

PHILOSOPHY AS A CATALYST FOR AFRICAN DEVELOPMENT

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Abstract

It has been said that in order to change a society, philosophy does neither deal in arms nor violence, rather its weapon is its power of moral, rational suasion and enlightenment. It can do this by questioning the moral conscience of individual within a given polity and this moral philosophical project and mission is called philosophy's prophetic function. A critical look at post- colonial African society shows a society whose humanness is being questioned. The wisdom of our elders are at the threshold of extinction and our family values that used to form African bedrock is rendered anachronistic and the much envied egalitarian arrangements has been overtaken by institutionalized kleptomania. African leaders are skillfully perpetuating the atrocities of colonialism at the peril of the poor masses. In the midst of this imbroglio what can African philosophy offer to the development of Africa? Who can pioneer this change and with what methods? This paper employs hermeneutic method to observe that for any developmental breakthrough to manifest in African there must be first of all gneosological breakthroughs through innovative thinking.

Introduction

Aristotle in an attempt to define man sees man as a rational animal. This goes to show that the uniting trait of Africans, the Amerindian, the

Caucasians and the Australasians is their rationality ability. This acclaimed stance of Aristotle is fortunately the practical function of philosophy, i.e. establishing the primacy of reason over undertakings. The exercise of rationality no doubt has led to many discoveries, some of honor while some of evil report. I used evil report here because of the bad incursions of these voyage of discoveries (apparently driven by innocent curiosity) which later metamorphosed into domination, colonialism and racism. This however is unconnected with Aristotle's stance in his book "metaphysis" where he employed a bivalence principle- by drawing a line between substance and accidents ".....If these are not substance, there is no substance and no being at all, for the accidents of these cannot be right to call beings." (Aristotle, 1926: Book A, 2, 6, 8).

This Aristotelian elitist notion and classifications have a lot of implications to human relations all over the world today. And a lot of persons have taken advantage of this megalothimic posture to assert undue supremacy over others. The substance and accident dichotomy is seen today in sciences, gender, race, religion, philosophy etc.

Philosophy is defined by Hegel as the science of self-liberating reason in history, (quoted by Asouzu, 2012:42). The liberation task of reason led to the evolution of the discipline called African philosophy which has manifested in its time in the course of time. The logicity of this evolution is to prove the rationality and humanity of the Africans which arose from the doubt of some writers on the capability of the Africans to philosophize. They concluded also that if Africans were exposed to philosophy they could not shoulder the responsibility. This denigrating slight and spite shows the lopsided nature of Aristotelian framework. According to Chimakonam (2015) it vitiates one aspect and elevates the other akin to the disharmonious "self" versus "the other".

African philosophy has been the victim of these onslaughts for few centuries now but the question remains, has African philosophy made any progress in interpreting and questioning her worldview or is she still languishing in her acclaimed irrationality snag? What has she achieved or what can she do in the face of this apparent assertion period? Should African philosophy perpetually embrace this accidental and ethno-philosophic role? What can be done to enact an essential role for her in the comity of other regional philosophies?

This work is an attempt to show what African philosophy has done and what it can do to the development of African continent and philosophy as a discipline in the development of African *weltanschauung*.

African Philosophy as a Definition of African Humanity

There is no gain saying the fact that the mad rush of African scholars to their pens was the identity question of the Africans by a section of western philosophers and anthropologists. The genesis of this domineering posture which is hinged on Aristotelian conception of being as consisting of substance and accident of which the former is superior to the later. The bifurcation or bivalence of this categories led to the polarization of entities into camps like white and black, good and bad, rationality and irrationality, Romans and barbarians, saved and unsaved. This African “object” tag and the western “subject” tag no doubt aroused the question around the humanity of the Africans. Tempels Bantu philosophy (1945), Marcel Grieuil’s conversation with Ogotameli (1948) and the poetry and prose of Leopold Senghor were some of works that ignited this consciousness and gave the necessary reply. It may seem that the debate that ensued then was merely an academic debate on the existence of African philosophy but in actual fact it was the test of humanness of Africans especially after her beleaguered colonial experience.

