

UNIVERSITY OF NAIROBI

EAST AFRICANA COLLECTION

DEPARTMENT OF PHILOSOPHY

THIS THESIS HAS BEEN ACCEPTED FOR
THE DEGREE OF M.A. 1996
AND A COPY MAY BE
UNIVERSITY LIBRARY. DEPOSITED IN THE

**AFRICAN SEARCH FOR IDENTITY:
MYTH AND REALITY.**

An M.A. Thesis submitted by F. Olwendo Ndagwe

Supervisor Dr. F. Ochien'g - Odhiambo

28th March, 1996

UNIVERSITY OF NAIROBI LIBRARY



0100015 7

THE LIBRARY ONLY

**"AFRICAN SEARCH FOR IDENTITY:
MYTH AND REALITY."**

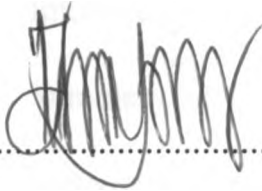
BY

F. Olwendo Ndagwe

**Thesis Submitted in partial fulfilment of the requirements
for the degree of Master of Arts in Philosophy,
of the University of Nairobi, 1996.**

DECLARATION

This thesis is my original work and has not been presented for a degree in any other University.



22.8.1997 Date

Fred Olwendo Ndagwe

This thesis has been submitted for examination with my approval as a University Supervisor.



22.8.97 Date

Dr. F. Ochien'g - Odhiambo
Department of Philosophy
University of Nairobi.

TABLE OF CONTENTS

Dedication	i
Acknowledgements	ii
Abstract	iv
CHAPTER ONE	1
1.0 Introduction	1
1.1 Summary of Chapters	1
1.2 Statement of the Research Problem	6
1.3 Research Objectives	8
1.4 Theoretical Framework	9
1.5 Literature Review	11
1.6 Methodology	15
1.7 Hypothesis	16
1.8 Justification	17
Notes	19
CHAPTER TWO	21
2:0 The Conventional Conception of African Mentality	21
2:1 The Philosophy of History	24
2:2 The Primitive Mentality	32
2:3 The African To-day	36
2:4 The Origin of Species and the Descent of Man	38
2:5 The Development and Teaching of "Philosophy	

Proper" in African Universities (East Africa)	42
2:6 Conclusive Remarks on the Conventional Conception of African Mentality	46
2:7 Critique of the Conventional Conception of the African Mentality	47
Notes	67
CHAPTER THREE	73
3:0 The Myth of African Identity	73
3:1 African Religions and Philosophy	76
3:2 Africa's Cultural Revolution	87
3:3 The Wretched of the Earth; and Black Skins, White Masks .	92
3:4 Malcolm X and America: Total Separatism:	96
3.5 Negative Apemanship	103
The Last Word	103
3:6 Martin and America: Integrationism:	106
3:7 Conclusive Remarks on the Myth of African Identity	108
3:8 Criticisms of the Myth of African Identity	111
Notes	119
CHAPTER FOUR	128
4:0 The Reality of African Identity	128
4:1 Africa as a Continent	131
4:2 Archaeology and the Reality of African Identity	136

4:3	Education and the Reality of African Identity:	147
4:4	African Philosophy and the Reality of African Identity	151
4.4.1	Ethno-Philosophy: as a branch of African Philosophy	153
4.4.2	Professional Philosophy: as a branch of African Philosophy .	158
4.4.3	Philosophic Sagacity	161
4:5	Conclusive Remarks on the Reality of African Identity	166
4:6	Critique of the Reality of the African Identity	169
	Conclusion	171
	Footnotes	173

CHAPTER FIVE 177

5:0	African Identity in Development	177
5:1	The Rationale for African Identity in Development	177
5:2	Africa and Poverty	186
5:3	Africa and Ignorance	192
5:4	Africa and Diseases:	200
5:5	Conclusive Remarks on African Identity in Development . .	204
5:6	Critique of African Identity in Development	208
	Notes	216

CHAPTER SIX	220
6:0 Conclusion	220
6:1 African Identity; A Rationale	220
Notes	227
BIBLIOGRAPHY	229

DEDICATION

THIS WORK IS DEDICATED TO THE GIANT PHILOSOPHER THAT EVER WAS IN AFRICA, THE FATHER AND FOUNDER OF PHILOSOPHIC SAGACITY IN AFRICA, THE PIONEER AND PROPELLING FORCE OF PHILOSOPHIC STUDIES AMONG AFRICANS IN KENYA, MY TEACHER AND DEAR FRIEND, THE LATE PROFESSOR OF PHILOSOPHY, HENRY ODERA ORUKA.

ACKNOWLEDGEMENTS

I would like to thank the University of Nairobi for admission to pursue a post-graduate degree in Philosophy, for if it were not for the admission, I would not be here talking and writing about Philosophy. I am also sincerely indebted to Gandhi Samarak for awarding me a scholarship, without which this academic exercise would have been next to impossible.

My most special thanks goes to my supervisor, Dr. F. Ochieng'-Odhiambo. He took keen interest in the work, directed and availed to me the relevant literature, some of which were hard to come by. I found his criticisms and suggestions constructive, enlightening and necessarily valuable. His special and continuing interest in the progress of the work, and enthusiastic support, have helped to shape this work into becoming what it is.

I am also indebted to the academic staff of the Department of Philosophy, University of Nairobi, who have always been a source of inspiration and encouragement to me. Their views and well intentioned criticisms have also enabled this work to take its present shape. Here among others are, Prof. Joseph Major Nyasani, Dr. Jack Odhiambo, F. Owakah, Oriare Nyarwath and P. Dikirr. In this respect, I can not forget my colleagues L. Anyango Atieno and Wambui Betty for all their encouragement and moral support which have been very necessary at this period of academic warfare.

Special thanks are also due to the two Engineers, Chris Wabuti and Mutende H.K., now of Galsheet Kenya Ltd. and CAL respectively, who have always tolerated many fits of preoccupation and absentmindedness, they have created the warm and conducive atmosphere, and provided the necessary logistics that enabled me to battle until I reached "the land of promise". In this respect, I must mention Mr. Alex Abilla, Pascal Wambiya and C.O. Ochola for their unceasing support, and for those many others whose names I have not mentioned, whose interest in this work have boosted the furtherance of this thesis, to you all, the writer is deeply indebted.

Finally, I owe everything to my family, that is, parents, brothers and sisters, without them, this process of making myself would just be a myth.

Last but not least, the kind and generous services of Onyango D.J. and Barasa I. B. are hereby acknowledged, they helped in the typing of this work.

To all of you: GOD BLESS.

ABSTRACT

The gist of this study revolves round the question of the existence of African identity. The controversy and debate over the existence of African identity was generated by the manifestations of the whiteman's profound disbelief in any race but his own, this, as indicated by among others, Levy-Bruhl's description of the African mentality as primitive and pre-logical.

In many ranks and files, there was a radical and irreducible distinction between the category of the rational and scientific, on the one hand, and that of the irrational and mythical on the other. The Westerners it was claimed, belonged to the former category while Africans the latter. The existence of philosophy, history and civilization, thus the identity of the African, was, therefore, as a logical move, denied, as seen in the European conventional conception of Africa. It is against this background that Africanist and some non-Africanist scholars have for many decades now engaged themselves in the discussion of the African identity, among such discussions is the hot debate on the existence and nature of African philosophy.

This work has analyzed and critically assessed the European conventional conception, and found out that the basis of the claims of the Hegelian school were not founded on rationality and logic, but on racial prejudice. Levy-Bruhl, who himself was an anthropologist and a subscriber to this school, faced

challenge from his fellow colleagues, such as Melville Herskovits, who argue that, while non-literate peoples (Africans) may begin from different premises (unlike the whites), they reason with as much consistency as literate peoples (see Herskovits' Man and His Works, New York: Knopf, 1956, P.73).

The aftermaths of the European conventional conception have been explicated and analyzed, seen here as the myth of African Identity, from which it follows from the work, the establishment of the reality of the African identity.

The climax of the study is reached when the African identity manifests itself by participating in the issues of development. Cardinal here is the aspect of positive apemanship for the black as well as the whiteman. Through this positive apemanship, there is a cobweb network, since through it, it is established here, the whites acquired their philosophy and civilization, from Greece, still through this network, Greece and Africa (Egypt) were known for either stealing or borrowing ideas, from one another.

The conclusion therefore is the undoubtable affirmation of the existence of African identity, and this identity is not in anyway inferior to the Western or any other, given its uniqueness in the physical universe.

This work is a new phase of the just pioneered work in the comparative study of the thoughts (identity) of the indigenous Africans and Western thought (identity). It is therefore part of the on-going "talking" and "doing" of African Philosophy.

CHAPTER ONE

1.0

INTRODUCTION

The Africans and the Whites alike should learn, accept and appreciate the diversity in culture and all the endowments that nature provides to humanity. If this is done, the Africans will not abandon what nature has given them in pursuit and endless search of " great things". By the same token, the Whites will stop from subscribing to the view that the blackman's culture and mind are extremely alien to reason, logic and various habits of scientific inquiry.¹ This means that the two groups will cherish what nature has given as unique, without necessarily considering one group inferior and the other one not, thus positive apemanship.

1.1 SUMMARY OF CHAPTERS

In the history of humanity, man has always engaged himself in the significant enterprise of searching for knowledge and striving to come to a better understanding of himself, his nature and the environment in its totality. All human races in one way or the other, whether consciously or not, engage in this worthy pursuit, and this in itself is a manifestation of the awareness of man's very special gift from nature i.e. self-consciousness. It is through this that the

real identity of a people can be realised. To say the least, it is this very identity that forms the underlying pulpit on which humanity begins and thrives. It is the identity of a people that make them both what they are and who they are.

In Africa, America and Europe, black people are circumstantially surrounded by a hostile reality - a reality that dismembers the interests and values of the black people. To add insult to injury, this reality has not been defined by the black man himself, instead, with all the unfairness that goes with it, the black man finds that he has already been defined, and the basis of this definition rests on the Negro myth. According to this myth, the blackman is best described as evil, ugly, brutal and unintelligent or mature babes, in otherwords for them, Africa is a land of childhood, to use the European conventional jargon of Georg Hegel. In order to accomplish this mission, both the political, economic, religious and even legal institutions have been employed and stage-managed to suppress the self-consciousness of the blacks. Its best aim is to upgrade and glorify the whiteman's culture and to degrade, and, if possible, extinguish the blackman's culture. This thesis will assess the situation in Africa, before and after encountering the whites, and how this encounter affected and still affects Africa.

Chapter one of this thesis is basically a brief appraisal of the problem of the thesis, an outline of the research objectives, theoretical framework, literature review, methodology, hypothesis and the justification of the thesis. From here

on, the investigation as to whether African search for identity is a myth or reality begins. Of great concern, is to investigate whether there is any established identity to which the Africans can be identified with, and to bring to light whether this identity is so different from that of other races especially the Westerners, to the extent that it warrants to call blacks primitive, unphilosophical, e.t.c, and the others not.

Chapter two encompasses what this work refers to as the conventional conception of African mentality. The underlying premise in this conception is that the whites have accused the blacks of being primitive, uncivilized, unscientific, mythical, superstitious and finally unphilosophical. It is in this regard (due to these "shortcomings"), that a conclusion is reached of the blackman's inferiority as a human specie, the extent to which he does not have an identity, neither can he understand himself and the environment even if he had one, so much so that his only remedy can be found if he accepts to be civilized by the Western culture.

Chapter three entails the reactions to the conventional conception of African mentality. This is what is being referred to here as the myth of African identity. As a result of this accusation of primitivity and the like, a sort of confusion is seen to arise among Africans. The issue here is that Africans are seen (it appears from their reactions) to have woken up from their mental slumber, thus making numerous attempts to prove to the world that the claims

of African primitivity, unphilosophicalness etc. are unrealistic and untenable. In response, many Africans have challenged the basis of such accusations, claiming that such accusations lack scientific or rational justification and at best, are a manifestation of a cultural prejudice.

On the other hand, despite the strong defence of their identity, the blacks seem to be at cross-roads, for example in their day-to-day life such as mode of education, religion, food and clothing to mention a few, there is the manifestation of what this work calls negative apemanship of the whiteman's culture. The question therefore is: why should the Africans deny the accusations from the West and yet embrace all that comes from the Western culture, as if they had nothing of their own? It is observed here that it is through this confusion that the Africans did let go even what belonged to them as their cultural heritage.

Chapter four is referred to as the Reality of African identity. The aim here is to prove that life in Africa has not been static but dynamic, in otherwords, Africans are rational beings who, having been armed with nature's gift of self-consciousness, engage in the development of her people, their culture and identity. Contributions of African and non-African scholars have been analyzed as a general proof to the reality of this identity, but in the main, three aspects are taken to be of key interest, they are the archaeological evidence of man's origin in general and the black (African) in particular, the aspect of

education in Africa, mainly their mode of education before the influence from colonialism and the post-colonial education in Africa, lastly, the question of African philosophy, which is seen, summarily, in the form of ethno-philosophy, professional philosophy and philosophic sagacity.

Chapter five deals with African identity in development. The message put across here is simple and clear, that regardless of what the African identity might have been taken to be (or is it mistaken to be?), there is one common denominator for all civilizations and this is, that there is always a point of departure for all civilizations, all begin at the very initial stage - the stage of primitivity. But then for Africa, just as it was for the West, life did not, could not and does not stop at this initial stage, no, it grows. The move taken here by Africans is a pragmatic one, one involving the unfolding of their identity by putting it into use.

The fundamental principle of this chapter is that the Africans consider the Whites as their brothers and sisters and that they both have a common objective. The view is that all are in one globe and what affects one directly affects the other one indirectly and vice versa. The idea is to create an atmosphere of exchange of views whereby people would learn from each other so as to improve on what they already have, learning to discard the old and taking the new for the betterment of the future. Seen here is the way Africa has continuously fought her battle against humanity's three arch-enemies, namely,

ignorance, poverty and diseases.

