.

ENDNOTES

-
- ⁱ *Away To Africa*, “African Etymology”,
<https://www.awaytoafrica.com/know-african-roots/>,
accessed April 14, 2024.
- ⁱⁱ *Ibid.*
- ⁱⁱⁱ *Ibid.*
- ^{iv} Wikipedia, The Free Encyclopedia, “Africa,”
<https://en.m.wikipedia.org/wiki/Africa>, accessed April 24,
2024.
- ^v Wikipedia, The Free Encyclopedia, “African Union,”
https://en.wikipedia.org/wiki/African_Union, accessed
March 31, 2024.
- ^{vi} Wikipedia, The Free Encyclopedia, “Pangea,”
<https://en.wikipedia.org/wiki/Pangea#>, accessed March 31,
2024.
- ^{vii} USGS, “Science for changing world: What was Pangea?”
<https://www.usgs.gov/faqs/what-was-pangea#:~:text=From%20about%20300%2D200%20million,a%20single%20continent%20called%20Pangea.>
- ^{viii} *Ibid.*
- ^{ix} Wikipedia, The Free Encyclopedia, “Rift Valley,”
https://en.wikipedia.org/wiki/Rift_Valley#, accessed
March 30, 2024.
- ^x Wikipedia, The Free Encyclopedia, “Scramble for Africa,”
https://en.wikipedia.org/wiki/Scramble_for_Africa#,
accessed March 28, 2024.
- ^{xi} South African History Online, “Grade 8 – Term 3: The
Scramble for Africa: Late 19th Century,”
<https://www.sahistory.org.za/article/grade-8-term-3-scramble-africa-late-19th-century>, accessed April 20,
2024.
- ^{xii} *Ibid.*

- xiii Wikipedia, “Scramble for Africa,”
https://en.wikipedia.org/wiki/Scramble_for_Africa#,
accessed March 28, 2024.
- xiv Wikipedia, The Free Encyclopedia, “Apartheid,”
<https://en.wikipedia.org/wiki/Apartheid>, accessed March
31, 2024.
- xv Mallence Bart-Williams (2020) in a TED talk. In a TED Talk,
Decolonization Is for Everyone|Nikki Sanchez |TEDxSFU.
<https://www.youtube.com/watch?v=QP9x1NnCWNY>,
accessed April 20, 2023.
- xvi Wikipedia, The Free Encyclopedia, “Debt Trap Diplomacy,”
https://en.wikipedia.org/wiki/Debt-trap_diplomacy#,
accessed March 31, 2024.
- xvii Kwame Nkrumah, *Africa Must Unite*, (London: Heinemann,
1963), 233
- xviii Kwame Nkrumah, “Kwame Nkrumah's speech at the founding
of the OAU in 1963 in Addis Ababa, Ethiopia,”
[https://www.ghanaweb.com/GhanaHomePage/NewsArchi
ve/Kwame-Nkrumah-s-speech-at-the-founding-of-the-
OAU-in-1963-961402](https://www.ghanaweb.com/GhanaHomePage/NewsArchive/Kwame-Nkrumah-s-speech-at-the-founding-of-the-OAU-in-1963-961402), accessed April 3, 2024.
- xix *YouTube Foundation Channel*, Prof. PLO Lumumba in *Why Is
Africa So Attractive*. Dec. 3, 2019. RUFORUM 15th
AGM, Ghana 2019).
- xx Edeh S. C., [https://bscholarly.com/reasons-for-colonization-of-
africa/](https://bscholarly.com/reasons-for-colonization-of-africa/), **accessed April 28, 2024.**
- xxi Ibid.
- xxii Ibid.
- xxiii Ibid.
- xxiv P.L.O. Lumumba, “There is a new scramble for Africa: A
discussion on foreign interference in Africa,”
<https://www.youtube.com/watch?v=76hLdREQ-bE>,
accessed March 23, 2024.