African philosophy succeeded in rising from her suppressed point to write her name in the sand of time and declared boldly that Africans can philosophize and can *wisdomize* even better. Surmounting this challenge has equally given Africans an integral and holistic thinking to the furnishing map of progress for Africa. This reactionary stance has helped to critique how philosophy is taught in other regions especially the western philosophy and more or less make a remarkable announcement of her existence to those who knew not that it existed.

The Igbo humanistic aphorism *egbe bere ugo bere nke si ibe ya ebe na nku kwa ya* (Let the eagle perch and let the kite also perch) is an attempt to bring all people to an integral and holistic thinking. Unlike the Aristotelian bivalent call, this clarion call is a call of all universes to the center where all will feel free and see all in a cosmopolitan eye. Armed in this strength, the world can arise in common front against environmental degradation,

war, and stand for global peace, minority needs, needs of perceived weaker nations, insignificant communities, ethnic nationalities etc. Asouzu (2012:28) summarized this truth succinctly:

Many have come to interpret some of the trends as evident signs of a world seeking to come to terms with itself. Furthermore, they are perceived as indication of a new form of self-consciousness that point to a new understanding of the world as a community of nations with a common destiny. It is for this reason that many see in the idea of globalization a veritable instrument of a new form of humanism devoid of humanistic individual.

Egbe bere ugo bere by its intrinsic meaning signifies an end or fall of the wall of sectarianism or the veil covering the eyes of humanity from realizing their God giving estate. It is an equality platform (let the kite perch, let the eagle perch also), it is the understanding of the world as a community of nations with common destiny irrespective of color, race, education, religion, and gender. This is the accommodating role that African philosophy has brought to the fore.

Senghor began this African humanistic vision with his “negritude”, animated by intuitive reason because this sentient reason....expresses itself emotionally through self-surrender, that coalescence of subject and object, through myths, by myth I mean the archetypal images of the collective soul, synchronized with those of the cosmos...sense of communion, the essential elements of “negritude” which you will find indelibly stamped on all the works and activities of the black man (Agada 2012:51). Senghorian impute is an attempt to present the autochthonous intent of the maker which is characterized by sense of communion and order which runs across the cosmos.

Asouzu also highlighted this humanistic vision with his concept of missing links as ultimately conducing on human joy. By missing link Asouzu means that reality is like an esplanade or web that are complimentary to each other. Everything that exists is to give meaning to other things. Human beings are not created in isolation but to make a whole and to integrate a particular. For the fulfillment of this Asouzu (2013:72) recommends

.... there is need for the human consciousness to be trained to approach reality in transcendent comprehensive future related mode. This can hardly be realized where the very tools needed to

attain this herculean task to not reflect the character of the undertaking itself, namely, steering reality in a comprehensive complementary future related mode; and affirming same as missing link of reality. Hence ignoring the mutual complementary connection between these tools -the method, the truth and authenticity criterion, the principles and imperatives to *ibuanyidanda*- would always lead to a distortion of our picture of the world

If this is understood and given a trial, the continuous tension from the “we” and “other” will naturally come to an end.

African Philosophy and Ideological Breakthroughs

Ozumba and Okeke (2012 : 148) sees Ideology as a set of well-articulated ideas that is shaped by the mistakes of the past, the rumblings of the present with a view to fashioning a better vision for the future. African philosophy has engaged in struggle of freedom of thought to shape these mistakes (predicated by slavery and colonialism) which had stalled African development. The bane of Africa and Africans had been to take in entirety everything from the west as gold and denigration of our local products and talents. Ideas rule the world, so it is pertinent for African philosophy to dig deeper to unearth what is hers. I personally proffer the *odibendi* philosophy for Africa because what works elsewhere cannot perfectly work in Africa’s worldview. A wood in a distant land is used to cook in that land, so says an Igbo aphorism (*nku di na mba na eghere mba nni*). So what can actually define Africa is what is within and not what is without. No matter how Africa tries to modify these borrowed occidental ideologies, it can only get fitted when it comes from an African. Oraegbunam (2007: 17) has this to say in this regard:

These ideologies ought to be examined in the light of local situations and set goals. This may be perhaps the reason why versions of socialisms that proliferated among our nationalities did not survive and in the main, why post- colonial Africans does not seem to work.

