

OGUNMODEDE'S IDEA OF AFRICAN PHILOSOPHY AND THE LANGUAGE QUESTION

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Abstract

The contributions that Ogunmodede made to African philosophy are examined in this essay, with special attention to his viewpoints on the nexus between philosophy and language. According to Ogunmodede, language is an essential medium for the expression and understanding of African thought rather than just a tool for communication. He makes the argument that colonial linguistic frameworks that give priority to Western paradigms frequently obfuscate the complexity of African philosophy. Ogunmodede demonstrates how indigenous languages capture distinct worldviews and cultural quirks that are crucial for genuine philosophical conversation by dissecting the subtleties of these languages. This study highlights the need for philosophical expressions that connect with African peoples' everyday lives and calls for a reevaluation of language's place in African philosophy. In the end, it suggests combining traditional and modern ideas to promote a deeper comprehension of African identity and epistemology. This investigation challenges international philosophical groups to reevaluate the ways in which language shapes cognition in addition to adding to philosophical discussions in the African context.

Keywords: African Philosophy; Language; Ogunmodede; Colonial linguistic; Indigenous Language

Introduction

African philosophy, as a discipline, has long struggled with the dual challenge of asserting its intellectual autonomy while navigating the legacies of colonialism and the dominance of Western thought. One of the central issues in this context is the language question—the debate over the medium through which African philosophy should be expressed. A critical mind would raise a question like should African philosophers rely on the colonial languages imposed during colonization (such as English, French, or Portuguese), or should they return to indigenous African languages to communicate and develop their ideas? This question touches on deeper issues of cultural authenticity, epistemological independence, and the preservation of African identities in a globalized world. In the midst of these debates, the work of Nigerian philosopher Ogunmodede stands as a crucial contribution to the ongoing discourse surrounding African philosophy and the language question. Ogunmodede's philosophy is deeply grounded in African cultural traditions, yet he remains acutely aware of the challenges posed by the use of colonial languages in articulating African thought. His critique emphasizes the importance of both recovering African intellectual heritage and forging a distinctive philosophical voice that resists Western hegemonic structures.

The question of the most appropriate language for inseminating ideas and communicating scholarship in the field of African philosophy is brought to light by Wiredu. In his book *Philosophy and an African Culture*, Wiredu advances the idea that African philosophers might bring an added dimension to their theoretical consideration by taking philosophical cognizance of their indigenous language. While Wiredu in many of his later works further defends his call and argument for doing African philosophy in African languages, ever since the publication of *Philosophy and an African Culture*, in 1980, there have been heated controversies and debates among African philosophers on its plausibility or impossibility.

In this debate, two groups are noticeable, namely the conservatives and progressives. Given that

research and teaching in African philosophy today is predominantly, conducted in foreign languages, some scholars think that in avoiding conceptual distortions arising from the use of alien languages, and the false representations of African knowledge systems in African (and non-African) philosophical meditations, texts and conceptual frameworks, African indigenous languages must be adopted. I call those in this group the conservatives. Previously, Keita has tagged this as the phenomenological approach. The advocates of this approach as Keita puts it “believe that a post-colonial Africa should seek to restore its identity by reverting to its indigenous languages for both written and speech purposes.”³¹ The crux of the conservatives' argument is that all aspects of a colonial legacy which are inimical to the development of the African people should be removed. These include European languages as media of the philosophical thought of the African people. This paper seeks to explore Ogunmodede's views on African philosophy and its language dilemma. It will examine his stance on the relationship between language, thought, and culture, and how he addresses the barriers posed by the use of colonial languages in African intellectual circles. By analyzing Ogunmodede's works, we aim to provide a deeper understanding of how African philosophers can navigate the complexities of language, identity, and intellectual freedom in the postcolonial era. Ultimately, this paper will argue that Ogunmodede's philosophy offers significant insights into the ways African thought can be revitalized through the reclaiming of indigenous languages and the affirmation of African intellectual sovereignty.