Chapter six makes the final chapter of this work, the summary and the conclusion. The view held here is that all human cultures have a beginning, which, oftenly could be seen as primitive. But even in this, the power of reason/logic thus philosophy and science are often evident. Crucial here also are the two concepts, negative and positive apemanship.

1.2 STATEMENT OF THE RESEARCH PROBLEM

Where there is no self-consciousness, it means there is no thinking and where there is no thinking, it goes to affirm that those people are semi-human if not non-human, for thinking is man's most essential gift which distinguishes him from brutes.

The bone of contention here is that the whites have accused the blacks of being primitive, uncivilized, unphilosophical, mythical, superstitious and all the derogative terms, as seen from one of their renowned philosophers, Immanuel Kant when he underrated the blackman by saying " this fellow was quite black from head to foot, a clear proof that what he said was stupid."² According to the Whites, the inferiority of the blackman was like a truism, thus, justifying their so called "mission of civilization to Africa". With the coming of the Whites amongst blacks, they came along with their "superior culture", and the blacks were made to believe, and it came to be considered even among the blacks, that

the Whiteman's culture was naturally objective, rational and good, compared to the sub-standard and, irrational black culture which could only be improved if the blacks accept to be "civilised" by the Whites.

This work shows that it is majorly through the instrument of education that blacks were turned into "White-persons" - the assimilados. It is with the acceptance of this education that the blacks acquired what this work calls the culture of negative apemanship. Therefore, despite their efforts to defend themselves against the accusation, from the West, the irony is that in practice, we see the reverse, with majority of the blacks seeming to have a special preference for the "great things" from the so-called "superior culture". For the blacks, therefore, it comes true that "it is not what goes inside a man's belly that defiles him, rather it is what comes out of him." According to this work, it is in this way (the blind assimilation of the Western culture) that the blacks lost their identity. This then becomes the dilemma of this thesis, because the black man helps to promote that which is used to degrade him.

Looking at the effects of this interaction, we see that the blackman lost his glory, identity and dignity which he had before being "colonized" by the Whiteman's culture. Africans, especially the scholars are searching for this lost identity. This can be seen in many cases, such as the Negritudes with their slogans such as "black is beautiful". Another manifestation for the continued search for this identity is the unending debate by the African philosophers who

find it as an obligation to prove to the whole world, especially their non-African counterparts that Africa is not a land void of philosophy, that there are not only African philosophers but also African philosophy; regarding this, Ochien'g - Odhiambo says,

A great deal of intellectual energy has been expended by scholars in the debate on African philosophy. This debate which started as early as in the 1940's has generated very provocative, interesting and important philosophical views.³

This work wants to investigate whether the African has an identity which is distinctly theirs, and whether this identity is in a position to participate in any meaningful human activity, e.g. reasoning/thinking and development. This is because of the way the African has been misled to think that he has no philosophy, no history, civilisation, good culture and thus no identity.

1.3 RESEARCH OBJECTIVES

The mentality of one race considering itself more superior to the other(s) is as old as humanity. Among the objectives of the thesis is to investigate whether it is true that Africans lost their identity in exchange of the Western style of life and if so, whether the blacks are deeply occupied with the search for this glory. Of importance here is the notion of culture for it is considered

as the cornerstone on which an individual develops. Here, it is seen as a peoples' way of life which is bound to change through assimilation and dissimilation of various beliefs, practices and experiences. In talking of identity, we mean culture. Important questions to ask here are, among others: by welcoming the whiteman's education and life in general (if really this was their monopoly) is the African forsaking his identity or is he simply utilizing what nature has given (variety of cultures) in order to better his life here on earth?

Another objective of this thesis is to establish the proposition(s) on which this so-called Whiteman's superiority of culture stands. The concern here is whether there are justifications and valid proofs to the fact that blacks are a primitive race that lacks history and logic, thus deserving all those derogative terms which go on to assert that Africa is a land of lesser humans. For this to be done, analysis of the works of European writers G.W.F. Hegel, L. Levy - Bruhl and Placide Tempels, among others, will be made. An assessment of life in Africa, before the encounter with the Westerners will then be made in major aspects of life, like education, economy, among others.

1.4 THEORETICAL FRAMEWORK

This work operates within the framework of four basic phases. These are one, the conventional conception of the African mentality, secondly, the myth of African identity, thirdly the reality of African identity and finally African

identity in development. In the conventional conception of African mentality, the views of G.W.F. Hegel, L. Levy - Bruhl among others, will be taken as representative of the school which denies philosophy and civilization in Africa. According to this school of thought, Africans were in many circles considered to be incapable of rigorous, sustained and systematic inquiry. Hence the concept "African philosophy" was regarded as inconceivable, the question of its existence did not and indeed could not, arise.⁴

The myth of African identity revolves round the confusion that is seen in Africa. The issue here is that there are numerous attempts by Africans to prove to the world that there is nothing like primitivity in Africa, i.e. that the Africans have their own way of life, thus identity, and that they are not searching for any civilization from anywhere, least of all from the Westerners. The only quagmire, making this identity be a myth is that, despite the strong defence of African identity by (some) Africans, a look at their day-to-day life, e.g., mode of education, religion, food and clothing to mention but a few raises the question of; can Africans still have the audacity of claiming to have their own identity? Given this scenario, doesn't it follow that Africans qualify best as those who preach water but drink wine instead? The reality of African identity shall be investigated by tracing the history of the Africans (their origin). A detailed research on the various stages of the development of the African will be made, going as far as the early man. The archaeological evidence will be unearthed to

show the different stages of human revolution as well as cultural evolution that man has undergone, especially the African. This will go along way to show that life in Africa has not been static but dynamic, in otherwords, Africans are rational beings like any other race, having been armed with nature's gift of self-consciousness and engaged in the development of their people.

The final phase is African identity in development. Here, positive apemanship will be encouraged with the view that in the history of humanity, there is always that point of departure in terms of civilization and all that go with it. The assumption adopted here is that Western culture as well as the African culture all began on the same footing (primitivity) and both have been undergoing the process of change or development, the only difference could be in the rate at which this change is taking place in the two different environments. Of interest here is how the blacks have improved in their identity, their efforts towards self-reliance, for example the industrialization of the Jua Kali sector and the contributions made by Africans in other fields, like academics.

1.5 LITERATURE REVIEW

This work operates within the boundaries of the four approaches to the question of African search for identity, viz, the conventional conception of African mentality, the myth of African identity, the reality of African identity

and African identity in development.

In this thesis, the conventional conception of the African mentality is represented by among others, G.W.F. Hegel, L. Levy-Bruhl, Diedrich Westermann and Charles Darwin. The general view of this school can be seen in the words of one of the proponents, Diedrich Westermann when he claimed: "It is ... evident that there are differences between the mental activity of the Negro and that of the European..."⁵ Due to this "difference", the Hegelian school excludes Africa from domain of philosophy and the vice versa.

The conventional conception of the African mentality has generated a heated debate, and its basis has raised several questions. One of the commonly held criticisms of this school is that, many scholars believe that the conventional European conception of the African mentality was misguided and racist ... The conclusion, therefore, is that the conventional conception of the African mentality is, therefore, far from being correct.⁶

The myth of African identity unfolds itself in the confusion surrounding African identity. Here, the major concern of the great sons of Africa is the defence of black consciousness in which there is the attempt to demonstrate that the blackman, like the Whiteman, has got valuable and admirable cultural values. Those who advocate this trend of thought are John Mbiti, Okot P'Bitek and Malcolm X, among others. Unfortunately, the confusion that follows attests to the fact that among the Africans, there are those who consider the Western

culture to be very superior compared to the blacks'; to the extent which, either they open handedly embrace the Western culture or they advocate for a common playground in which the two cultures can interact. In this work, the views of Taban lo Liyon'g are representative to the former group, while Martin Luther King Jnr. represents the latter group of blacks.

The question of the reality of African identity has been a major issue. In this scenario, some of the questions grappled with here include the following, "was traditional Africa a place where no persons had the room or mind to think independently and at times even critically of the communal consensus?"⁷

There are many instances in which the African identity has manifested itself as a reality. Here, there are the archaeological, educational and philosophical evidences. In this work, the philosophical aspect of this reality has been hotly debated upon, by the ethno-philosophers, the professional philosophers and the philosophic sages. All that is being said here is that this identity is real, and Ochieng -Odhiambo subscribes to this view, indirectly though, by affirming the reality of the existence of African philosophy when he says:

Today, however, the existence of African philosophy is difficult to deny. Indeed, at this point in time, African philosophy is establishing a tradition, a history.⁸

It is not enough, in fact, it makes very little difference, if any, for one to be called a philosopher without philosophising. Similarly, it makes little impact to assert that African identity is a reality if this identity does not engage or participate in those aspects that are of utility to the African and the entire world. In this regard, the participation of this identity in development is very crucial to this thesis, thus African identity in development.

According to this thesis, three aspects have been investigated to show how the African identity has been engaged in development, these are the fight to eradicate ignorance, poverty and disease.

The proponents of this school maintain that the African identity, like the Western identity is one that is life changing, not static. Their first premise is that there is a fundamental connection or relationship between the ancient Greek or Western mode of thought and the ancient African mode of thought.⁹ Their view is that the two modes of thought have, from ancient times, borrowed or stolen from one another to such a magnitude that they can not differ qualitatively. More accurately, these scholars aimed at showing that one thought system is the basis of the other, and hence the difference between the two can not be so great as to warrant one being termed as primitive or pre-logical and the other not.¹⁰

In this borrowing or stealing from the other, the notion of positive apemanship can be manifested. Even with this positive apemanship, there are those who believe that the African identity has extensively participated in

development, that it has become a cradle of development/civilisation for the rest of humanity. In connection to this view, Henry Olela and George James are subscribers. Olela says that if histories of philosophy and of civilisations are studied objectively, then it becomes apparent that the so-called Western philosophy and the much glorified Western civilisation have their roots in ancient Egypt.¹¹ The participation of African identity in development can be summarised in these words;

... Africa is not only the birth place of man-today an accepted supposition based on the work of archaeologists. We are taking a step further and saying that Africa holds the secret to a popular understanding of the genesis of Greek philosophy, and, hence, of modern western philosophy.¹²

1.6 METHODOLOGY

This work basically concerned itself with the theoretical as well as analytical assessment of the different views and claims made by different individuals in their representative schools of thought. The work intends to restrict itself to the use of two methods, these are:-

1. Library investigation
2. Rational and conceptual analysis.

The different views and claims made in the four approaches of investigation, i.e Conventional Conception of African mentality, the Myth of

African identity, African identity in development and the Reality of African Identity shall all be investigated under library research. The whole work therefore rests basically upon library information. Information will be gathered from various authors and their writings, in books, periodicals, journals, theses, conferences and seminar papers.

The various approaches to be discussed, together with their schools of thought will then be subjected to a rigorous and an analytic assessment. Necessary to this thesis will be the authenticity, truth or soundness of the views and claims made. The objective here is not for the purpose of being a die-hard sceptic like Descartes who methodologically went doubting everything including his own existence, rather the thesis intends to identify any weaknesses as well as the strengths of these views and claims. This will be done through the method of Rational and Conceptual analysis. The method of symbolic interactionism will also be used. This applies mostly where positive apemanship is encouraged, especially in chapter five.

1.7 HYPOTHESIS

It is a stated proposition (hypothesis) here that the African do not have an identity, and is always searching for one. Using these methods, this thesis investigated and analysed the concepts in discussion to arrive at a conclusion regarding the existence and nature of African identity.

1.8 JUSTIFICATION

... all that follows is that we should also give room for the idea of modern African philosophy which needs not be regarded as foreign or inauthentic... Some professional philosophers have persisted in the denial of the very idea of traditional philosophy even in the modified sense of philosophical reflections of traditional Africans on their cultural experience.¹³

Common among Africanist scholars is the basic premise that Africa is not a tabula rasa in as far as philosophy and civilisation are concerned, both in ancient and modern times, and volumes of work have been produced by African scholars to prove this point.

However, whether one talks of African scholars in general, or African philosophers in particular, one major aspect is that none of these scholars can claim innocence from the influence of the Western system of education, either directly or indirectly. The issue at hand is that philosophy in which ever context i.e, whether Greek philosophy, European, African philosophy or any other, has been regarded as a hard core not meant for common brains, for it deals with the so-called supersensible issues beyond which man's five common senses of knowledge are rendered to be of less use. As a result, philosophy has fallen prey to the accusation that it engages in issues which can never be turned into reality, too utopian with no relevance to man's immediate problems. In this regard, African philosophers in particular can not claim that their robes are white.

The uniqueness of this work can be seen in that it intends to make a major break through in the discipline of philosophy, changing the philosophical trend of "seek ye first the Kingdom of books and its academic excellence and all these other things shall be added unto you", instead, this work intends to bring out the fact that philosophy or scholarship can not thrive effectively except at the pace of economic development. Therefore, as we concentrate our efforts and resources on equipping ourselves with knowledge, we must not forget our immediate necessities such as creation of employment, improvement of living standards, fighting diseases and the eradication of poverty in general.

In this regard, apart from what African scholars, especially its philosophers, have said, this work investigates how Africa has utilised its scholarly acumen and turned it into a "cash value". A case in point is the industrialization process in Africa, for example the Jua Kali sector.

NOTES

1. See H. Odera Oruka, Trends in Contemporary African philosophy (Nairobi: Shirikon publishers, 1990), p.34.
2. As quoted by Richard H. Popkin, "Hume's Racism", in The Philosophical Forum 9 (1977), p.218.
3. F. Ochien'g - Odhiambo, Sagacity in African Philosophy and Ancient Greek Thinking: A new look at the problem of African philosophy, (Nairobi: Ph.D Thesis, University of Nairobi, 1994),p.1.
4. See Ibid., p.5.
5. Diedrich Westermann, The African To-Day (London: Oxford University Press, 1934) p.39.
6. See F. Ochien'g - Odhiambo, Op. Cit., p.11.
7. H. Odera Oruka, "African Philosophy: A Brief Personal History and Current Debate", Contemporary Philosophy: A New Survey Vol.5,

ed., Guttorm Floistad (Dordrecht: Kluwer Academic Publishers, 1987), p.51.