The reason why it did not survive is because some of these ideologies were used as instrument in the hands of colonialists through the

multinationals to control and manipulate their colony to subjection and exploitation.

So it a task for Africans and African philosophy to look between the line with a diligent, saner mindset and humanistic vision to eke out an ideology that will uplift Africa out of the socio-political and economic miry clay. Nnamdi Azikiwe's Neo-Welfarism, Julius Nyerere's Ujamaa, Leopold Sedar Senghor's Negritude, Kwame Nkrumah's Consciencism, Obafemi Awolowo's democratic Socialism are all African initiated ideologies but they failed because of their western origins. Azikiwe's Neo-Welfarism is criticized for exploitative and eclectic inherent western tendencies. Nyerere's Ujamaa is criticized for being too pro-society and anti-individual. Senghor's negritude is also criticized for opposing individualism which is a vital emotion of the individual man. Senghor's criticism is also leveled against consciencism and that its overt concentration on the past African way is regressive. Awolowo's democratic socialism is criticized for its exploitative and extreme form of communism which will fade away in utopianism. (Ozumba and Okeke 2012:167)

These ideologies for me are mere painted sepulcher accommodating dead men's bones as touching African affairs. They seemed to be glittering in other climes and our nationalist thought that it will also glitter in Africa. As the saying goes, all that glitter is never gold.

Ozumba and Okeke (2012) advocated for an integrative humanism as an ideology for Africa because of its growth and developmental promises. This ideology carries along with it hard work, diligence, fear of God, selflessness, pro-activeness and aspiration for earthly and eternal comfort for all men, where leadership is by example and legacies are left behind.

To achieve this to fruition Ozumba and Okeke prescribes a massive education, anywhere and everywhere in Africa. This mode of education should be devoid of indoctrination but purely through a rational construct engineered education.

African philosophy can harness these means and other political ideologies devoid of western infestation which are cantankerous to African development and sustenance. Our nationalists deserve commendation for creating something out of nothing but Africa is not there yet. This is what African philosophy should strive to develop.

African Philosophy as a Critique of Culture

Culture is seen as a totality of a people's way of life. African philosophy is a critique of people's culture. She plays this role not to cast aspersions on African cultures or to denigrate it but through critical analysis to determine which aspect of African culture to promote and which to consider anachronistic in the light of African needs at a given time. Okere in his book "African philosophy" outlined that what will be the African philosophy from past to future must excel the hurdle of hermeneutical reflection on symbols of African culture.

Oguejiofor (2012:36) notes that this standard is the *raison d'être* for the debate on the existence of African philosophy which raged in the seventies. African philosophic engagement is goldmine and a virgin path, so it will be a massive result if attention is turned to cultural symbols backed with hermeneutical engagement with a tinge of mastery.

Oguejiofor quoting Okere advised,

Let us take the example of a black African culture: the Igbo of Nigeria: an Igbo philosophy would consist in the interpretation at a certain level of the various symbols and institutions of Igbo culture. The concept *Chi*, for instance, which seems to stand both for the emanation of God as well as for the guardian spirit and principle of personal destiny among the Igbo. The various divinities, notably *Ikenga*, standing for the Igbo concept and ideology of achievement and the conception of the social order with its democratic egalitarianism. The *Mbari*, sacrifice and artistic manifestation all at once- all these are just a few of many institutions of Igbo culture, which should be the object of philosophical reflection as Ricoeur means it.