Ogunmodede's Philosophy

Overview of Ogunmodede's Philosophy

Ogunmodede's philosophy is deeply rooted in the African intellectual tradition, characterized by an emphasis on indigenous knowledge systems, cultural identity, and the need for intellectual autonomy. A key component of his philosophy is the idea that African thought should not simply adopt or imitate Western intellectual frameworks, but rather develop independently, grounded in the lived experiences and cultural realities of African peoples. His work is an exploration of the necessity for African philosophy to reclaim its roots in indigenous worldviews and practices while critiquing the impact of colonialism on African intellectual thought. Ogunmodede stresses that philosophy, in its true African form, is not just an abstract academic discipline but is integrally tied to daily life, language, and cultural practices. He contends that African philosophy must engage directly with the realities of the African people, addressing practical concerns related to morality, governance, spirituality, and community. This stands in contrast to Western philosophies, which often separate the practical and the theoretical. Ogunmodede's conception of African philosophy therefore challenges the divide between philosophy as an abstract exercise and as a way of life rooted in African experiences.³²

Approaches to African Identity and Intellectual Independence

Central to Ogunmodede's work is the assertion of African identity and intellectual independence in the face of colonial legacies. He argues that African philosophy must move beyond the historical constraints imposed by colonialism, which not only undermined African cultural expressions but also reshaped African modes of thought to conform to Western paradigms. For Ogunmodede, this intellectual decolonization is crucial for Africa to reclaim its intellectual heritage and build a philosophy that is both authentic and relevant to contemporary African societies.³³ Ogunmodede critiques the widespread practice among African intellectuals of relying on Western

³¹ Keita Lansana, *Science, Rationality, and Neocolonialism: A Critique of Economic and Sociological Theories of Development*. African World Press, 1999, p.28.

³² Ogunmodede Francis, *Philosophy and the African Experience*, Ohio: Ohio University Centre for International Studies, 1985, p. 67.

³³ Ogunmodede Francis, *Philosophy and the African Experience*, p. 74.

languages—such as English, French, or Portuguese—when writing and discussing African philosophy. He asserts that the use of these colonial languages distances African thinkers from their cultural roots and, in many cases, distorts the essence of African thought. For Ogunmodede, language is not simply a medium of communication but an essential part of thought itself. Therefore, he advocates for the use of indigenous African languages to express philosophical ideas, arguing that only through indigenous languages can African philosophy truly reflect the worldview, values, and realities of African people.³⁴ This position connects to the larger decolonization movement that calls for the return to indigenous knowledge systems and the revitalization of African languages, both of which are essential for intellectual sovereignty.

Furthermore, Ogunmodede's concept of intellectual independence challenges African philosophers to move beyond the Western-driven education system that often disregards African epistemologies. He encourages African scholars to develop intellectual tools and frameworks derived from Africa's own traditions, rather than adopting foreign models that often marginalize or erase African ways of knowing.³⁵ This approach highlights Ogunmodede's vision of an African philosophy that is both a critical reflection of African history and culture, and a transformative force for the present and future.

In summary, Ogunmodede's philosophy is centered on the recovery and assertion of African intellectual and cultural identity. He emphasizes the need for African philosophers to reject colonial constraints and to develop a philosophy that speaks to the African experience, rooted in indigenous languages, traditions, and thought systems. Through this, Ogunmodede seeks to contribute to the broader project of intellectual decolonization in Africa and the creation of a philosophy that is authentic, independent, and reflective of African realities.

The Language Question in African Philosophy **Historical Background of the Language Question**

The language question in African philosophy refers to the debate about whether African philosophers should write and philosophize in European colonial languages (such as English, French, and Portuguese) or use indigenous African languages to express their thoughts. This issue is rooted in the historical context of colonialism, which imposed foreign languages as the medium of education, governance, and intellectual expression in African societies. The colonial educational systems often undermined the value of African languages and knowledge systems, reinforcing Western hegemony over African intellectual life.

Following independence, African intellectuals were left to grapple with the question of how to reconcile the use of colonial languages with the need to preserve and promote African identities and epistemologies. Advocates for the use of indigenous languages, like Ngugi wa Thiong'o, argue that language is not just a tool for communication but an integral part of thought itself, reflecting cultural values and worldviews.³⁶ The argument, therefore, is that African philosophy expressed through European languages risks distorting or losing the essence of African thought.

On the other hand, some African philosophers have chosen to write in European languages to engage with the global philosophical community, ensuring their ideas are accessible beyond the

³⁴Ogunmodede Francis, *Philosophy and the African Experience*, p. 76.