- ^{xxv} T. I. Okere, *African Philosophy: A Historico – Hermeneutical Investigation of the Conditions of its Possibility*, (Lanham: University of American Press, 1983),
- ^{xxvi} Charles Peterson,
<https://www.britannica.com/biography/Frantz-Fanon>,
accessed April 28, 2024.
- ^{xxvii} Penguin Random House, “About the Mis-Education of the Negro,”
[https://www.penguinrandomhouse.com/books/711874/the-mis-education-of-the-negro-by-carter-g-woodson-introduction-by-jarvis-r-givens-general-editor-henry-louis-gates-jr/#:~:text=The%20Mis%2Deducation%20of%20the%20Negro%20\(1933\)%20is%20Woodson's,taught%20in%20schools%20and%20universities](https://www.penguinrandomhouse.com/books/711874/the-mis-education-of-the-negro-by-carter-g-woodson-introduction-by-jarvis-r-givens-general-editor-henry-louis-gates-jr/#:~:text=The%20Mis%2Deducation%20of%20the%20Negro%20(1933)%20is%20Woodson's,taught%20in%20schools%20and%20universities), accessed April 2, 2024.
- ^{xxviii} Jude I. Onebunne, “African Philosophy of Education for African Development”, in Onwuatuegwu, I. ed. *Nnadiesube Journal of Education in Africa (NJEA)*, Vol. 8, No 2, 2023. Pp.1-24.
- ^{xxix} Anthony I. Kanu, *African Philosophy: An Ontological-Existential Hermeneutic Approach to Classical Contemporary Issues*, (Jos: Fab Anieh Ltd., 2015), xvi
- ^{xxx} Ibid
- ^{xxxi} Jonathan O. Chimakonam, *African Philosophy*, in James Fieser, J. and Dowden, B., eds, *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002, <https://iep.utm.edu/history-of-african-philosophy/>, accessed April 23, 2024.
- ^{xxxii} T. I. Okere, *African Philosophy*,
- ^{xxxiii} Innocent M. Osuagwu, *African Historical Reconstruction*, (Owerri: Assumpta Press Ltd., 1999), 28.
- ^{xxxiv} Panteleon Iroegbu, *Enwisdomization and African Philosophy*, (Owerri: International University Press, 1994), 116.
- ^{xxxv} **Augustyn Adam, ed., *Encyclopaedia Britannica***,
<https://www.britannica.com/topic/decolonization>, accessed March 30, 2024.

-
- xxxvi Belfi, E. & Sandiford, N. *Decolonization Series Part 1: “Exploring Decolonization”*. In S. Brandauer and E. Hartman (Eds.). *Interdependence: Global Solidarity and Local Actions*. The Community-based Global Learning Collaborative, (2022), <http://globalsolidaritylocalaction.sites.haverford.edu/what-is-decolonization-why-is-it-important/>, accessed April 21, 2024.
- xxxvii Nikki Sanchez, “Decolonization Is for Everyone,” YouTube, March 12, 2019, Video, 13:19, <https://youtu.be/QP9x1NnCWNy?si=ailxCq8Z-rJf5Jhm>, accessed February 27, 2024.
- xxxviii Merriam-Webster, “Decolonization,” in *Merriam-Webster.com Dictionary*, <https://www.merriam-webster.com/dictionary/decolonization>, accessed April 20, 2024.
- xxxix Ibid.
- xl Wikipedia, The Free Encyclopedia, “Decolonization,” <https://en.m.wikipedia.org/wiki/Decolonization#:~:text=D%20ecolonization%20is%20the%20undoing%20of%20the%20term%20are%20disputed>, accessed March 31, 2024.
- xli Vatican News, “Hands off Africa!” – Pope’s new book hits stores,” <https://www.vaticannews.va/en/pope/news/2023-05/pope-francis-hands-off-africa-chimamanda-ngozi-adichie.html#:~:text=%E2%80%9CHands%20off%20Africa!%20Stop%20choking%20Africa:%20it,Democratic%20Republic%20of%20Congo%20earlier%20this%20year>, accessed March 21, 2024.
- xlii Wikipedia, “Scramble for Africa.”
- xliii Vatican News, “Hands off Africa”