African philosophy must engage in a critical and reconstructive study of African cultures. Critically here means a transcendence of description to bring out the truth, intelligibility and significance on the object of study. Hence this criticality should not leave behind any limitation both theoretical and practical. It is through critically and reconstruction that this task will transcend ethno-philosophy and lead to an African integrative development.

African Philosophy as a Catalyst for African Development

African philosophy is still evolving but what has happened shows that there is light at the end of the tunnel but it will require a lot of diligence and innovative thinking in order to maintain relevance in philosophical place and space. Finding a place for African philosophy has been a serious struggle no thanks to some western thinkers and anthropologists like Hume, Horton, Kant who denied rationality to Africa. So to counter these fallacy, there is need to bring African philosophy in the philosophy map. To do this Chimakonam(2015) maintains:

In the conversational orientation I propagate, the application of philosophical reason in any given culture to critically analyze and to logically examine pertinent substantive issues in culture constitutes the practice of philosophy- in- place. Thus finding a place for African philosophy in exorable involves the delineation of criteria, methods, and logic of an African philosophy tradition.

Then for African philosophy to get this space is for her to engage favorably in an intercultural forum where other philosophical traditions gather to transmit and cross fertilizing ideas. To get at this level, the development of African philosophy is a *conditio sine qua non*. Its existence needs developed principles that are applicable in all areas of philosophy, in languages, ethics, metaphysics, anthropology, religion, law, science etc. Aside developing principles, there is need for originality and audacity from home grown thinkers that will look around and harness her *weltanschauung*. This involves a decolonization and radical individual inventive thinking. The world will not value Africa when at every slightest provocation they go cap in hand begging for help from their western counterpart.

There is also need for curricular overhaul of philosophy to accommodate African philosophy as one of the courses in the mainline studies. This call is a call for African scholars to break into the world philosophical space through innovative ideas.

Ramose (2012:50) opined that the authentic philosophizing is possible only through the inclusion of that which is deliberately ignored and omitted and in our example, it is African philosophy. This inclusion is necessary for the liberation of philosophy from overwhelming one-sidedness of the history of western philosophy.

But a serious question staring us in the face is, how can Africans philosophy undertake this task when majority of her students do not know the history of African philosophy? There is need for the revisionist back- to -ancient -Egypt movement. A philosophy that is not comprehensive in its knowledge runs into the risk of failing in its hermeneutical or interpretative engagements (Oguejiofor, 2010:24)

Bert (2014) charged African philosophers to resist the prevailing convention and avoid what he calls the constrictions of corporatization and bureaucratization. This incapacitates the civic consciousness (of African students) and our universities are helpless against this trend. It is probably the case that the few people ever go beyond the switching of television channels, or texting one another by cellphone to combat boredom, and besides, the more people are bored, the more capitalism flourishes by providing instant 'interest', from reality shows and professional sport to pornography; at a price, of course.

At this juncture it is trite to note that African philosophy is still on the process and it is not yet there yet a sizeable developmental stride has been made. At least it has succeeded in tackling the societal problems from its root. These matters of the moment ranged from political, economic, ethical, religious problems etc. African philosophy has been at the vanguard of restoring the humanity of Africa and Africans. Equally the quest for Africans liberation and freedom from colonial rule has been some of the achievements of African philosophy.

Also African philosophy has been at the forefront of interpreting Africa worldview to Africans and the west. Some of our worldviews were ridiculed and outlawed but it has been exposed to others for their better understanding. The thoughts of African philosophers are being researched for better understanding of our culture. No one comes from nowhere, so the depth of ones thought determines his location. Most of the sayings of philosophical patron saints were not written down so it will be a miscarriage of justice for the west to see our sage philosopher's wisdom as folk philosophy

Many of the thoughts of earliest western philosophers like Socrates through thoughtful analysis of texts are never found anywhere. So in African culture also, we have these unwritten opinions because written documents were introduced just last few centuries. So

discussion on Africa should include both philosophical work done in literate traditions on African continent including those that have developed since introduction western philosophical training there.