8. F. Ochien'g - Odhiambo, Op. Cit., p.5.
9. See Ibid. p.70.
10. See Ibid.
11. See Ibid., p.71.
12. H. Olela, From Ancient Africa to Ancient Greece, (Georgia: The Black Heritage Corporation, 1981), p.38.
13. Segun Gbadegensin, African philosophy: Traditional Yoruba Philosophy and Contemporary African Realities (New York: Peter Lang, 1991), pp.6-7.

CHAPTER TWO

2.0 THE CONVENTIONAL CONCEPTION OF AFRICAN MENTALITY

...In recent years, scholars generally describe the conventional African mentality with reservations, despite its truth. These descriptions are by no means false. They represent a fact of the truth and, as such, must be recorded.¹

For a long time, all kinds of myths and prejudices concealed the true history of Africa from the World at large. African societies were considered as societies that could have no history, the continent as a whole was hardly ever looked upon as a historical entity, "... Africa ... is no historical part of the World; it has no movement or development to exhibit. Historical movement in it that is in its northern part-belong to the Asiatic or European World ... Egypt does not belong to the African Spirit"².

Even during the first attempts of the writing of the history of Africa, the sources which were used were obtained from outside the continent, and the final product gave a picture not so much as of the paths actually taken by the African peoples but as of those that the authors thought they (Africans) must have taken. One of those scholars whose contributions led to the distortion or deformation of African history and philosophy was G. W. F. Hegel. In his critique on the Hegelian view of Africa, Christian M. Neugebauer argues that Hegel's source

of information regarding Africa was two fold. The first one was ignorance and the second, missionary reports which were in any case not properly qualified. Hegel therefore builds his views about Africa upon ignorance and unqualified missionary reports.³ Here, we are asserting that the scholars who undertook the writing of this history did not have the right approach in writing the history of the African peoples, theirs was a deliberate refusal to see Africans as the creators of original cultures which flowered and survived over the centuries in patterns of their own making.

But then, before all is said and done, may be it would be necessary for us to understand the meaning of history, and why the early scholars especially from the Western world took it upon themselves to deny history to the Africans. In its most simplest form, history is the study of past events. Important to history are the events, but these events are important because in them are some underlying truths which ought to be unearthed. This implies that the purpose of history is not a design to settle old scores, neither is it for pleasure or amusement, but rather it is a medium through which the people concerned embark on a scientific understanding in a bid to shed light on the past which may or may not have been clouded by darkness. History therefore, deals directly with the people, for it is by the people, for the people and to the people that events do occur. The past events, their nature and causes are of cardinal importance both to the present and future generations, for history acts as a form

of road map in man's journey to the unknown avenues of life.

To live without a history is like being a piece of flotsam or like a tree that has been felled and seeks to form a link with alien roots. To claim that a given people do not have a history is equal to claiming that such a people are a human breed too unfit to live and, this, if rationalised, means that such a people are still some kilometres away from the class of human beings. It follows logically that though they exist, one, they may not be aware of this existence, secondly, they do not have a cause for living i.e. their existence is accidental and they can do nothing to change the course of events, they are satisfied with being the products of nature, "therefore let nature take its course" is a mass chorus sung by all. Nature's gift of rationality which places man on the highest rank among the class of living creatures is either too dim or non-existent, for such a people and in such an environment, one should not expect anything short of poverty, barbarism, irresponsibility and chaos.

Unfortunately, for far too long, little was known about the continent of Africa, and the little that was known was misunderstood and misrepresented. After the comings and goings of a host of travellers, slave traders, merchants, soldiers, administrators and scholars of all kinds over thousands of years, the image of Africa in many peoples minds became tainted by misconceptions about its poverty, barbarism, irresponsibility and chaos. The history of the African continent was therefore distorted by among other things, ignorance and self-

interest. According to this thesis, the school of thought which denies history, logic and, therefore, philosophy to the African is being referred to here as the Conventional Conception of the African mentality. Those who represent the school in this thesis are, among others, Georg W.F. Hegel, L. Levy - Bruhl, Diedrich Westermann and Charles Darwin.

2:1 The Philosophy of History

Georg Hegel was a German Philosopher who lived within the period 1770-1831. His views concerning the history and the nature of Africa are documented in his book, The Philosophy of History. Hegel is a commanding force in the discourse of the academic philosophy in Africa. Hegel, an idealist, sought to trace the development of ideas and philosophical history of the world. For him to accomplish this mission, he came to analyze the many and different continents that there are in the world. It was in this pursuit that his conception and understanding of the African creation and mentality was manifested. In order to qualify his conception of the black man, Hegel did not spare anything both within and outside his reach.

In this thesis, Hegel is considered as the commander - in - chief of that school of thinkers whose major claim was that Africa is tabula rasa in as far as history and philosophy are concerned. For these scholars, emphasis was laid on everything likely to lend credence to the fact that a split had already existed

from time immemorial, between a "White Africa" and a "Black Africa", and this split was so great that each side was unaware of the others' existence. Hegel's conception of the African can only be described best in his own words, thus:

The peculiarly African character is difficult to comprehend, for the very reason that in reference to it, we must quite give up the principle which naturally accompanies all our ideas - the category of universality. In Negro life the characteristic point is the fact that consciousness has not yet attained to the realization of any substantial objective existence - as for example, God, or law in which the interest of man's volition is involved and in which he realises his own being ...⁴

The impression given by Hegel is that the African is too different from the general class of human beings that even to understand and describe him is a difficult task, the African is in between i.e he does not fit well in the class of human beings because of his character, except, that he is tailless, therefore, it becomes virtually impossible to describe him. The point being driven home by Hegel is that the African, even though he appears mature physically; mentally, he remains a child because his mind has not yet grown to the level of understanding any objective existence such as God and law. According to Hegel, the African's level of thinking, can not comprehend, or distinguish the gap that exists between, say, God and man, children and adults.

Regarding the African character, Hegel portrays it as being close to that of a wild animal, and far from that of a human being, and he says

"The Negro, as already observed, exhibits the natural man in his completely wild and untamed state. We must lay a side all thought of reverence and morality, all that we call feeling, if we would rightly comprehend him; there is nothing harmonious with humanity to be found in this type of character".⁵

Hegel implies, therefore, that the African character can not be found even within the range of human culture. To elaborate (or is it to exaggerate ?) on his point further, he mentions the element of religion in Africa. Though like all other humans, the African is conscious of a higher power, the supremacy of this "power" is only related to nature. In the real sense, the power referred to here has nothing to do with the idea of God or moral faith. Rather, this is a belief which recognises only the power of nature as it is manifested through the natural events such as rain, storms, drought, thunders etc. and nothing beyond this.⁶

Hegel alleges further that the elements of nature, such as rain, storms etc. are under the control of special men who are gifted in different fields, with powers to influence the events, for example, in cases of rains, we have rain-makers; calamities we have prophets and healers. People who possess such powers according to Hegel are categorised as magicians. We can, therefore, deduce that what the Africans might call religion (if Hegel's description is anything to go by)) is not religion in the strict sense of the term, rather, it is magic. Hegel, therefore, arrives at the conclusion that there is no religion in

Africa. If there is no religion, can we say that there is no object of worship among Africans, in which ever form? It is interesting as to the view Hegel accords to this "power". According to Hegel, this "supernatural" power has a physical representation, it can be seen in the image of an animal, tree, stone, a wooden figure, a river, mountain or any other physical phenomenon. This implies that, it is the Africans themselves who have the power to determine and decide on the name and the nature of the "supernatural" power. On this, Hegel says at length,

"What they conceive of as the power in question is therefore nothing really objective, having a substantial being and different from themselves, but the first thing that comes in their way. This, taken quite indiscriminately, they exalt to the dignity of a "genius"; it may be an animal, a tree, or a wooden figure. This is their fetich a word to which the Portuguese first gave currency, and which is derived from Feitizo, magic".⁷

This supernatural power, who we can refer to as their God (African God), does not possess universal qualities such as omni-potence and omni-presence. The universal attributes of God are absent in Africa because for them, this supernatural power is subject to or mastered by the Africans. As a result, this power's name and image can be changed as need arises, thus the Africans have the power to appoint and to fire what they regard as God. Such an image has no independence as an object of religious worship because it is merely a creation

that expresses the arbitrary choice of its maker. This means that the usual relation between man and God is non-existent in the African society, i.e, man does not depend upon this power for existence and other necessities of life. Instead, it is this supernatural power that exists at the mercy of its maker - the African, and only in so far as it serves his interests. The Gospel, therefore, according to "Saint" Georg Hegel to the whole of humanity is that the object of worship in the Western countries is radically different from that found in Africa.

In such a "religion", man is exalted highly and supernaturally, whether alive or dead. It is in this breath that Hegel claims that the living are not free from the influence of the dead, such that the dead are believed to directly control the living, to the extent that Africans are considered to be worshippers of spirits of the dead people. The implication here is that African religion as far as Hegel is concerned, does not consider death as a universal natural law. For the Africans, death is an evil which proceeds from magicians who are possessed with evil motives. Man is therefore the cause of death, and the power to curb it rests with him also - what a tragedy! This reveals to us a situation whereby man is highly elevated over and above nature, he is like a God; man in Africa is the Commander-in-Chief of the Natural forces of Africa.

Having set man on the highest rank, surprisingly as if he was blind to the contradiction, Hegel says that man has no respect for himself. Being the supreme being, an inspiration of reverence is lacking in an African, because reverence

can only be shown to a more superior being than man. This seeming lack of reverence for a supreme being and disrespect to himself can only be accurately expressed in the words of Hegel,

The undervaluing of humanity among them reaches an incredible degree of intensity. Tyranny is regarded as no wrong, and cannibalism is looked upon as quite customary and proper. Among us, instinct deters from it, if we can speak of instinct at all as appertaining to man. But with the Negro, this is not the case, and the devouring of human flesh is altogether consonant with the general principles of the African race; to the sensual Negro, human flesh is but an object of sense-mere flesh.⁸

Being a reknown scholar that he was, it could have been too inadequate for a man of Hegel's calibre just to "throw" ideas without elaborating on them. Therefore, in the "elaboration" of his conception of the African, Hegel basically divided Africa into three regions,

1. Africa South of Sahara
2. Africa North of Sahara
3. River Region of the Nile

In his description of Africa, Africa South of Sahara is what he refers to as Africa proper. According to Hegel, it is here that you find a true, typical and actual African person in his peculiar identity and natural setting, and how else could Hegel "satisfactorily" and "adequately" describe this "African region" except through the following words?

Africa proper, as far as history goes back, has remained, for all purposes of connection with the rest of the world, shut up; it is the gold-land compressed within itself - the land of childhood, which lying beyond the day of self-conscious history, is enveloped in the dark mantle of night.⁹

In such a region you do not expect to find man's essential power of reason, it is a land of brutes, with no history. This area is presented by Hegel as an impenetrable space, preventing any intermingling of ethnic groups and other peoples, or any exchanging of goods, beliefs, customs and ideas between societies that had grown up on either sides.

Africa North of Sahara is described by Hegel as the "European Africa". This region is not found within Africa proper. It is also called the Coast territory, lying on the Mediterranean and the Atlantic. This is a magnificent territory within which we find magnificent sites like the Modern Morocco, Algiers, Tunis and Tripoli. As far as Hegel is concerned, this is not part of Africa, it is outside Africa proper and he says:

"This part was to be - must be attached to Europe: the French have lately made a successful effort in this direction: like the Near East, it looks Europe-wards. Here in their turn have Carthaginians, Romans and Byzantines, Mussulmans, Arabians, had their abode, and the interests of Europe have always striven to get a footing of it".¹⁰

We can see Hegel's machination of description, because for his ideas to be accepted as factual truths, he decides to exclude this part of Africa which seems developed and non-primitive from his so-called Africa proper, this is a clear indication of his biasness towards Africa. The River Region is also excluded from Africa proper because Hegel believes that it had been under a cultural influence from Asia, and certainly not from Africa. He recognises that this was a mighty city of ancient civilization, this is what he refers to as Egypt. For Hegel, the civilization here is too great that this area can not be part of Africa proper, instead, it is as isolated and singular in Africa as Africa itself appears in relation to the other parts of the world.

Hegel attaches great importance to the events of a given people, by saying that they have designed and specific goals. According to Hegel, events are engineered and propelled by the element of reason. So strongly was Hegel's attachment to reason that he claims it is the driving force of all events in the world, for him, reason is the substance of the universe which when withdrawn from the universe, then the universe ceases to exist. He sees reason in this form:

Reason ... is substance as well as Infinite Power; its own infinite Material underlying all the natural and spiritual life which it originates, as also the Infinite Form - that which sets this material in motion. On the other hand, Reason is the Substance of the universe; viz that by which and in which all reality has its being and subsistence ...¹¹

Fortunately or unfortunately, this element of reason is not found in Africa, and since there is no reason, there is no knowledge of God, no morality, thus in conclusion, Hegel asserts that there is nothing much to say about Africa, because it has no reason without which there exists neither a history nor a philosophy. That being the case for Hegel, his final verdict for Africa is as follows:

What we properly understand by Africa, is the unhistorical, undeveloped spirit, still involved in the conditions of mere nature, and which had to be presented only as on the threshold of the World's History.¹²

On this crusade of denying civilization to the African, Hegel is not alone. In the person of Lucien Levy - Bruhl, Hegel found a faithful disciple, to whom attention should now be turned.