³⁵Ogunmodede Francis, *Philosophy and the African Experience*, p. 81

³⁶Ngugi wa Thiong'o, 'Decolonising the Mind: The Politics of Language in African Literature' *African Studies*. Vol. 11. No.2., 1986, pp. 61-80.

confines of the African continent. This practice, however, often leads to concerns about the authenticity of African philosophy, as it may be constrained by the structures and limitations of colonial languages.³⁷ The language question thus reflects broader struggles for intellectual autonomy and the decolonization of African knowledge systems.

Ogunmodede's View on Language and Thought

Thought is the human capacity for self consciousness, awareness and intellectual knowledge. It is also the capacity to reflect critically on our being and the other entities in the external world or universe.³⁸ Language is a social and cultural phenomenon used in communication. Rand defines language as “a code of visual-auditory symbols that denote concepts”.³⁹ These symbols are the written or spoken words of any language. Language is a subjective agreement by a group of people to conceptualize and verbalize their perceptions of reality in a certain way. It is the principal means by which individual thought incorporates social elements. Ogunmodede's views on the relationship between language and thought are central to his critique of the use of colonial languages in African philosophy. For Ogunmodede, language is not merely a medium for conveying ideas, but a fundamental vehicle through which culture, identity, and thought are shaped. He argues that African philosophy cannot fully develop or be accurately expressed in colonial languages because these languages are steeped in foreign cultural assumptions that are alien to African experiences and worldviews. In his work, Ogunmodede emphasizes that African thought is inherently tied to African languages, and that the very process of thinking in African languages shapes the content and structure of African philosophy. He asserts that indigenous languages are more than just words; they are repositories of African cultural values, historical experiences, and modes of thinking. As such, he believes that for African philosophy to be authentic and reflect the true nature of African thought, it must be expressed in the languages that are native to African peoples. This view aligns with the idea that African languages, through their idioms, proverbs, and metaphors, carry unique ways of thinking that cannot be fully captured in European languages.

Ogunmodede also critiques the use of colonial languages in African intellectual spaces, arguing that it represents a form of intellectual subjugation. By continuing to use the languages of the colonizers, African philosophers unwittingly perpetuate the dominance of foreign thought systems over their own intellectual traditions. This, for Ogunmodede, is an impediment to the full expression of African philosophical ideas, as these ideas are often translated or distorted when rendered in colonial languages. Moreover, Ogunmodede sees the use of African languages as a form of resistance to the colonial legacy. He believes that embracing indigenous languages is not just a matter of linguistic preference, but a political act that affirms African identity and sovereignty. By reclaiming their languages, African philosophers can reclaim their intellectual independence and contribute to the global philosophical discourse without being confined to the frameworks set by colonial powers.⁴⁰ In this sense, Ogunmodede's philosophy offers a compelling argument for the revitalization of African languages in intellectual circles. He suggests that this revitalization could help bridge the gap between African philosophy and African life, making philosophy more accessible, relevant, and meaningful to ordinary Africans. By using indigenous languages, African philosophers can ensure that their ideas resonate with the cultural and historical contexts in which they were developed, fostering a more authentic and grounded intellectual tradition.

³⁷ Wiredu, K., *Cultural Universals and Particulars: An African Perspective*, New York: Paragon House, 1996, p. 17.

³⁸ Ogunmodede Francis, *Of History and Historiography in African Philosophy*. Ibadan, Nigeria: Hope Publications, 2001, p. 13.

³⁹ Rand, A., 'Global Balkanization' In L. Peikoff (Ed.), *The Voice of Reason: Essays in Objectivist Thought* New York, NY: New American Library, 1989, pp. 117–133.

⁴⁰ Ogunmodede Francis, *Philosophy and the African Experience*, p. 94.

In a critique of the progressives' position, Ogunmodede argues that it is none of the business of the African to Africanize or de-racialize English or French or German as argued by the advocates of these languages in African philosophy. But it is our business to express ourselves in our own language that will promote our culture. He further claims that in order to evolve a unique and true Africanity of our philosophical thought, the use of African languages is indispensable. He noted that the present crop of African philosophers and scholars speculate on what African philosophy, or African history, African literature or whatever ought to be without succeeding in identifying and stating what it is. In his words, "we fail to do so because we use borrowed Western linguistic categories to analyse the matter and contents of our thought according to the values of these predetermined Western categories, only to end up in a vicious circle".⁴¹

Language and African Philosophy: The Challenge of Decolonization Colonizing African Philosophy