African philosophy as part of her developmental achievements has been able to assert her identity and definition by raising question that assert its meta-philosophical role. Also by drawing philosophy down from the universities, she has contextualized her need. This was done by raising questions about the nature of philosophy and about the presumptive standpoint on which philosophy stands to discredit another. And despite all the problems with which the philosophic engagement in Africa is faced, it has managed to remain one of the most prolific regional philosophies.

African Philosophy as a Catalyst of Moral Development

In his book *Enwisdomization and African Philosophy*, Iroegbu (1994) calls the attention to the fact that in Africa

Moral...and religious values were determined of the level of formation, good sense and education (ozuzu) one has acquired in ones community and family. The child was trained to be conscious of the laws, taboos and sanctions of the land. He was made to observe them meticulously for success, conscience was educated to utmost delicacy and all were made to appropriate the role as vital to common good of community and each member.

C.B Okolo (1974:34) equally believes that philosophy can serve as a source of ethical conduct by helping the individual to make practical decision about what is right and wrong, and what we are to do. Given the corrupt nature of African society, a moral philosopher can be an invaluable help to insisting that "the unexamined life is not worth living". Omoregbe (1993) equally accepts the point that there can be no development of a country if its citizens were morally underdeveloped and immature. Morality and society must therefore go hand in hand. Morality is the soul of the society.

Saura (in Aghamelu: 2003) identified corruption as the major stumbling block on the path to African progress. According to the Saura, corruption is synonymous with evil, dishonesty, pollution, depravity, vice, baseness, degradation, dissolution or immorality, violation of human rights, kidnapping, laxity, and turpitude. All these nuances of corruption refer to

sever negative approach to life, anti-life, or the greatest act of violence to being. It is disorientation in being and its alienation from its essential destiny. It distorts the human perspective and replaces it with a disperspective, which in act violates the social and personal purpose of existence.

Corruption challenges and questions the very essence of social life and is an attack on the common good which establishes the just arrangement in social relations, specifying duties and determining rights organs, institutions and norms which best guarantee the flourishing and realization of the highest possible level of development within a social context. Aghamelu (2003:80-93) in support to these adds that corruption:

Disregards and harms our social sensibilities of roles and obligations, the safeguards of mutual and just co-existence. It thrives on and promotes pseudo-worldview. In its final analysis it brings about annihilation of the society and individuals.

It has often been said that in order to change a society, philosophy does neither deal in arms nor in violence. Rather its weapon lies in its power of moral suasion and enlightenment. It can do this by questioning the moral consciences of individual within a given polity. This moral philosophical project and mission, which Uwalaka (2005) calls philosophy's prophetic function, was first introduced in western philosophic tradition by Socrates who saw himself as a Gadfly stinging his countrymen out of their moral complacency and lassitude, Thus, in Plato's Apology, Socrates says;

...God has specially appointed me to this city, as though it were a large thorough bred horse which because of its great size is inclined to be lazy and needs the stimulation of some stinging fly. It seems to me that God has attached me to this city to perform the work of such a fly, and all day long I never cease to settle here, there and everywhere rousing, persuading, and reproving every one of you. (Plato, Apology,290,31A.)

Since the time of Socrates Philosophy has not ceased to exude this apparently necessary moral mission. It stands out as the conscience of the nations to challenge the citizenry to constant self- examination, to the great ideals and virtues that make for a truly human society.

It should be noted here that no system or method can address African

challenges more than an African system. Just as no foreign coach has ever won a world cup, so also can no alien method address our plight more than that that was proffered by an African for an Africa. That is why African philosophy is a very tool towards addressing our challenges because according Asouzu (2007)

It draws from the ambience of African philosophical tradition and explores veritable ways of reconciling the tension arising from coexistence of people in pluralistic multi-cultural context in their heterogeneity, similarities and differences. Confronting this challenge entails the resolve to put selfishness on its head, as that parasite that keeps sapping the world.