2:2 The Primitive Mentality

According to the French scholar (anthropologist), Levy - Bruhl, Africans live their own life, which is quite unique and peculiar from others. The basis for his argument is that the Africans' mental disposition is distinct from the Whites', therefore, according to him, there exists two types of mentalities, one primitive and the other civilized. As expected, Levy-Bruhl joins Hegel's bandwagon of claiming superiority of White culture. His claim is that the Africans do not make the same use of reason as the Whites, they are unfamiliar of the operations of reason, any logical and lengthy debate is too tiresome for the African mind.

Important to us is Levy-Bruhl's concept of dualism. The two cardinal concepts here are the spiritual and material realities. It is common knowledge that when one is living he is a living body (matter) and when dead the body becomes a corpse, and there from, life is transferred to the spirit/ghost which is an immaterial reality. Levy-Bruhl rightly asserts that death disunites an individual, separating the ghost from the corpse. His problem with the Africans come in this process of separation, for they don't perceive this separation in the same way the Whitemen do. According to Levy - Bruhl, for the Whites, the separation of the ghost from the corpse at the event of man's death is total and final, but for the African whom he prefers calling primitive man, it is completely a different story, thus

For primitive man, the fact that the ghost and the corpse are located in parts of space separate from each other does not prevent them from still constituting a duality - unity.¹³

In the first place, the primitive man has got no clear idea, or even no idea at all, of matter (body, corpse) and soul (spirit, immaterial reality), and this is his understanding of the principle of life i.e that the soul is both spiritual and material. Since the soul is both spirit and matter, it can be both the ghost and the corpse in the event of one's death, all at the same time, but even worse, it is neither one nor the other as it is commonly known especially by the whites. To elaborate, Levy-Bruhl is quoted as saying:

Despite the fact that a kilometre or two separates them, the corpse and the ghost are always felt as one individual, whose duality and separateness (here the corpse, there the ghost) do not prevent it from being felt as one.¹⁴

Levy-Bruhl goes ahead to rationalize and give a philosophical solution to this seeming obvious metaphysical error of the principle of identity. He says that according to the primitive man (African), the principle of identity has no meaning at all, he can not understand it because he applies the sense of feelings/emotions as a mode of participation, unlike the whiteman who uses reason/intellect, he says,

Now without doubt they are not incapable of forming concepts, and indeed they do form them. But in the circumstance in question the predominance of affective elements is such that participation is essentially feeling and is realised without previous concepts.¹⁵

According to Levy - Bruhl, the African's mental disposition is incapable of acting independently of his emotions, participation has nothing to do with the logical or physical conditions of possibility, so much so that to criss-cross between the corpse and the ghost is a comfortable experience for a primitive man. This kind of confusion can only be sorted out through the powerful sense of reason,

The participation that makes of the ghost - here and the corpse - there - one and the same reality, a duality-unity, is neither thought nor represented, and accordingly it is not a thing of the intellect.¹⁶

It is only reason alone which can see the different entities, a dead body (corpse) and the ghost. These two distinct realities can only be understood by whites, because, according to Levy-Bruhl, their mental disposition acts without the influence of emotions but under the intellect. It is on that basis, among others, that Levy-Bruhl brands the African mind as primitive, saying that "the primitive man always behaves according to tradition and feels strong aversion towards what is new".¹⁷

The fact that there is no logic in Africa implies that though the Africans may have ideas or concepts, these are not yet fully developed. Levy-Bruhl's deductive argument, more or less like Hegel's, arrives at the conclusion that the African man can not have a philosophy as he lacks the relevant and sufficient ideas. However, unlike Hegel, Levy-Bruhl saw some potentiality in the African mind, which made him forsake the Hegelian position, and he concludes that in future the African mind will be fully developed as to be able to reason fully and independently and be able to give birth to meaningful ideas that make both history and philosophy.

Levy-Bruhl's contention that the Africans have away of thinking but which is distinct from that of the Europeans can be compared to Placide Tempel's position, in his book, Bantu Philosophy. However, the two scholars part ways in that, whereas Levy-Bruhl holds that the Africans have no philosophy, Tempels on the other hand contends that they have one, but which is peculiar to their way of thinking, known as the philosophy of vital force. This concept of vital force is made up of the basic principles that underlie the African behaviour, belief and customs. These principles are the ones which govern the Africans in their day-to-day life. Therefore, Bantu (African) behaviour, ontology, wisdom, psychology, ethics are all centered on their philosophy of vital force. Apart from Hegel and Levy-Bruhl, another scholar whose views add strength to the conventional school of thought of the African mentality is Diedrich Westermann, in his book, The African To-day, to whom attention should now be turned.

2:3 The African To-day

Just like Levy-Bruhl, the African mind is portrayed here as primitive. According to Westermann, the mental activity of the African is different from that of the European. His conception of the African mentality comes out so well in his own words:

The Negro is more dominated by unconscious or half-conscious impulses than we are; for him emotional thinking outweighs logical reasoning, and, when emotion is the guide, ideas and actions may result which are not in conformity with logic.¹⁸

Given the absence of logic, Westermann believes there is nothing substantial that can take place in Africa, according to him, the Africans can not achieve anything without assistance from outsiders, he says

To-day, and for a long time to come, the fate of Africa is indissolubly linked with that of the White race. Africa will become what Europe and America make of it.¹⁹

The inferiority or backwardness of Africa is so extreme that according to Westermann, when they are left on their own, there is not even an iota of development that can take place. He goes further to disqualify the African from the field of business unless it is done under the influence and strong supervision of the Whites; but even under such influence and supervision by the whites, Westermann insists that such undertakings widely differs from the orderly and complicated processes of European enterprise. The simple reason for this is that Africa is either semi-logical or illogical per se, and where there is no logic, it means the people can neither think nor plan in order to engage in any meaningful and benefiting enterprise, he says

The Negro has therefore but few gifts for work which aims at a distant goal and requires tenacity, independence and foresight. He has

never succeeded in larger undertakings, which need plans for a far future and a wider view of acting on a large scale; he works from day to day without clearly picturing the consequences. The Negro is therefore not a good merchant.²⁰

Westermann, just like Levy-Bruhl, is not assertive in alienating the African from practice of logic, like Levy-Bruhl, the African is pre-logical, this means that with time, the African mind develops, there is a potentiality for the African mind to develop so as to be able to participate in a meaningful philosophical enterprise. Nonetheless, he also like the others, perfectly fits in that category of scholars whose racial feelings against the African could not be suppressed, who were satisfied or relieved only after relegating the African to the periphery of semi-humans. Apart from Hegel, Levy-Bruhl and Westermann, another scholar whose views are worth mentioning in this school is Charles Darwin, the father of the Evolution Theory, in his book, The Origin of Species and the Descent of Man.

2:4 The Origin of Species and the Descent of Man

Charles Darwin, ensures that he does two principal assignments. One, is to lower man to the position of, or having the same origin as other animals. Secondly to trace, through evolution, the origin of man's ancestors, the species from which man came.

Darwin begins by maintaining the view that man is the modified descendant of some pre-existing form which was bodily structured with mental faculties very similar to lower animals. In this first assignment, Darwin traces man's roots to that of other animals,

It is notorious that man is constructed on the same general type or model as other animals. All the bones in his skeleton can be compared with corresponding bones in a monkey, bat or seal. So it is with his muscles, nerves, blood-vessels and internal viscera.²¹

In his further attempts to point man's roots to the animals, Darwin takes an example of the reproduction process, which he says is strikingly the same in all mammals, beginning from the first act of courtship by the male, to the birth and nurturing of the young. Most important of all, he is careful to say, "Monkeys are born in almost as helpless a condition as our own infants; and in certain genera the young differ fully as much in appearance from the adults, as do our children from their full-grown parents".²²

To accomplish his second assignment, he begins by making a general submission that man is the most dominant animal in the world, and this he attributes to man's intellectual faculties which are superior compared to the other animals. In a way therefore, he places man on a higher ground from the class of other animals, but even in this obviously undeniable uniqueness between man and other animals, Darwin maintains the following position,

"Nevertheless, the difference in mind between man and the higher animals, great as it is, certainly is one of degree and not of kind. The senses, and intuitions, the various emotions and faculties; such as love, memory, attention, curiosity, imitation, reason etc., of which man boasts, may be found in an incipient or even sometimes in a well-developed condition, in the lower animals".²³

The theory of evolution claim that by evolving, man rapidly multiplied, resulting into a struggle for existence. It is as a result of this rapid multiplication that Darwin comes out in the open to declare his racial remarks; he first sets the stage by using multiplication method of different human beings as his modus operandi, then follows his racial remarks, regarding evolution:

He has given rise to many races, some of which differ so much from each other, that they have often been ranked by naturalists as distinct species.²⁴

In Darwin's unfolding of events, different races came into existence, some so different from others that the difference made them appear or become very distinct and unique from others. The emergence of different races was born as a result of divergence from two groups more or less the same, known as the Catarhine and Platyrrhine groups.²⁵ The Catarhine group, according to the naturalists, is also referred to as the stock of "Old Monkeys", and they were characterised by the peculiar structure of their nostrils and four premolars in each jaw. The Platyrrhine group, which was also referred to as the "New World

Monkeys" were characterised by six premolars in each jaw. Darwin holds that man in his dentition, nostril structure and other respects, belong to the Catarhine group. He goes a head to deduce thus, "There can, consequently, hardly be a doubt that man is an offshoot from the old world (Old Monkeys) simian stem; and that under a genealogical point of view he must be classed with the catarhine division."²⁶

The next major question for Darwin to answer was: where was the birthplace of man at that stage of descent when our (man's) progenitors diverged from the catarhine stock? In response to this question, it is rather interesting to note Darwin's biasness when he says "The fact that they belonged to this stock (Catarhines) clearly shows that they inhabited the old World; but not Australia nor any oceanic island, as we may infer from the laws of geographical distribution."²⁷ According to Darwin, the "Old World" can only be found in the land of savages, the semi-logical men, those who are not very different from the apes, and he says,

In each great region of the World, the living mammals are closely related to the extinct species of the same region. It is therefore probable that Africa was formerly inhabited by extinct apes closely allied to the Gorilla and Chimpanzee; and as these two species are now man's nearest allies, it is somewhat more probable that our early progenitors lived on the African continent than elsewhere.²⁸

Darwin therefore arrives at the conclusion that there is some resemblance between the African and the apes, this resemblance, probably is because of the blackness of the African skin. He therefore goes a head, by using these facts, to classify the African mental disposition as being close or the same as the one of an ape.

By linking Africans with apes, Darwin's implication is that compared to whites, Africans are primitive, and illogical, unlike the Western man who has already attained civilization. Like Hegel, Levy-Bruhl, Westermann and others, Darwin is in simple words saying that the black race is still far from that stage which can enable them think philosophically. It therefore follows that the statement that Africa is void of philosophy and history is both a logical and a factual proposition for Darwin as it is for the other scholars.

2:5 THE DEVELOPMENT AND TEACHING OF "PHILOSOPHY PROPER" IN AFRICAN UNIVERSITIES (EAST AFRICA)

Having considered the views of the European scholars whose contributions were majorly concerned with Africa before her colonization, it is proper to investigate also, and find out whether this conventional mentality about Africa was only a phenomenon with the early scholars whose mission was to make Africa appear a potential region for the spreading of western culture and ideals, or whether this mentality persists even to-date. In this scenario, we will look at

the circumstances surrounding the development and teaching of "philosophy proper" in African universities, and to avoid the risk of exposing myself to the charge of over-generalization, I have limited myself to East Africa.

During the early 60's, the prevailing views on the subject of African philosophy were those derived from the influence of anthropological and theological literature; and most of this literature was on religion, mainly. In East Africa, for example, the main influence in academic circles on the issue of African philosophy and religion came from John Mbiti's work African Religions and Philosophy (Heinemann, 1969), who at the time of the publication of his work, was the Professor of Religion and Philosophy at Makerere University. Notable here is that Mbiti was not a Professor of Philosophy, but he was one of Religion and Philosophy, and even the title of his book was suitably preferred as "African Religions and Philosophy"; it was neither African Philosophy and Religion nor African philosophy. More so, his work, like Tempels' did not distinguish between African philosophy and the popular communal religious outlook of the traditional African communities. Mbiti therefore seems to agree with the Tempelsian proposition that: "it is for them (Europeans) to formulate this (African) philosophy on behalf of the Bantu."²⁹

For quite sometime, Makerere remained the only University campus in East Africa offering courses in Philosophy and Religion. It was only until 1969 that a new department of Philosophy and Religious studies was launched at the

University of Nairobi. In these two Universities, significant was the fact that the majority and dominant staff of these departments were foreign priests and lay theologians, for example at Nairobi University, the Department was headed by the late Rt. Rev. Prof. Bishop Stephen C. Neill, an Anglican British Scholar.

In October 1970, Neill recruited two Kenyans in the department, one as temporary lecturer and the other as tutorial assistant despite the fact that they had Ph.D degrees in Philosophy. If you thought the conventional mentality went back to the West after the independence of African nations, then you are cheated, for here it manifests in its very true colours, in the way Prof. Neill used to refer to the two Kenyans as "Our two assistant African tutorial assistants".³⁰ Such an expression, among other things, gave the impression, one that these two were the only unique, and the very first Africans who managed to move closer to the rank of thinkers or philosophers for that matter. Secondly, the expression gives a picture that philosophy in the proper sense of the term, was still non-existent in Africa, and that is the reason why the two Kenyans were always made to understand that they were among a different group of people; philosophy therefore, was only an imported commodity not only in Kenya, East Africa, but Africa as a whole.