Reference

- Antoine Roger Lokongo
<http://www.globaltimes.cn/content/739771.shtml>. Global Times Published African nations can no longer afford to be France's garden 2012-10-22 22:30:03
- African Union.<https://au.int/en/overview0>. Retrieved 12/09/2020
- African Union Commission.2023. *About the African Union*.
<https://au.int/en/overview#:~:text=The%20African>
- Achebe, C. (1975). "An Image of Africa: Racism in Conrad's Heart of Darkness". *Hopes and Impediments: Selected Essays*, Doubleday. 1988
- Augustyn Adam (ed) *Encyclopaedia Britannica*
<https://www.britannica.com/topic/decolonization>. *Away To Africa* (n.d.). <https://www.awaytoafrica.com/know-africa-roots/>
- Belfi, E. & Sandiford, N. (2022). *Decolonization Series Part 1: "Exploring Decolonization"*. In S. Brandauer and E. Hartman (Eds.). *Interdependence: Global Solidarity and Local Actions*. The Community-based Global Learning Collaborative.
<http://globalsolidaritylocalaction.sites.haverford.edu/what-is-decolonization-why-is-it-important/>
- Biko, S. (1978). *I Write What I like*. Heinemann.
- Chimakonam, J. O. (n. d.). *African Philosophy*. In James Fieser, J. and Dowden, B., Eds. *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002. <https://iep.utm.edu/history-of-african-philosophy/>
- Charles Peterson. <https://www.britannica.com/biography/Frantz-Fanon>. Download 28/04/23
- Edeh S. C. (2021). <https://bscholarly.com/reasons-for-colonization-of-africa/>
- Edeh, S. C. (2022). Immediate Causes of Nigerian Civil War.https://bscholarly.com/causes-of-the-nigerian-civil-war/#Immediate_Causes_of_The_Nigerian_Civil_War.

-
- Edward N. Zalta and Nodelman, U. eds. (2023). *Colonialism*. In Stanford Encyclopedia of Philosophy.
<https://plato.stanford.edu/entries/colonialism/#>
- Ezeani, Emeffiana. 2013. *A Philosophy of Education for African Nations* 2nd Edition. London: Veritas Lumen Publishers.
- Fanon, F. 1952. *Black Skins White Masks*. London: Pluto Press,
- Fanon, F. 1959. *A Dying Colonialism*. London: Penguin,
- Fanon, F. 1964. *Toward the African Revolution*. New York: Grove Press.
- Fanon, F. (1963). *The Wretched of the Earth*. Grove Press, 1963
- Kwame Nkrumah.
http://asiuhuru.org/about/documents/resolutions/main_english.html. Retrieved 12/09/2020
- Kanu, A. I. (2015). *African Philosophy: An Ontological-Existential Hermeneutic Approach to Classical Contemporary Issues*. Jos: Fab Anieh Ltd.
- Iroegbu, P. (1994). *Enwisdomization and African Philosophy*. Owerri: International University Press.
- Lumumba, P.L.O. (2022). (Prof PLO Lumumba Famous Speech at the *Face of Okija and Cultural Festival* in Nigeria 2019, celebrated at Okija, hosted by Obijackson).<https://www.youtube.com/watch?v=qp74X541uyQ>.
- Lumumba, P.L.O. <https://chinaafricaproject.com/analysis/why-chinese-and-u-s-stakeholders-should-listen-carefully-to-what-plo-lumumba-has-to-say/>. Dec. 10, 2019
- Lumumba, P.L.O. <https://www.quora.com/What-do-you-love-about-Africa>. Retrieved 28/06/2020
- Lumumba, P.L.O in a YouTube bared his mind on *There is a new scramble for Africa: A discussion on foreign interference in Africa*. <https://www.youtube.com/watch?v=76hLdREQ-bE>
- Mallence Bart-Williams.<https://inspireafrika.com/en/mallence-bart-williams-africa-suffers-of-a-virus-that-needs-to-be-cured-european-influencia/>..Retrieved 2/09/2020
- Mallence Bart-Williams (2020) in a TED talk. In a TED Talk, *Decolonization Is for Everyone* | Nikki Sanchez | TEDxSFU.<https://www.youtube.com/watch?v=QP9x1NnCWNY>