As an aspect of African philosophical method, Complementary reflection deals with the perfectibility of our potentials, as the condition for mutual and harmonious exchange within a globalizing community. In this capacity, its basic assumptions are still directed towards the needs of African and Africans in particular, most especially in her search for identity, self-determination and rediscovery, as a condition for fruitful encounter.

It seeks to probe into the conditions needed to bring about radical changes in the mind as to make it amenable toward seeking harmony in all contentious situations of life. To stifle corruption that confront Africa, complementary reflection with its capacity of individual traits to explore means toward enrichment of all is the evident insight that *ibuanyidanda* (in complementarity, we endure). It is thought that enters into each individual that characterize our society today in a bid to master hardship, misfortune and misery and our bid to do our best for our children, our people and ourselves.

African philosophy elevates the moral standards of our people and of our society also, through philosophical discussions on such topics as tribalism, bribery and corruption, caste system, nepotism, bias, and other materials for ethics she uses to analyze and filter back into the society.

African Philosophy a Catalyst to Cross- Cultural Relationships

African philosopher seems to inevitably be a philosopher of cross cultural encounter. At the most basic level, the conversation is between different ethnic, linguistic, cultural and religious tradition within the continent. There is secondly, the sustained conversation between African cultures

and other cultures. There is also the conversation from history of slavery and emigration, i.e the conversation between African philosophy and the philosophies of the various African diaspora.

The question of the basis for cultural communication, specifically the issue of whether there is cultural universal has been a live one in African circles. Wiredu (1996) argued that such universals must exist since cross cultural communication exists, and he roots their existence in biological similarities of all humans. While Wiredu strives to establish an epistemological debt, Chiek Diop (1974) argued that if one carefully traced the line of influence in ancient Greek thought, one would find African thought. This line of thought was anticipated in a better known though less rigorous by George James. Agada (2015) took a historical journey and observes that western philosophy traces its birthplace to the glorious Greece of Thales, Democritus, Plato, and Aristotle. But it is clear as daylight that Greek philosophy “stole” ideas from the ancient Egyptians, Phoenicians, and Persians etc. He maintained that the struggle of African philosophical thought is the aspiration towards originality initiated by the ethno- philosophical enterprise. So African philosophy’s cross-cultural challenge is not a literal interpretation of Wiredu’s decolonization cry but:

We have to “steal” ideas from western philosophy in the same way that ancient Greek philosophy “stole” Egyptian mytho-philosophy and transformed it on Greek soil into an indisputable original and magnificent intellectual edifices of genius, again in the same way that South Korea “stole” western technological secrets, including indulging in piracy and became a technological giant.(ibid)

The ethno- philosophy has “stolen” and will continue to “steal” ideas from western philosophy. We will not retire to praise the ethno-philosophical enterprise for the level of originality it achieved that qualified it as the foundation of African philosophy. Senghor and Nyerere borrowed ideas from Henri Bergson, Pierre Teilhard de Chardin, Jean-Paul Satre and Karl Marx but adopted borrowed ideas to the Africa experience to match the African inspiration.

Externally, just as the ancient Egyptian philosophical traditions, bequeathed to the world what has been called the complementary conceptualization of the world, which offers of the most formidable tools

towards addressing some of the major issues of globalization. As attempt to add to this cross-cultural relationship. Asouzu articulated what is to be known as “complementary reflection” as a tool towards addressing some of the challenges posed by the paradoxes ensuing from a globalizing world.

It draws from ambience of African philosophical tradition and expresses veritable ways of reconciling the tension arising from co-existence of peoples in pluralistic multi-cultural and multi-ethnic context nature in their heterogeneity, similarities and differences. This very articulate erudite and rigorous theory according to Oguejiofor has in its principle of “ikwa ogwe”, the kernel for the systemic connection between all aspects of reality in an elaborate system. Asouzu he says has in addition been immensely prolific in his elaboration of complementary reflection and very probably will still be able to expand his theory into all-embracing system.