Even after their recruitment as the teachers of philosophy, or only those to assist in the teaching of philosophy, Neill believed that they were "not qualified" to become full teachers of philosophy, for they were Africans; still the

"two assistant African tutorial assistants" did not have peace. It is known that the Chairman of that department Neill, "had little time for "African philosophy", and harboured doubt about the ability of Africans to think logically."³¹ It beats logic that one of those Africans (Kenyans) was put in-charge of logic class, and during his departmental duties, Neill inquired from one of his "assistant African assistant tutors" in 1971, about the number of students who attended the class for introductory logic, this is the answer he was given,

Not so many only about ten or so, he answered and added, there is a belief among the students here that logic is a difficult subject, so quite a number steer off it."³²

When Neill heard of that report, he affirmatively retorted:

The belief is well founded and I completely agree with the students! I do not think that logic is really a subject for the African mind. We in the West are familiar with it right from the days of Aristotle. The African mind, I believe, is intuitive, not logical.³³

Such was the frame of mind that prevailed in many of the African universities, the belief that philosophy was an alien discipline, because the African mind is illogical, and it can not engage in philosophical discourses. This then is proof of the fact that the conventional conception of African mentality, the inability of the African mind to be philosophical and civilized did not only exist with the Western scholars of antiquity, but it is an age-old phenomenon, a manifestation of the Westerners' racial prejudice towards Africa.

2:6 CONCLUSIVE REMARKS ON THE CONVENTIONAL CONCEPTION OF AFRICAN MENTALITY

The scholars of the conventional school of thought have laboured a great deal to convey and try to convince the World at large that indeed Africa is a land of primitive men, where no civilization can take place unless they are assisted and supervised by the Western world. To champion this trend of thinking is Hegel who on his part is too arrogant to the African. For him, the African is completely illogical, if not non-logical, meaning that nature's gift of reason is non-existent amongst the Africans. According to Hegel, Africans are pure empiricists who, cling to the trunks of trees and huge boulders, for they are able to perceive only the things they can touch and see.

On the other hand, the position maintained by Levy-Bruhl, Westermann and Darwin among others, is more relaxed and more lenient to the African. For them, Africa is not strictly illogical, unhistorical, uncivilized, instead, it is pre-logical, pre-historical, pre-civilized. The position maintained here is that though there may be lack of logic, history and civilization as it may be seen in comparison to the West, they do not however, deny the fact that in future these aspects could develop in Africa. What they are saying is that there is a potentiality amongst the Africans to develop, to become philosophical, historical and to be civilized. Here we will quote,

...Africans are not capable of good improvement; but that by the assistance of good and able men they are destined to figure in the course of time, and to take a prominent part in the history of the civilized world.³⁴

Be that as it may, a common characteristic of all the scholars of the conventional thought, i.e, Hegel, Levy-Bruhl, Westermann, Darwin and others, is that they all deny the Negro-race the gift of reason which is necessary for the production of relevant, meaningful and constructive ideas that can give rise to civilization - history and philosophy. Theirs is a refusal to see Africans as the creators of original cultures which flowered and survived over the centuries in patterns of their own making. Hegel and his clique of scholars were identified with the notions of "Black" and "White", and these became their trademark, whereby in the minds of the so called "superior race", the blacks symbolized an unimaginary and allegedly inferior Negro race. This pattern of spurious identification relegated the history of the African peoples in many minds to the rank of ethno-history, ethno-philosophy, in which appreciation of the historical and cultural facts was bound to be warped.

2:7 CRITIQUE OF THE CONVENTIONAL CONCEPTION OF THE AFRICAN MENTALITY

At the time the history of Africa was to be put down in the form of writing, which was around the 17th Century, little was known about this

continent. Africa inland was taken as unknown interior, and only its Coasts were known. Therefore according to many Whites, Africa existed in the form of its Coastal parts only. It follows, therefore, that all the reports which had been written about Africa was not as a result of proven facts which could withstand the test of critical analysis in terms of their factuality and source of origin. For example, Hegel, the champion of the conventional conception of the African mentality has come under heavy criticism by other scholars. Christian M. Neugebauer, a die-hard critic of Hegel, argues that Hegel's source of information regarding Africa was twofold. The first one was ignorance and the second, missionary reports which were in any case not properly qualified. He says Hegel therefore, builds his views about Africa upon ignorance and unqualified missionary reports.³⁵ As F. Ochien'g - Odhiambo remarks, "this, to say the least is an undesirable state of affairs, if not tragic; more so given Hegel's intellectual and philosophical calibre."³⁶ If this history was written by non-Africans who knew little or nothing about Africa, one can not refute the view that such writers depended, unfortunately, on myths and hearsays they had heard about Africa, and added with prejudice, nothing factual but biased could be expected from such a source of knowledge. The true picture of Africa was therefore hardly represented here.

The Hegelian views of Africa if compared to those of his disciples (Levy - Bruhl, Westermann, Darwin), are completely in disregard of some of the most

important concepts in the discipline of philosophy, a case in point are the concepts of contingency and necessity. A contingent fact is one which, though it may happen to be true, it could have been and hence would become other than what it is. As Ochien'g Odhiambo puts it clearly:

So for example, that Nairobi is the capital city of Kenya is a contingent fact. It is the capital city of Kenya, there is no question about that; but the capital city of Kenya could have been some other town, and it could become (in the future) some other town.³⁷

On the other hand, the fact that the sum total of all the angles of a circle add up to 360° is not merely a contingent fact, i.e, it is not a proposition that is merely true that could have been and could become otherwise; rather, it is a proposition that must be true and can not be imagined or conceived to have been or become other than it is. The difference therefore is that while the contingent facts are capable of changing, the necessary facts are not. In Hegel's case, the African is a brute, who is illogical and uncultured, in otherwords, there is no room for a possibility of change - no possibility that the African mind will one day fully grow to enable him reason and think philosophically. But even if the African is illogical and primitive, it is necessary, modus vivendi, that Hegel could have left some room for the African to change, such that even though it may happen to be true that the African is primitive and illogical, this primitivity is only pre-logical, and therefore, it could have been that he was pre-logical even

before, and hence would become other than what it is i.e, be fully grown into a philosophical mind.

Using, still, the logical concepts of contingency and necessity, modus operandi, one can say that Hegel's concern was with the necessary facts, the unchanging, whereby the fact that Africans are illogical and unhistorical is taken to be a proposition that must be true and can not be imagined or conceived to have been or become other than it is. If that be the case, then Hegel is safe, for according to him, it is not possible that the African might change his position of primitivity, thus a necessary fact. But, be that as it may, still this will collide with the two epistemological sources of knowledge, viz, empiricism, and a priority. Empiricism uses observation and experience - you may observe, for example that Mzee Onyango's skin colour is different from that of Dr. Daisy Washington, and then from such an observation, you have different colours, one black, and one probably white; if you make your deductions through observation and experience, you are bound to conclude with certainty that one of the persons, either Mzee Onyango or Dr. Daisy Washington is outside the class of human beings, and if it happens, coincidentally or not, that you are a whiteman, then you must conclude with all necessity and certainty that Mzee Onyango is not a human being but actually a brute - isn't this where Hegel landed?

On the contrary, we can only know that one is a human being by using our minds to grasp this, not by empirical means. In our previous case of the

circle, the mind must "grasp" what a circle is and "see" that the sum total of the angles add upto 360^0 . Similarly, we must only "grasp" what a human being is and "see" that all the body components add upto making a complete human being. Once this is "seen", there is no need to conduct empirical findings to know whether or not Mzee Onyango is a human being; if we use empirical means, we will go by, for example sight-skin colour, height, eating habits, dressing and all these are universally accepted as contingent facts i.e they keep on changing, more so depending on one's environment. Therefore, we know a priori that Mzee Onyango must be a human being, just in the same way the angles of a circle add upto 360^0 , or put in another form, we know a priori that Mzee Onyango must be a human being, just in the same way Dr. Daisy Washington must also be a human being.

In his book, the Philosophy of History, Hegel makes the analysis of the role of reason in history. In his exposition, Hegel emphasises the function of reason in nature and history, to the extent that for him, reason and nature are inseparable, "Nature is an embodiment of Reason".³⁸ According to Hegel, reason is non-existent in Africa while nature is present. The contradiction made here by Hegel is too open for one to assume, because if he insists that nature and reason are inseparable then the existence of reason would imply the existence of nature and vice versa, and the absence of reason would imply the absence of nature and vice versa. The contradiction in Hegel is manifest in the following compound

proposition:

If nature is an embodiment of reason, and there are elements of nature in Africa, then Reason must exist in Africa.

Hegel's denial of reason to Africa can not be logically explained, and as Ochien'g - Odhiambo rightly observes,

Given Hegel's analysis of the inseparable relationship between nature and reason, it defeats logic for him to assume that Africans have the former but not the latter.³⁹

Such simple mistakes of logic really leaves one questioning as to whether Hegel was really an authority in philosophy or just in authority of the same, and needless to say, those who are an authority do not make such simple logical errors, it may mean therefore that Hegel was only in authority of philosophy, but not an authority himself.

Hegel's claims that the geographical and tropical nature of Africa makes Africa inhabitable except for only a few isolated areas is outrightly a false assertion to anyone conversant with the geography of Africa. On the contrary, Africa has a unique habitable geographical and climatic conditions than other parts of the world, and that is the reason as to why tourism is one of the leading industries of the African countries such as Kenya. Many of the Europeans find a home in Africa when their unstable/everchanging climatic conditions become unbearable to human stay. Hegel and his disciples were only on a mission, and

this was to firmly plant the idea that Africa is a dangerous place and a threat to the "superior race".

During the early centuries, the argument was that lack of written sources and documents made it impossible to engage in any scientific and philosophical enterprise amongst the Africans. On the other hand, we learn of the Iliad and the Odyssey which were acceptably regarded as essential sources for the history of ancient Greece, and these were methods used before the epoch of writing. One can then ask, why did the Europeans find it proper to accept the Iliad and the Odyssey as sources of history for the ancient Greece, but when it comes to Africa, they deny the African source of oral traditions, which is the collective memory of people that hold the thread of many events marking their lives? Why was this rejected and branded worthless? According to this thesis, the two methods were not in any way different, since they both existed at a period when the Greeks and the Africans had not learnt scientific skills in writing; it follows that if one is accepted, then it must be, of logical necessity that the other one is not denied either. To discredit and deny the African source of history (Oral tradition) only goes along way to prove that the so-called scholars of the Hegelian type had a hidden agenda, and this was to put Africa at the back of the world's History.

Levy -Bruhl brands the African primitive, pre-logical because in all his

participation, the African is guided by emotions instead of reason. The basis of his argument in our case rests on the concept of dualism, the material and spiritual reality. Levy-Bruhl contends that the principle of identity does not make any meaning to the African because, even though death brings separation between the ghost (spiritual) and the corpse (material), the Africans according to him, do not perceive this separation in the same way the whitemen do. The African's principle of life is that the soul is both spiritual and material, both ghost and corpse in the event of one's death

In the ultimate metaphysical question of reality, Plato talks of his famous doctrine of Ideas or Forms, these terms, Idea and Form, he uses interchangeably. Under normal circumstances, idea is used to indicate a form of individual, personal thought or belief, for example some one can say, I have an idea that it will rain today; this means - I think or believe that it will rain today; this idea is normally individual, personal and subjective. But Plato on the other hand, means a different thing by ideas. For Plato, idea means the object of thought, it is not a personal act of thinking, it is that which we are thinking about, not the subject process of thinking itself. Take for example a landscape: in platonic sense, it will be the object of vision, different from the act of seeing the landscape in our eyes. If we take a circle, Plato talks of the real or "true" circle and the imperfect circle. According to Plato, the circle in its ideal Form is that circle which we can not draw, it does not exist in space and time, it is the circle

that is defined, the idea or form of a circle.

An idea for Plato is that without which something would not be what it is. It is that which is essential to it, its essence. They are those traits which are universal. For example, every chair in a room has certain traits by virtue of which we call it a chair, and not a table or a book. Again, each chair has a set of qualities which differentiates it from every other chair, these qualities individuates or particularises it, such that even though the chairs in a classroom are approximately alike, there are remarkable differences, like scratches on one and not on the other, varying shapes, such that we can give each chair a proper name, just as we can give names to John and Mary, for their individual differences.

The individual differences which distinguish the members of a specific class can be perceived through senses, Plato calls them the sensible qualities of an object. Such knowledge, which are limited only to senses, are subject to limitations, Plato believes that, these are unreliability, relativity and variability, and as such, Plato refers to them as mere opinions. A chair, for example, perceived by our senses, is imperfect, it is a quality which exists in space and time. The "true" chair for Plato, are the characteristics by virtue of which we define "chairness", they are the traits that go to make up the idea of a chair. Therefore, the chair in the world of senses is simply partaking of chairness, it belongs to the class of "chair"; individual chairs partake chairness from the idea

of chair, in other words, these individual chairs are the copies of the universal "Chair". The universal chair is the idea or form of chairness. Therefore every object exists in its universal form, a dog has the idea or form of dogness, man has the idea or form of manness etc. According to Plato, these universal virtues exist in the metaphysical world, they can not be seen, or touched, smelled, or in anyway be sensed, such that no one has ever seen or touched Chairness, Dogness or Manness as a universal idea. Plato says that we can only think ideas, we can not sense them.

Plato distinguishes two worlds, the perfect and imperfect worlds, the world of "true" objects and the world in which they are represented. Man as an object, partakes of the idea of man, the idea of man being the perfect man, the immortal man, the unseen, the Soul; and the body, is the material or the corpse. If, for example we have Mr. Onyango living here in the planet earth, we can perceive him using our senses i.e. empirically. According to Plato, the Onyango we perceive empirically is only partaking of his Onyangoeness who apparently exists in the World of Forms, the "true" Onyango exists in the form of an idea, we can neither see him nor touch him.

Levy-Bruhl accuses the African of primitivity because, among others, of the way the African behaves in the event of one's death. The African, for Levy-Bruhl, does not separate the ghost from the corpse, infact the African, he says, can not differentiate the two. However, Levy-Bruhl did not take the pains of

investigating the African metaphysical concept of death, the African sees beyond the dead body, he sees man in his metaphysical form, the immortal man, the perfect man. For the African, death is only a transition, from the world of mortals to that of immortal, from the imperfect to the perfect. The Africans believe that in as much as the ghost leaves the body, the soul is still alive, it joins the spiritual world, the world of spirits, the world of those who are alive but not physically.