The colonization of African philosophy is a critical theme in the debate surrounding the language question. Under colonial rule, European powers systematically imposed their languages, philosophies, and educational systems on African societies. This process not only undermined African cultures and traditions but also reshaped African intellectual life. African philosophy was marginalized within the Western paradigm, which often viewed it as primitive, unstructured, or non-philosophical. This intellectual subjugation is compounded by the fact that African intellectuals, even post-independence, continue to engage in philosophical discourse through the very languages and frameworks imposed during colonialism. The use of European languages in African philosophy, especially in academic and intellectual settings, contributes to a process of intellectual colonization. It perpetuates the dominance of Western thought systems and prevents African ideas from fully developing within their cultural contexts. As Wiredu notes, Western languages often carry with them the epistemological biases of the colonial powers, framing African ideas in ways that are foreign to their original meanings. This creates a situation where African philosophy is often translated, reinterpreted, or misrepresented in ways that reinforce the dominance of Western intellectual traditions.

Ogunmodede is acutely aware of this issue. He argues that African philosophers, by continuing to use colonial languages, unconsciously accept the intellectual hierarchy established by colonialism. This intellectual colonization, according to Ogunmodede, prevents African philosophy from asserting its full independence and authenticity. By not embracing African languages, African thinkers limit the scope of their ideas, as colonial languages inherently carry cultural and philosophical limitations that obscure the full expression of African thought.

For Ogunmodede, overcoming this form of colonization requires African philosophers to reject the intellectual status quo and begin reimagining philosophy in ways that are not beholden to colonial languages or epistemologies. This entails reclaiming African languages as the primary medium for philosophical expression, thereby re-establishing an intellectual and cultural autonomy that has been historically suppressed.

The Practicality of Using African Languages in Academic Spaces

While the theoretical arguments for using African languages in philosophy are compelling, the practicalities of implementing such a shift in academic spaces present significant challenges. The most pressing issue is the lack of standardized African philosophical lexicons. Many African languages lack the technical vocabulary necessary to discuss abstract philosophical concepts that

⁴¹ Ogunmodede Francis, 'African Philosophy in African Language' *West African Journal of Philosophical Studies*, 1(1).1998.

are central to academic philosophy. As a result, African philosophers are often forced to either borrow terms from colonial languages or adapt existing words, potentially diluting the meaning or precision of philosophical concepts.⁴² Furthermore, the use of African languages in academic institutions faces structural and institutional barriers. African universities, for example, are largely governed by Western-style curricula, and the language of instruction is often a colonial language. Professors and students are often more comfortable with these languages, which are seen as gateways to global academic and professional success. In this context, the use of indigenous languages for philosophical discourse is not only a practical challenge but also a political one. Adopting African languages in academic spaces could be seen as a challenge to the established order and may face resistance from scholars who view European languages as more prestigious or practical for engaging with the global philosophical community.

Ogunmodede acknowledges these challenges but remains steadfast in his belief that African languages must be prioritized in philosophical discourse. He suggests that one solution is the development of new vocabulary within African languages to express philosophical ideas. This could involve collaboration among scholars and linguists to create a philosophical lexicon that reflects African thought while remaining true to the richness of indigenous languages.⁴³ He also advocates for the inclusion of African languages in academic curricula, emphasizing that philosophical instruction in indigenous languages would foster a deeper connection between philosophy and the lived experiences of African students.

Despite the practical challenges, the argument for using African languages in philosophy is part of a broader movement toward intellectual decolonization. Scholars like Ngũgĩ wa Thiong'o and Wiredu support the idea that the shift to indigenous languages in intellectual and academic spaces is a critical part of reclaiming African thought and culture. By prioritizing African languages, African philosophers can create a more inclusive, authentic, and accessible intellectual environment that reflects the true diversity and complexity of African epistemologies.

In conclusion, while the use of African languages in academic spaces is fraught with practical challenges, it is also an essential part of the project of decolonizing African philosophy. Ogunmodede's work emphasizes the importance of overcoming these barriers, advocating for a reinvention of African intellectual life that is grounded in indigenous languages and cultural frameworks.