Through these complimentary relations, African philosophy relate to the west, to other philosophical, cultural, scientific and religious traditions to colonizing countries and to its diaspora.

African Philosophy a Catalyst to Mental Decolonization

It is in Africa alone that we have the greatest concentration of a people who have been culturally deprived and racially oppressed. The ability of Africans to integrate themselves to the world community, without resorting to recriminations because of past experience has serious consequence for the world at large”(Oraegbunam: 2007). Colonialism is one of the greatest mishaps on African personality. This dragon on African flesh has been so deep that apart from the physical wound by which the material possessions of Africa were carted away, it is the psychological wound that is most devastating, a wound that continues to endure even after many decades of physical independence(Conrad : 1992)

Africans are aware of the prerogative references made of them in world assemblies. The notion of “Third world” as underdeveloped or the way to development is still a bitter pill to mind of Africans. Nobody remembers the white policy of “Exterminate all the brutes, that informed Africa’s actual race experience. According to Hannah Arendt, this policy resulted in the most terrible massacre in recent history: the Boer ‘extermination of Hottentot tribes, the wild murdering of Carl Peters in German Southeast

Africa, the decimation of the peaceful Congo population from 20 to 40 million reduced to 8 million people..

It is good to state that a distinction is recognized between physical decolonization and mental decolonization, while the former has been achieved in the late 1950's and early 1960's in the most African countries with the lowering of the colonial flags and hoisting of the national ones, and latter is yet to be achieved. Wiredu calls this "conceptual decolonization" (Wiredu :2005)

African philosophy is expected to contribute much here based on the fact that philosophy is critical and reconstructive discipline. She has to do this by overthrowing the authority which colonization has exercised over the African. Chinweizu (1973) aptly captured it thus:

The central objective in decolonizing the African mind is to overthrow the authority which alien traditions exercise over the African. This demands the dismantling of white supremacist beliefs, and the structure which uphold them, in every area of African life. It must be stressed, however, that decolonization does not mean ignorance of foreign traditions; it simply means denial of their authority and withdrawing of allegiance from them.

Another role that African philosophy plays in reversing the reasoning process is what Hotep calls "intellectual disobedience", which is the soul-deep belief that Africans have moral imperative to resist all attempts by dominant social order to constrict, resist or regulate the content of their education. In other words, Africans have the right to resist all European efforts at mind control. Implicit in intellectual disobedience, which is the 21st century corollary to philosopher Henry David Thoreau's notion of civil disobedience, is decolonization.

In the late 1950 and early 1960's, it was the notion of civil disobedience that embolden Martin Luther Jr (1925-1968) and others to defy the white political establishment's immoral effort to constrict, restrict and regulate African citizenship right in America. Similarly, in the 21st century, intellectual disobedience demands that freedom -seeking Africans defy the white educational establishment's immoral effort to constrict, restrict and regulate our right to resist the imposition of European centric worldviews as the norm. Intellectual disobedience is the ultimate act of

decolonization. Moreover, it is the hallmark of a liberated mind, and this what African philosophy has done in this past and present century.

Conclusion

We have tried in this work to establish the significance and the prospects of African philosophy are not in doubt. The major attributes of African philosophy are community, morality, fraternity and humanity and hence sees the world in the eye of mutual responsibilities.

That is why terms like Ubuntu has been used to see the world as humanity towards others and see individual's relationships as sine qua non relationship on virtue. Humanity is a debt we owe to each other, since we belong to one indivisible family. So for African philosophy to be a catalyst to African development, she must pursue both social responsibilities which should uphold African and humanity welfare instead of contrived sophistry. We have advocated for innovative thinking for Africans and African philosopher for it is better to die for an idea that will live than live for an idea that will die. Aside the development of the discipline, African philosophy should extend her community based morality to private areas like the medical welfare of Africans (issues like sexual morality) and policies of governments and the rights of the citizenry. In all, African philosophy should tap into her wealthy traditions to maximize its wellbeing in the face of these gargantuan forces.

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