Like Plato, the Africans know that when Mr. Onyango is pronounced dead, the dead Onyango is the imperfect one, who was simply partaking of the virtues of Onyangoeness who exists in the world of ideas, and this is the "true" and immortal Onyango. In the African concept, there is the terminology of the living dead. These people who, though they died physically, but spiritually, in the form of a ghost, they are alive. Therefore, the "true" Onyango is the one who lives in the world of spirits (World of ideas for Plato), he is immortal, and so he is supernatural. Within Africa, such a person has powers to influence the life of the living. Like any other normal human being, the impact of death of a human being is the same everywhere, and that is why, they feel sorrowful in the event of one's death, for it is a loss in the physical world, or world of senses, according to Plato. But more to this, like Plato, the dead man still exists in the World of manness, and, if he was Onyango before he died, he is still alive in the world of Onyangoeness. This explains why Africans attach seriousness to the

issues related to death.

If by his observation of how Africans behave in the event of one's death, Levy-Bruhl notices a difference in the way the Africans act, to be different from others, say his fellow men from Paris, Levy-Bruhl could have gone ahead, to try and understand the African metaphysical concept of death. He did not understand, or even bother to understand the meaning of death in Africa. It is like before coming to Africa, already he had a preconceived notion of Africans, such that he decided to "close" his mind from any other new form of knowledge. Therefore, even before his trial by the judge, the African was found guilty, and this guilt, as pronounced by the prosecutor (Levy-Bruhl), was that the accused (African) was primitive, his mentality different from that of other human species. This judgement was reached without exhaustively carrying out a fair research on the accused. Such a judgement is a violation and an abuse of one's human rights, a contradiction of the universal constitutional dictum that all, including suspected criminals, are innocent until proved guilty before the court.

If it is true that death disunites an individual, separating the ghost from the corpse, then one needs to ask, when is one pronounced dead? Is death a slow process or it is an instant and a sudden occurrence? Death is not a slow process, such that the moment the ghost departs from the body, it is a once and a complete occurrence, such that when one dies, immediately the body is separated from the ghost. But why do we find that there is this common practice among

almost all human races of "paying last respect" to a dead body? What do we exactly mean by paying last respect, and to who do we pay our last respect? If death is an instant experience, it means even if somebody was active a minute or less ago, if he dies, he becomes lifeless, just like a log of wood. The only problem then is that men almost everywhere, still find it necessary to stand, some with flowers, next to the dead body. This is a common human practice, and Levy-Bruhl's category of human species, the so-called civilized, the white race are not exceptional. One then wonders why Levy-Bruhl finds it fitting to classify Africans as emotional thus innocent of reason in matters of death, but when it comes to Whites, who also act under the power of emotions, some even on a higher degree than Africans at the event of death, he still awards them reason. How else can we explain such oversights except by the fact that inside him, Levy-Bruhl had a natural feeling that Africans can not and do not reason, a bunch of humans who act only, on emotions; such natural feeling, is at best a natural hatred, but at worst, a racial prejudice.

In his elaborations of the primitivity claim of the African mentality, Westermann contends that the African lacks reason, such that participation in actions and ideas are out of emotions, they lack critical thinking and logical coherence. On the issues of life, such as death, sickness, good and harm, the African is accused of a oneness of vision, in which he can not distinguish the material from the spiritual, such that the soul (spiritual) is also matter (material).

But then Westermann, like Levy-Bruhl, did not bother himself with carrying out an investigation so as to understand the metaphysical world view of the African in matters regarding life, death, good, harm etc. He did not understand for example why the African did not just take sickness as a natural occurrence.

Given their metaphysical understanding of reality, the African, like Plato, had a belief in two Worlds, the material (physical) and the spiritual (ideas/forms). Such that when an individual is sick for example, the Africans are more interested in tracing the root cause of one's sickness, so that they could give it a permanent prescription. For the Africans, there could be many reasons as to the cause of one's sickness, say a Mr. Njuguna who died some years ago (corpse), but who lives (ghost) in the category of the living dead (Plato's world of forms), could have been displeased by the conduct of his children who are still alive, and to communicate his anger, Njuguna plagues one of them with sickness. Unlike the Westerners who will only bother themselves with the curing of the disease and nothing more, the African, on the other hand, is concerned with, apart from curing the disease, finding the root cause, and seeks the possibilities of permanently eradicating the sickness, and this in our case, making peace with Njuguna in the form of say, making a sacrifice of an animal. The African therefore digs deep into the metaphysical world, to find the root cause of a problem, unlike Westermann's "civilised" lot.

If we agree with the Aristotalian dictum that philosophy was born out of

wonder, i.e man's desire to ask "why" so as to know more than what he perceives through the senses, then, in matters pertaining to life, the Africans are candidates of philosophy compared to the Western as portrayed by Westermann. In this case, let us take the example of two people, one, an African rooted in his culture and the other one to be a white rooted in his culture, and say both of them are driving, at the same time, same speed, and cars of the same make, but from opposite directions. If it happens that these two drivers get involved in a road accident, what could be their reactions? Taking that there are no serious injuries, both of them, almost obviously, will come out from their cars spitting fire accusing each other of careless driving. The next step will be that for the white, he will simply report the matter to the police and his insurance agency and let them handle the case, so as to see how his car can be repaired, after all this is done, i.e, the car is repaired and may be he gets compensation through the insurance firm, that will be the end of the episode, he will never think of it again.

For the African, the case will be different. First, like the White, he will report the matter to the police and even pursue the repair of the car through his insurance firm, but this will not be the end. After all is said and done, the African will remain with so many questions to ask, which can be summarised into "whys". Why is it that it is his car, not the one of so and so, or the many drivers that had used the road before him. Why is it that the accident had to

occur at the specific time it did, and why is it that it took place at the spot it did and not in another place? In his attempt to answer these questions, the African will be left with one thing, he will never forget that accident, especially the spot of the accident, such that in future when he will be driving along the same road, street or avenue, he will be more extra careful in his driving.

Now the question is: among these two drivers, the white and the African, who can be considered a good driver? Who among them can we say have a foresight into the future? Who among them have the gift of memory of events? Who has the philosopher's characteristic of not taking anything for granted? Who among them possess the gifts of critical and analytical skills? If these questions are to be answered with all the fairness and honesty they deserve, then no doubt, the answer is the African driver. It is from such illustrations that we arrive, with confidence, to the conclusion that Westermann, just like his colleagues, went to the field to investigate about Africa, but in his mind he already had a negative opinion about the African, such that regardless of his findings in the field, the verdict was final, that the Africans are illogical, who act only out of emotions, and therefore, they are a different species of humans, primitive.

The Darwinian theory of evolution, with the claim that man is constantly evolving from lower stages of mental disposition to higher ones, or from primitive stage to a more reflective one, is, to strict theists, a sacrilege.

According to the scriptures of the Bible, after creation, God was pleased by all that he had made and pronounced it "good" i.e, perfect. "And God saw everything that he had made, and, behold, it was very good."⁴⁰ Darwin's theory is suggesting that God's work of creation was imperfect, thus justifying his claim that people evolve from primitive to civilized persons. But if God be the creator that we all recognize him to be, then who is Darwin to claim that God's acumen of creation was imperfect?

Darwin commits a sacrilegious mistake by discrediting what God had created and declared "good", including man. Darwin's claim that the whites had already arrived at the Zenith of civilization unlike Blacks, was an abuse to God's genius work of creation. When he pronounced everything as "good", God was not referring to the Whiteman, neither was he referring to the Blackman, but he referred to "Man", and this "Man" was not African or White. The religious doctrine champions equality, none is more superior than the other, and this is authored by God himself. Concerning the equality of humanity, this is unquestionable, as Jacques Maritain says;

The equality in nature among men consists of their concrete communion in the mystery of the human species; it does not lie in an idea, it is hidden in the heart of the individual and of the concrete, in the roots of the substance of each man.⁴¹

For those who champion the beliefs of Hegel, Levy-Bruhl, Westermann and Darwin among others, I think this prescription can help them recover from

their dogmatic slumber:

We stand on the platform of humanity, and whether the man be black, white or blue, it shall be our mission to clasp his hand in fellowship. Any man who despises another because of his race only is mean and is in everything a coward. God made us all to dwell on the face of the earth, so whether we are this, that, or the other, we are all children of one common father.⁴²

In conclusion, the conventional conception of the African mentality confirms (according to this thesis) that there is an inherent fear in many whites that they are not as good as they ought to be, and are constantly looking over their shoulders to see how near the opponent (African) is, for some of the comments they make in matters affecting race relations are often trite and vulgar and unworthy of rejoinders. They simply are delusions to which many whites cling to in an attempt to remain on the utopic state of superiority.

Better still, the achievements of Europe and White America (what they adore as Western civilization) can not be fully appreciated without the consideration of the part played by blacks either willingly or through force. Blacks, for example, were instrumental in the unification of the states during the American civil war, and Europe has developed largely from its wanton plunder of African resources. As if that is not enough, some of the most celebrated philosophers in European history such as Plato and Descartes learnt science from African sages. Plato himself, as quoted from Plato in Sicily, was always in

contact with Africa (Egypt). He acknowledges the wisdom of African priests, from whom he learnt many conceptions and these (conceptions) were later used in his writings.

These then are some of the criticisms of the conventional conception of the African mentality, and as Ochien'g - Odhiambo rightly assert,

The conventional conception is laden with racist overtones and the scholars are undoubtedly under the influence of Western mental bondage.⁴³

According to this thesis, the contributors of the conventional conception of the African mentality such as Hegel, Levy-Bruhl, Westermann, Darwin and others were only tools to fulfil a mission, and were simply the mouthpiece of their masters. And as Asa. C. Hilliard warns,

...the person who is in mental bondage will be "self-contained". Not only will the person fail to challenge beliefs and patterns of thought which control him, he will defend and protect these beliefs and patterns of thought virtually with his last dying effort.⁴⁴

In the next chapter, the results from the proponents of the conventional conception of the African mentality will form the back-borne of the chapter. In this thesis, it is referred to as the Myth of African Identity. The Blacks' first and most expected reaction was that they vehemently denied all these accusations of primitivity and de-civilization. This one notwithstanding, looking at African way of life, we discover there is no point in denying these accusations because, Africans are like people who are already drunk, and still, holding glass fulls of

beer in their hands but at the same time, denying the fact that they are actually drinking beer. By accepting all that came from the West, Africans forsook their culture, and their claim for an African identity is more of a myth than a reality, as it is seen in this thesis.

NOTES

1. J.C. Carothers, The mind of Man in Africa, (London: Tom Stacey, 1972), p.93.
2. G.W.F. Hegel, The Philosophy of History, (New York: Dover Publications, Inc.,1956), p.99.
3. See Christian M. Neugebauer, "The Racism of Hegel and Kant", in H. Odera Oruka, ed., Sage Philosophy, (Nairobi: ACTS Press, 1991), pp. 249-250.
4. G.W.F. Hegel, Op. Cit., p.196.
5. Ibid., pp. 196-197.
6. See Ibid., pp.93-94.
7. Ibid., p.197.
8. Ibid., p.198.

9. Ibid., p.196.
10. Ibid.
11. Ibid., p.9.
12. Ibid., p.99.
13. L. Levy-Bruhl, The Notebooks on Primitive Mentality. (Oxford: Basil Blackwell, 1975), p.4.
14. Ibid., p.4.
15. Ibid., p.3.
16. Ibid., p.4.
17. H.O. Oruka and D.A. Masolo, eds., Philosophy and Culture. (Nairobi: Brookewise Ltd., 1983), p.139.
18. Diedrich Westermann, The African To-Day, (London: Oxford University Press, 1934),p.39.

19. Ibid. p.1.
20. Ibid. p.43.
21. Charles Darwin, The Origin of Species and the Descent of Man
(New York, Random House, Inc.), p.396.
22. Ibid. pp. 397-398.
23. Ibid. pp. 494-495.
24. Ibid. p.512.
25. This is nearly the same classification as that provisionally adopted by
Mr. St. George Mivart (Transaction Philosophical Society, 1867,
p.300), who, after separating the Lemuridae, divides the remainder
of the primates into the Hominidae, the Simiadae, which answer to
the Catarhines, the Cebidae, and the Hapalidae answer to the
Platyrrhines.
26. Charles Darwin, Op. Cit. p.520.

27. Ibid., p.520.
28. Ibid...
29. Placide Tempels, Bantu Philosophy (Paris: Presence Africaine, 1969),
p.36.
30. H. Odera Orika, Trends in Contemporary African Philosophy (Nairobi:
Shirikon Publishers, 1990), p.126.
31. Ibid., p.126.
32. Ibid., pp. 126-127.
33. Ibid., p.127.
34. James Hunt, "On the Negroes's Place in Nature", Memoirs of the
Anthropological Society of London (London, 1863 - 1864), pp. 51-
52.

35. As quoted in F. Ochien'g-Odhiambo's Sagacity in African Philosophy and Ancient Greek Thinking: A New look at the problem of African Philosophy, (Nairobi: Ph.D Thesis, University of Nairobi, 1994), p.57.
36. Ibid., p. 57.
37. F. Ochien'g Odhiambo, The Fundamentals of Logic (Nairobi, University of Nairobi),p.1.
38. G.W.F. Hegel, Op. Cit., p.12.
39. F. Ochien'g Odhiambo, Sagacity in African Philosophy and Ancient Greek Thinking: A New look at the problem of African Philosophy, Op. Cit., p.58.
40. W.A. Criswell, The Holy Bible, Authorised King James version (Nashville: Camden: New York, Thomas Nelson Publishers, 1975, Genesis 1:25), p.5.