Ogunmodede's Impact on African Philosophy

Ogunmodede's contributions to African philosophy have left a significant mark on the intellectual landscape of the continent. His work stands as a critical intervention in the ongoing decolonization of African thought, particularly in relation to the language question. By emphasizing the need for African philosophy to be grounded in indigenous languages and epistemologies, Ogunmodede challenged prevailing Western-dominated paradigms and provided a framework for a more authentic, culturally relevant intellectual tradition. Ogunmodede's advocacy for the use of African languages in philosophical discourse resonates deeply with other leading African thinkers who have argued for intellectual and cultural decolonization. His influence can be seen in the work of scholars like Kwasi Wiredu and Kwame Anthony Appiah,

⁴² Adegbija, E., *Language and the African Renaissance*, Stanford: Stanford University Press, 2004, p. 93.

⁴³ Ogunmodede Francis, *Philosophy and the African Experience*, p. 94

who, while differing in some respects, share a commitment to the idea that African philosophy should emerge from African experiences and identities, and not be constrained by colonial linguistic or intellectual frameworks. For instance, Wiredu also stresses the importance of using indigenous languages to express African philosophy, arguing that Western languages are too laden with colonial baggage to adequately capture African modes of thought.

Moreover, Ogunmodede's critique of colonialism's impact on African philosophy has become an important part of the broader discourse on decolonization within African intellectual circles. His insistence that African philosophy should reclaim its intellectual and cultural roots is echoed by many contemporary scholars who see the revitalization of African languages as an essential part of intellectual independence. By focusing on language as the vehicle for thought, Ogunmodede has inspired a rethinking of the relationship between language, culture, and philosophy in the African context. This perspective has influenced the work of philosophers such as Omoregbe, who, while not always emphasizing language to the same extent, similarly calls for an African philosophical discourse that reflects the continent's unique worldview and experiences.

Ogunmodede's ideas have also had a practical impact, influencing debates on the curriculum and structure of higher education in Africa. His philosophy encourages African universities to embrace a more inclusive, culturally grounded curriculum that reflects African epistemologies. In this way, his work contributes to the intellectual transformation of African higher education, calling for a shift away from Eurocentric curricula that often marginalize indigenous knowledge systems. This has had a lasting influence on the growing movement for African intellectual sovereignty, which seeks to create educational environments where African thought can flourish in its own right, free from the dominance of foreign epistemologies. In addition to his academic influence, Ogunmodede's legacy is also evident in the broader cultural and political movements for the revitalization of African languages. His advocacy for indigenous languages has inspired not only scholars but also policymakers and cultural activists to recognize the value of African languages as carriers of culture and identity. As the African continent continues to struggle with issues of linguistic and cultural preservation, Ogunmodede's work remains an important touchstone for efforts to revive and promote indigenous languages as integral components of Africa's future.

Finally, Ogunmodede's impact extends beyond the academic sphere, influencing the way ordinary Africans engage with philosophy. By grounding African philosophy in indigenous languages, he made philosophy more accessible to the general population, fostering a greater sense of ownership and relevance. His work has helped show that philosophy is not just a specialized, academic discipline but a practice that is part of everyday life and culture. In this way, Ogunmodede has contributed to the democratization of philosophical thought in Africa, making it more inclusive and representative of the African experience.

In conclusion, Ogunmodede's contributions to African philosophy have had a profound and lasting impact on the intellectual landscape of Africa. His emphasis on language, culture, and intellectual independence has inspired a generation of scholars and activists committed to the decolonization of African thought. His work continues to serve as a critical reference point for discussions on how African philosophy can evolve in a way that is authentically rooted in African languages and experiences, while also engaging with the global philosophical community.

Conclusion

The discussion of Ogunmodede's philosophy and his approach to the language question in African philosophy reveals a significant contribution to the intellectual project of decolonization. By critically addressing the role of language in African philosophy, Ogunmodede emphasizes the deep connection between language, culture, and thought, arguing that for African philosophy to be authentic, it must be expressed through indigenous languages rather than colonial ones. His work challenges the colonial legacy that has shaped African intellectual life, advocating for intellectual independence and cultural sovereignty. Ogunmodede's critique of colonial languages and their impact on African thought resonates with broader decolonization movements, such as those articulated by scholars like Ngugi wa Thiong'o and Wiredu, who argue for the reclaiming of African languages as a means of reasserting intellectual autonomy. While the practical challenges of using indigenous languages in academic spaces remain significant, Ogunmodede's work provides a compelling case for the potential of African languages to carry and reflect African thought. His vision for African philosophy is one that is rooted in African experiences, identities, and cultures, while also engaging with global philosophical discourse on its own terms.