- Murray, Victor. A. (1967). *The School in the Bush: A Critical Study of the Theory and Practice of Native Education in Africa*. London: Frankcass.
- Mbembe, A. (2001). *On the Postcolony*. University of California Press.
- Merriam-Webster. (n.d.). Decolonization. In Merriam-Webster.com dictionary. Retrieved April 20, 2024, from <https://www.merriam-webster.com/dictionary/decolonization>
- Nkrumah, K. 1963. *Kwame Nkrumah's speech at the founding of the OAU in 1963 in Addis Ababa, Ethiopia*. <https://www.ghanaweb.com/GhanaHomePage/NewsArchive/Kwame-Nkrumah-s-speech-at-the-founding-of-the-OAU-in-1963-961402>
- Ngugi wa Thiong'o. (1986). *Decolonizing the Mind: The Politics of Language in African Literature*. James Currey,
- National Geographic Education (n.d.). Rift Valley. <https://education.nationalgeographic.org/resource/riftvalley/#:~:text=Throughout%20the%20East%20African%20Rift,Rift%20and%20the%20Western%20Rift.>
- Onebunne, J. I. (2023). "African Philosophy of Education for African Development", in Onwuatuegwu, I. ed. *Nnadiabube Journal of Education in Africa (NJEA)*, Vol. 8, No 2, 2023. Pp.1-24.
- Okere, T. I. (1983). *African Philosophy: A Historico – Hermeneutical Investigation of the Conditions of its Possibility*. Lanham: University of American Press.
- Osuagwu, I. M. (1999a). *African Historical Reconstruction*. Owerri: Assumpta Press Ltd.
- Osuagwu, I. M. (1999b). *A Contemporary History of African Philosophy, Amamihe Lecture Series, Vol. IV*. Enugu: Snaap Press Ltd.
- Pope Francis, *On Human Dignity, Diginitas Infinita*, 25 March 2024.
- Pixley Isaka Seme. <https://www.blackpast.org/global-african-history/1906-isaka-seme-regeneration-africa/>. (1906) Isaka Seme, "The Regeneration of Africa"
- Roberts JD, Dickinson KL, Hendricks MD, Jennings V. (2022). "I Can't Breathe": Examining the Legacy of American Racism on Determinants of Health and the Ongoing Pursuit of Environmental Justice. *Curr Environ Health Rep*. 2022 Jun; 9(2):211-227. doi: 10.1007/s40572-022-00343-x. Epub 2022

-
- Mar 4. PMID: 35244891; PMCID: PMC8894549.
<https://pubmed.ncbi.nlm.nih.gov/35244891/>
- USGS, (n.d.). Science for changing world: What was Pangea?
<https://www.usgs.gov/faqs/what-was-pangea#:~:text=From%20about%20300%2D200%20million,a%20single%20continent%20called%20Pangea.>
- YouTube Foundation Channel Prof. PLO Lumumba in *Why Is Africa So Attractive*. Dec. 3, 2019. RUFORUM 15th AGM, Ghana 2019) emph
- Wikipedia, The Free Encyclopedia. (2022). *Slavery in History*.
https://en.wikipedia.org/wiki/History_of_slavery#
- Wikipedia, The Free Encyclopedia. (2022). *Rift Valley*.
https://en.wikipedia.org/wiki/Rift_Valley#
- Wikipedia, The Free Encyclopedia. (2022). *Debt Trap Diplomacy*.
https://en.wikipedia.org/wiki/Debt-trap_diplomacy#
- Wikipedia, The Free Encyclopedia. (2022). *Scramble for Africa*.
https://en.wikipedia.org/wiki/Scramble_for_Africa#
- Wikipedia, The Free Encyclopedia. (2022). *African Union*.
https://en.wikipedia.org/wiki/African_Union
- Wikipedia, The Free Encyclopedia. (2022). *Pangea*.
<https://en.wikipedia.org/wiki/Pangea#>
- Wikipedia, The Free Encyclopedia. (2022). *Panthalassa*.
<https://en.wikipedia.org/wiki/Panthalassa#>
- William Shakespeare, *Julius Caesar*, Act 1, Scene 2.
- Woodson, C. G. (1933). *Miseducation of the Negro*. UK: Penguin Classic.