41. Jacques Maritain, Redeeming the Time, (London: The Centenary Press, 52 Doughty Street, Bloomsbury, W.C., 1944), p.15.
42. James Hunt, Op. Cit., pp. 51-52.
43. F. Ochien'g-Odhiambo, Sagacity in African Philosophy and Ancient Greek Thinking: A New look at the problem of African Philosophy, Op. Cit., p.63.
44. George G.M. James, Stolen Legacy, (San Francisco: Julian Richardson Associates, 1988), Introduction to reprint edition.

CHAPTER THREE

3.0 THE MYTH OF AFRICAN IDENTITY

There is no other race on the face of the earth like him - "black skin and woolly hair." In America he tries to bleach his skin and straighten his hair. But this can not alter his destiny. It is fixed. His work and his destiny are peculiar and unique. But, under the foreign training he has received, he is never satisfied unless he thinks he is imitating the Whiteman. Observers, however, know that he is not imitating but only aping. The foreigners know and the uncontaminated native knows. Imitation implies an inward perception and approximation, a conformity in spirit as well as in action. Unless the black man can imitate the idiosyncrasy of the Whiteman, he must remain an outsider, and as a mental and physical outsider, his attempts at imitation must be futile, and not only futile but ridiculous: for there must be many features in his model that will escape him.¹

As seen in the previous chapter, some western scholars accused the blacks of being primitive and unphilosophical. It is always a natural consequence for a human being to react whenever subjected to any form of degradation or unpleasant situation, be it psychological, physical, social, political or any other. Reactions can take different forms. For example, we can portray a total separatism, whereby one will outrightly and very strongly deny/refute the accusations as baseless and untrue. Secondly, there is the form of integrationism,

whereby one softly consents to the accusations, thus giving in to the views of the accuser either wholesomely or partially. The third group are those who react by vehemently refuting such accusations using the strongest terms and, with all the strength that one can gather around him, but in the long run, when all is said and done, we see the same person kneeling down begging from his so-called accusers. In otherwords, it is like one hand is guarding and promoting the African culture and the way of life, while the other hand is receiving from the Western culture - here he affirms what he denies - a logical contradiction. This is what is being referred to in this thesis as negative apemanship. This chapter is devoted to analysing the reactions from different personalities, especially African scholars and leaders.

According to this thesis, two forms of reactions are seen to manifest very strongly, viz total separatism and negative apemanship; integrationism is submerged into the two. Total separatism is a situation where Africans are strongly denying the accusations from the West, claiming that they also have a history, a religion, a philosophy and thus a civilization, making them not different in any way from the West, for them "black is beauty and white is ugly". In negative apemanship, the denial of primitivity and irrationality of the African is contradicted by the Africans themselves, in otherwords, for the theoretical Africans, the Whiteman's culture is not superior compared to the African's or any other, but for the practical African, or African the utilitarianist,

the Western culture leads the way.² In his eating habits, mode of dressing, education and others, the African is a promoter of the "superiority" of the whiteman's culture.

The rationalisation of these two forms of reactions i.e total separatism and negative apemanship leaves us empty handed, with no culture to hold on, and this gives us a picture of the elusiveness of the African identity, because, for one, if at all the African identity is real and existent, there is no need for us to concentrate our efforts on defending it. In any case, a culture is not defended in words, it is lived; and if one is a philosopher, he is only worth that name, or his philosophicalness can only be noticed if he engages himself in the enterprise of philosophising. By the same token, if the African refuses to accept his position as dictated by the "superior culture", why then does he allow the very culture which is used as a tool to degrade him to go down his throat via his own hands? This then makes the African identity very elusive, and it is on this basis that this thesis refers to African identity as a myth.

The form of total separatism as a natural consequence of the accusations from the conventional school of Western thought, is in this thesis represented by John Mbiti, Okot P' Bitek and other Black/Negro activists of the Black consciousness like Malcolm X and Marcus Garvey, among others.

3:1 African Religions and Philosophy

John Mbiti in his book, African Religions and Philosophy, comes out as a champion of total separatism whose role is to defend the African culture from de-civilization, and to point to the entire world, especially the Western scholars (who have the Hegelian frame of mind) of the age-old existence of the African pattern and way of life. He is the watchdog of African way of life, a role which made him more or less like Descartes with his method of systematic doubt. Like Descartes, who was out to solve the one intractable problem of setting the sciences once and for all on a firm and unimpeachable foundation, Mbiti was faced with a situation in which everything was falling a part and all was no longer at ease in as far as the African culture and life pattern was concerned.

Descartes had a metaphysical mission of restoring the credibility of sciences which had been distorted by the plurality of medieval doctrines; the metaphysical boat of certain and undoubted system of knowledge was being thrown to and fro by the waves of diverse opinions which were veiled in the neo-medieval sophistry as well as widespread skepticism, this rendering science naturally to be shifting on its foundations. The situation surrounding Descartes was one of skeptics, whereby everything was considered improbable and nothing was considered true. Descartes was to remedy science by transforming the sciences constitutionally in such a way as to elicit out of them a common

denominator which would then serve as a basis for making valid inferences and unshakable propositions.

In this mission, Descartes begins by his analysis of reason which he employs in mathematics, since for him, mathematics as a science proved to be the only science whose conclusions proved to be unshakable and invariably consistent with his criterion of certitude, that whatever he perceived distinctly and clearly was to be regarded as true and unimpeachable. He accomplishes his mission of the restoration of metaphysics by employing the method of systematic doubt, that is, by subjecting everything to doubt, in the effort to establish if there was anything in nature that might be exempted from any kind of doubt. In trying to search for one unshakable proposition, "Descartes was really out to refute the skeptics even though it meant that he had himself to adopt skepticism in order to overcome it."³

Descartes therefore embarked on doubting in search of knowledge with certainty, till he even doubted his own existence. In his doubting, he arrived finally at himself as a thinking being, since in order for him to doubt, it means he must think, and for him to think, it follows logically and necessarily that he must exist in order to continue doubting/thinking. This led him to establish firmly the famous Cartesian metaphysical discovery of Cogito ergo Sum or as better formulated by Spinoza ego sum cogitans which means "I think therefore I am". Thinking/doubting affirms his own existence, whether he is existing as

a skeptic or as the one being deceived by the "evil genius". Thus we see that the Cogito provides him the fundamental platform from and within which Descartes claims to demonstrate with alike certainty the existence of other things.

Following the accusations of the conventional school of Hegel, Levy-Bruhl and others, the Africans were left at crossroads, a situation which resulted into some defending their own culture and rejecting completely the Western system of life (total separatism), while on the other hand, the remaining group, though theoretically rejecting the Western life pattern, in practice they were consumers of the same. Mbiti confronted a situation in which the solid and well grounded African cultural values which were passed from generation to another was being distorted by the Whiteman's gospel of "black is ugly and white is beauty". Just as Descartes was on a metaphysical mission to restore the credibility of sciences, Mbiti was also on a mission to restore the dignity and identity of the African, to remedy the African values, beliefs and practices from extinction.

Like Descartes who employed the method of systematic doubt so as to arrive at the undoubtable, Mbiti begins his mission by negating (doubting) the impact of Western culture among Africans, mentioning how irrelevant the Whiteman's system of life is to the African. This then is Mbiti's description of christianity and Islam which he saw as the tools of Western technology;

It is not enough to learn and embrace a faith which is active once a week, either on Sunday or Friday, while the rest of the week is virtually empty. It is not enough to embrace a faith which is confined to a church building or a mosque which is locked up six days and opened only once or twice a week. Unless Christianity and Islam fully occupy the whole person as much as, if not more than, traditional religions do, most converts to these faiths will continue to revert to their old beliefs and practices for perhaps six days a week, and certainly in times of emergency and crisis.⁴

One can easily notice how skeptical Mbiti's reception was regarding the Western culture, for Mbiti, the whiteman's culture is of no consequence to the African, since he had made up his mind (on behalf of Africans) never to be influenced by it. I think it is because of this skepticism towards the Western Culture that even blinded the Africans, the extent to which they could still afford to denounce Western life pattern but at the same time swim in the "Civilization" of the same. Mbiti's view of total separatism and that of his disciples, can be represented in these words:

The old nonsense of looking at African background as devilish, and fit only to be swept away by Euro-American Civilization, is or should be gone by now. African religious background is not a rotten heap of superstitions, taboos and magic, it has a great deal of value to it. On this valuable heritage, Christianity should adopt itself and not be dependent exclusively on imported goods.⁵

For Mbiti, religion and philosophy are interrelated within the set up of traditional Africa. It follows both logically and with necessity that for one to understand the philosophy of traditional Africans, he must study their religion as well. More specifically, Mbiti's analysis of African philosophy comes only after the explication of African religions. According to him, the whole life system of the African is based on his traditional religion, and in order for one to understand the philosophy and the life pattern of the African, he must understand their religion, and he says "A Study of traditional religions brings us into those areas of African life where, through word and action, we may be able to discern the philosophy behind."⁶

But one should ask this question: Why did Mbiti give religion an upper hand in the African system of life, and in the understanding and explanation of their philosophy? The answer is simple and clear for one, the belief that religion is the opium of the people was not Marx's alone, even Mbiti is a victim. According to Mbiti therefore, religion is the strongest element in the traditional background in Africa, and it exerts probably the greatest influence upon the thinking and living of the African. This being the case, Mbiti knew that it was through this same tool (religion) that the Westerners in the form of settlers, imperial agents, missionaries, merchants etc, would use, modus operandi, to substitute the African values, ideologies, attitudes and behaviour and instill in them the belief that the institutions of the African as well as his morals, ethics

and aesthetic standards are inferior to that of the Whites, and he knew that through the emergence of a new religion from the West, the Africans were bound to crave for it, since it claimed superiority and a universality, a claim which was non-existent among the Africans.

In this mission of restoring or remedying the credibility of African dignity and identity, the Cartesian Mbiti begins by showing the irrelevance of any other religion in the continent of Africa, asserting that contrary to what the European Missionaries had always imagined, the African continent is a religious continent, and that religion is the bedrock of every activity in Africa be it political, economic, social or any other. He therefore nullifies the possibility of converting an African into any other religion, he says:

Africans are notoriously religious, and each people has its own religious system with a set of beliefs and practices. Religion permeates into all the departments of life so fully that it is not easy or possible always to isolate.⁷

Here, the gospel according to Rev. John Mbiti is that Africa is too religious that their religions can not be ignored, and it would be a waste of time and resources to give them an alternative, he says,

"These religions are a reality which calls for academic scrutiny and which must be reckoned with in modern fields of life like economics, politics, education, and christian or muslim work. To ignore these traditional beliefs, attitudes and practices can only lead to a lack of understanding African behaviour and problems".⁸

The African world view here is explained in terms of his religion, he is glued so much to his religion that he can not be separated from the latter, he says:

Because traditional religions permeate all the departments of life, there is no formal distinction between the sacred and the secular, between the religious and the non-religious, between the spiritual and the material areas of life. Wherever the African is, there is his religion: he carries it to the fields where he is sowing seeds or harvesting a new crop; he takes it with him to the beer party or to attend a funeral ceremony; and if he is educated, he takes religion with him to the examination room at school or in the University, if he is a politician he takes it to the house of parliament.⁹

The African according to Mbiti lives in a community of "the I am because we are and since we are therefore I am". It means that the individual's existence depends on the entire community, the individual is not an island but is part of the community. To be a human being for Mbiti, is to belong to the whole community and to belong to the whole community necessitates that one participates in the beliefs, ceremonies, rituals and festivals of that community, in otherwords, their religion; by implication, the belief here is that an African can not detach himself from the religion of his group, for doing so amounts to severing his roots, foundation, context of security and kinships from the entire group. Mbiti's final submission for the African is seen in these words:

Therefore to be without religion amounts to a self-excommunication from the entire life of society, and African peoples do not know how to exist without

religion.¹⁰

The African therefore has an obligation, a "divine" one, of clinging to his religion come rain or shine, since, if he decides otherwise, that is, to forsake African traditional religion either in exchange of another one or just to belong to none at all, then he is threatening his very existence not only as an African, but more so, as a human being.

We can deduce from Mbiti's views that the African is born "chained", this is contrary to the well-known views of the 18th century French philosopher, Jean Jacques Rousseau, that "man is born free".¹¹ For Mbiti, the African is "chained" to the traditional beliefs and practices of the African people and he remains so even in death. By virtue of one's birth, he becomes a member of a particular religious society, and this can not be changed since this would mean altering the pattern devised by nature; an "outsider" can not enter neither appreciate fully nor even understand the religion of another society-once you are born into it, you can not come out of it, and when you are not born in it, you can not enter into it. Mbiti, therefore, puts the African in a cage - the African traditional religion.

Mbiti's mission of restoring the credibility of the African dignity and identity is also seen in his widely debated conception of time in the African perspective. According to him, time in the African context is simply a composition of events which have occurred, those which are taking place now

and those which are immediately to occur. What has not taken place or what has no likelihood of an immediate occurrence falls in the category of No - time.¹² It means therefore that African time for Mbiti is a two - dimensional phenomenon, with a long past, which he calls Zamani, a present called Sasa and virtually no future.