The continued relevance of Ogunmodede's ideas can be seen in the ongoing debates within African philosophy and the broader African intellectual community. His work has influenced scholars, educators, and policymakers who are advocating for curricula that reflect African epistemologies and embrace indigenous languages as key tools for intellectual and cultural expression. Moreover, Ogunmodede's legacy has also inspired cultural activists and ordinary Africans, making philosophy more accessible and relevant to everyday life.

Ultimately, Ogunmodede's contributions underscore the importance of language in the shaping of African thought and identity. His work calls for a philosophical reclamation that is not only intellectual but also deeply political, challenging African philosophers to resist the intellectual colonization that continues to shape African societies today. Through his advocacy for indigenous languages, Ogunmodede has provided both a framework and a call to action for the future of African philosophy, one that is both reflective of African cultural realities and resistant to the hegemonic structures of colonialism. As African philosophy continues to evolve, Ogunmodede's emphasis on language, culture, and intellectual independence will undoubtedly remain a critical foundation for its development. Much as it is desirable to have contemporary African philosophy in African languages,⁴⁴ especially in view of the intricate connection among language, thought and reality, the difficulty in not having a wholly expressed African philosophy in African indigenous languages is not because of the deficiency of the language as Makinde, Tangwa and Azenabor have maintained. Rather, in the words of A. Rettova, the "lack of writing in African languages is the main obstacle to writing African philosophy in African languages" and to a robust elaboration of the philosophical components entailed in African cultural heritage. Without necessarily rejecting the sentiments of the conservatives on their insistence that African philosophy in contemporary time should cease to be done and communicated by African philosophers in alien language(s), I think what is more fundamental as a precursor to this goal is first understanding and overcoming the challenges of doing contemporary African philosophy in non-African indigenous languages. One factor is the lack of a written tradition in African languages.

⁴⁴Rettova, A. 'The role of African languages in African philosophy' In Bidima, Jean-Godefroy (ed.). *Philosophies 45Africaines: traversees des experiences*. Paris: Presses Universitaires de France, 2002, p. 148.

⁴⁵Ngugi wa Thiong'o, 'Decolonising the Mind: The Politics of Language in African Literature' *African Studies*. Vol. 11. No.2, p. 37

Another point is that European languages, which are dominantly used in African philosophy, are the languages of power. The more widely the European languages propagate themselves, the more widely their influence pervade in post-colonial Africa be it in education, culture, art, law or sciences".⁴⁵ In sharing in the linguistic power of influence, African scholars are therefore wont to use the European metropolitan languages (English, French, Portuguese or German). More fundamental is the economic reason for unavoidably using European languages in African philosophical communication. As a matter of fact, it is clear "anybody who works in African languages is most likely to be limited to the skimpiest of audience in terms of geography and numbers" (Imbo 1998:120). In reaching to a wider audience, which at the end will promote scholarly recognition and its economic consequence, African philosophers cannot but despise their indigenous African languages. These reasons are more primary than the desire to promote intercultural communication and discourse among other African philosophers in different linguistic groups. Perhaps appropriate solutions can be found in all these respects, and the doubting dust of doing African philosophy in African languages would be settled. If language is essentially not neutral such that it usually mirrors reality in a given culture, or using the words of Masolo, "the language of any community reflects the structure of their world in terms of how they understand, define, and taxonomize ideas about themselves,"⁴⁶ then it is high time we began taking African languages seriously by assiduously making efforts to create and develop a tradition of writing and general proficiency in the mother tongue in respective African cultures. In fortifying, therefore, the conservatives' position on the use of African languages in the communication of African philosophical thoughts and ideas, the promotion of proficiency of Africans (both in speech and writing) in their indigenous mother tongues from foundational educational levels should be paramount. The use of indigenous language in contemporary African philosophy can be seen as just good in itself. It may also be instrumental in rating the level of learning admiration of African languages even by non-speakers of the language. One couldn't help noting the large number of English speaking scholars of Heidegger who have found it useful to learn to read German in order to appreciate the depths and subtleties of Heidegger's writing, and yet who have been able to make these apparent to an English speaking audience. Western Philosophy is written in many different languages (for instance, Greek, English, French and German) and it is extremely varied. Much of this intellectual cross-linguistic involvement can be achieved in African philosophy only if the conservatives' position is accepted.

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⁴⁶Masolo, D. A. (2003). 'Philosophy and indigenous knowledge: an African perspective' *Africa today*. Vol. 50. No. 2, p. 33.

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