Significant in Mbiti's conception of African time is the past. According to him, everything is geared towards the past, meaning that those future events which are either certain to occur or which fall within the inevitable rhythm of nature do not make time, but fall in the category of potential time. Given that for Mbiti, events are only geared towards the past, what is taking place now (currently) only unfolds the future, and once it has occurred, its futuristic perspective ceases to be, it is now seen in the perspective of the present and the past and this is what he calls actual time, which for Mbiti, "moves "backward" rather than "forward"; and people set their minds not on future things, but chiefly on what has taken place".¹³ History for him is a movement from Sasa (from the now period), to the Zamani period. Mbiti's scheme here is seen in the sense that he excludes Africans from the futuristic concept of time, he says:

The linear concept of time in Western thought, with an indefinite past, present and infinite future, is practically foreign to African thinking.¹⁴

For a better understanding of African philosophy, one need to understand the African concept of time and history. These two, time and history, Mbiti says, can only be analysed on the basis of myths and language. Concerning myths, Mbiti states that "there are innumerable myths about Zamani, but no myths about any end of the world, since time has no end."¹⁵ But if myths are one of the ingredients by which time is analysed in Africa, then one wonders why these same myths which are supposed to describe the future are non-existent. Ochien'g-Odhiambo seems to "catch" the gist of Mbiti's mission when he asserts, "this according to Mbiti is because the future dimension of time has not been formulated and assimilated into the mythology of African thinking and conception of the universe".¹⁶

In the case of language, his verdict of no futuristic concept of time in Africa seems to remain firm when he says:

In the East African languages in which I have carried out research and tested my findings, there are no concrete words or expressions to convey the idea of a distant future ... People have little or no active interest in events that lie in the future beyond, at most two years from now; and the languages concerned lack words by which such events can be conceived or expressed.¹⁷

The Cartesian Mbiti, just like Descartes who finally arrived at the metaphysical discovery of ergo sum ergo existo (this translated in English means "I think therefore I am"), also arrived at the famous and widely discussed dictum

of the concept of time "African time is Sasa and Zamani". In the same way that Descartes used his ergo sum ergo existo formula to arrive at the existence of other things with certainty, Mbiti also used his concept of Sasa and Zamani to negate the biblical and quranic teachings all which can only appeal, both to its followers and non-followers because of their eschatological doctrines of a better hope and good future in a new world. This was a major "blow" to the two religions:

The important element in the African conception of time is the past or tene, ... and the importance of tene is opposed to the importance fixed on the "future" in eschatological thinking and hopes.¹⁸

As far as Mbiti is concerned, the Africans have an eschatology, but this is different from the rest, as it is seen by Ochien'g - Odhiambo:

The African eschatological concepts are not "eschatological" in the strict sense, since they are directed towards the "end" of the opposite direction; the "end" which has been rather than will be in the context of two dimensional concept of time and history.¹⁹

The golden age lies in the Zamani, and not in the otherwise very short or non-existent future.²⁰

The rationalisation of Mbiti's concept of eschatology leaves us with one finality, that any religion with a belief in a better life (heaven) and a life of torment (hell) has no place among Africans, and if this be the case, then Mbiti

might have successfully accomplished his mission, and as Ochien'g - Odhiambo rightly says:

The eschatological teachings and hopes of the christians thus are not meaningful to the Africans. That is, given the eschatological and futuristic aspect of the holy bible and granted the two dimensional aspect of African conception of time, the teachings of the church do not make sense and are meaningless, if not absurd to the African mental disposition.²¹

We have considered the reaction of total separatism as explicated by Mbiti. In this school also belongs "the East African Leibniz", Okot P' Bitek, whose ideas are found in his book Africa's Cultural Revolution.²²

3:2 Africa's Cultural Revolution

Why the desire to sing exactly like some foreign popstar? Why should a black Ugandan young man name himself after a white American robber (Jesse James) and be proud of it? There is no creativity in aping. The poems that the youths of America and Europe sing are commentaries on situations in their own countries and protests against the social ills of their own system... Let the youths of Uganda and Africa sing of the joys and sorrows of Uganda and Africa, singing meaningful songs, songs that are relevant to the Ugandan and the African predicament.²³

Okot P'Bitek wrote against the colonial aftermath in African cultural values. According to him, though the African nations had broken asunder the yoke of colonial regimes, still deeply rooted in them was the impact of colonialism, in the sense that the majority of Africans, especially the ruling class

i.e the politicians, the teachers, the lawyers, business executives, the clergy, the physicians, artists, poets etc. all needed to be emancipated from the ugly tendency of promoting the "superiority" of the Western culture. He decrees the way in which the African society has been dissected,

Let us take a critical look at the social set-up in independent Africa, and even a blind person will see that two distinct groups are emerging: first, the ruling group, the dominant minority - well dressed, well-fed, and town dwelling; second, the ill-fed, ill-clad, village - dwelling majority.²⁴

According to P'Bitek, the Africans are victims of apemanship, which results into a cultural erosion of the African. In a way therefore, P'Bitek's war is with the apemanship of the Western life pattern. He advocates a revolution of the African culture, for the blackman to use his creativity and initiative to reconstruct his own society and institutions in his own style.²⁵ He believes the African must develop a culture of his own, but before this can be done, the African must discover his true self, by riding himself of all apemanship; the African must be "redeemed" from this sin of apemanship if the African values are to survive.

P'Bitek re-echoes the position maintained in this thesis, that education as found in the African context (the "imported" education) has been used as a tool to re-colonize the African. Through the system of education, one undergoes the circumcision of "cultural training", a system used by the West to "polish" the

African. This training firstly begins by creating a separation in the family for one, the "scholar" goes to school leaving his parents, brothers, sisters, relatives, age-mates at home; this later becomes a permanent separation since, the child who goes to school becomes a rare figure at home, he therefore becomes an exile both physically and culturally, thus a permanent split in the family.

One can ask the purposes of this cultural training. According to P'Bitek, first, it is to pass examinations, and secondly, to make an Englishman or Frenchman out of him. Among the things/ subjects of learning are drama and poetry, which are taught, not as ends in themselves, but as a means of learning correct English or French pronunciation and as examination subjects.²⁶ Having undertaken the "cultural training" programme, the African is now ready to represent the Kingdom of the West, he routinely makes this prayer, "Our civilizers who art in the West, hallowed be thy name, thy culture come in Africa, and may thy will be done in Africa as it is in the West, give us this day our (which is yours) daily bread ..." The products of such a system of education are a lost victim of the school system, one who has been brainwashed ... he can not dance the dance or play the music of his own people, but neither can he deeply and sincerely enjoy the foreign art forms. He must pretend and ape his civilizers and father-figures.²⁷

Lamentably for P'Bitek and others alike, it is such "White Masked" Blacks that become the "Philosopher Kings", they become the decision makers of their

society, they are the finance controllers, the physical planners, the curriculum designers of their educational institutions, they become the spiritual as well as cultural custodians of the society. But then under such a people, what does one expect? The end result is discrimination, but this discrimination, is not the normal one you know, it is one which tends to like or to associate with that which is from the "superior culture", in the words of P'Bitek,

it is discrimination by Africans against Africans, discrimination by the "black suit" townsmen, discrimination by the educated men in power against their fellow countrymen - their brothers and sisters, mothers and fathers, against their own folk in the village.²⁸

Due to this "Cultural training", the result is two distinct groups of people, the "Civilized" and the "non-civilized". These "Civilized", those who have undergone the cultural metamorphosis, become the decision makers, the poor, illiterate common man has no say in the way the affairs of his state are managed. In such a situation, Uhuru (freedom) in its strict sense of the term, and the fruits that accrue from it, are not enjoyed by Africans. To the common man of Africa, Uhuru actually means the replacement of foreign rule by native dictatorship. It is a situation in which the whiteman is still reigning, though not physically, but in the form of his culture.

The damage done to our society by these "culturally trained" Africans, can best be expressed in the words of P'Bitek when he says:

African socialism may be defined as government of

the people by the educated for the educated. You can not become a member of their parliament unless you can speak English or French. You may be the greatest oral historian, but they will never allow you anywhere near their university. The greatest traditional musicians and poets can not teach in the Department of Music or Literature; they can not teach in their schools. The African medicine expert is called a witch-doctor (a misleading term, implying that he is a "witch" and, therefore, a bad person), and his skill dubbed fetish. His counterparts in the medical schools and hospitals treat him with spite, and refuse to learn anything from him, or allow him to enter their hospitals.²⁹

P'Bitek is campaigning for a situation in which the African, however educated, "Civilized" and urbanized he may become, should never forget the old paths of the cultural values of the African. P'Bitek's views are in conformity with the old English adage that "age is gold", for according to him, the traditional African sages, the oral historians, the traditional musicians, the poets, the artists, the medicine-men, the prophets, the charismatic leaders, should become part and parcel of the decision making body of the living issues of Africa, and indeed the cornerstone of the same. He says:

But these men and women are the best in the world in their own fields, and no experts, even those professors at the universities or anywhere else on earth, are qualified to examine them.³⁰

Another scholar whose views represent those who advocate for the upholding of the African life pattern, his identity and dignity, is Frantz Fanon as seen in his works, The Wretched of the Earth and Black Skin, White Masks. Frantz Fanon laments that the black man was not wholly himself, he had "white masks"; being imprisoned in the Negro myth, according to which one culture made its own values (the Western values) as the standard for others. While working as a psychiatrist, he observed one truth, that the black had no values of his own, no self-hood or ontology; for his self-hood was a shadow of that of the whiteman.³¹ This then becomes Fanon's observation of the black man's condition:

The black man has no ontological resistance in the eyes of the Whiteman... his customs were wiped out because they were in conflict with the civilization that he did not know and that imposed itself on him.³²

The black man is not fully himself, he is culturally alienated from his roots, and as it is with P'Bitek, the ugly culture of apemanship has caught up with him. Fanon's works here, therefore, are concerned with trying to make the blackman realize and believe that the white mentality in him (apemanship), makes him unfree, that the whiteman's culture and values are out of date with the dignity, needs and culture of the black man. Fanon's message here is that "as far as the true needs, freedom and the dignity of the blackman are concerned, the rational, the truth, the good and the beautiful have also to conform to the

needs and values of black culture." ³³

Fanon is admonishing the blacks who according to him, have undergone the metamorphosis of "cultural training", having been brain washed through the tool of education, in which they are taught and made ashamed of the traditional culture of their people, whom, they are taught, live in "a dark continent".³⁴ He's telling them to open a new chapter,

Come, then, comrades; it would be as well to decide at once to change our ways. We must shake off the heavy darkness in which we were plunged, and leave it behind. The new day which is already at hand must find us firm, prudent and resolute.³⁵

Odera Oruka seems to "catch" the gist of Fanon's point of view when he says that the black man must be conscious of his blackness and then define himself as an "absolute intensity of beginning". "He must make himself what he wills to be"³⁶ But the blackman can not be an "absolute intensity of beginning" if they do not radically depart or forsake the "white masks" on their faces, if they don't realize their uniqueness in the global character of humanity, and begin to think and act as an equally special and comparatively lower than none in the context of racial classification, Fanon says;

...We must find something different. We today can do everything, so long as we do not imitate Europe, so long as we are not obsessed by the desire to catch up with Europe ... Let us decide not to imitate Europe; let us combine our muscles and our brains in a new direction.³⁷

We have considered the reaction of total separatism as explicated in the views of Mbiti, P'Bitek and Fanon, who in their own rights undertook upon themselves the defence of African identity. The reaction of total separatism can also be seen through those Africans who are/were not necessarily scholars. Here we will consider the views of those Africans who were removed from their motherland Africa, and taken to Euro-American countries as slaves. There is a strong defence of the black culture, denouncing the whiteman in the strongest terms possible. Leading in this group are personalities like Malcolm X, Dr. Martin Luther King Jr., and Marcus Garvey.

The whole episode starts as a result of the expansion of slave trade, which saw the mass pouring of Africans into the Euro-American world. Statistics put it that during the years of slave trade, Africa lost between sixty to a hundred million people. This wholesome export of human beings was the greatest single crime ever committed against a people in the world history. It was also the most tragic act of protracted genocide. These slaves were meant to serve in the Euro-American plantations, and under this system, the African was transformed into something called a "Negro" - a dehumanised human being. In the words of Marcus Garvey, the status of the African during this time was deplorable indeed:

For the last ten years, I have given my time to the study of the condition of the Negro, here, there, and everywhere, and I have come to realise that he is still the object of degradation and pity the world over, in the sense that he has no status socially, nationally, or commercially

... Hence the entire world is prone to look down on him as an inferior and degraded being, although the people as a whole have done no worse than others to deserve the ignominious snub.³⁸

Within the black American history, Malcolm X and Dr. Martin Luther King Jr., are figures who championed the restoration and remedy of African identity and dignity. Their names have a profound and symbolic meaning for all blacks everywhere. In the African - American community, they led two great resistance forms of reactions to the conventional accusations of Hegel and his disciples, that is, total separatism and integrationism.

The problem faced by blacks at this time, which caused Malcolm X and Dr. Martin King to come to prominence can best be described by the Black American scholar of that time, W.E.B. Du Bois, a sensitive and thoughtful man and professor of Sociology when he said in his classic statement of the problem, calling it a "peculiar sensation", a "double - consciousness", "two souls, two thoughts, two unreconciled striving; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder."³⁹ In the Conservation of Races (1903), Du Bois wrote, "Here, then, is the dilemma." "What, after all, am I? Am I an American or am I a Negro? Can I be both?"⁴⁰

In response to Du Bois' dilemma, the total separatists are those who answer "No" to the question, "Can I be both?" In otherwords, in this category of thought, one is either an American, by theory and practice, or a Negro/Black,

but not both. In this thesis, this school is represented by Malcolm X. The integrationist thinkers are those who answer "Yes" to the question, "Can I be both?" In other words, for them, one can comfortably manage to live both as an American and as a Negro. In this thesis, this school is represented by Dr. Martin Luther King Jr.. The views of these two people, Martin and Malcolm X, are well illustrated by James H. Cone in his widely marketable book, Martin and Malcolm and America: A Dream or A Nightmare. Their views represent the two reactions, that is total separatism (Malcolm X) and Integrationism (Dr. Martin Luther King Jr.)

3:4 Malcolm X and America: Total Separatism

To understand Malcolm X and the views he stood for, one must go back to the roots, the circumstances which surrounded his early childhood. The life of Malcolm X represented only one side, the African side - the dark experiences - no university education, no privileges of the black middle class, no proper family upbringing (his mother was a victim of rape by a whiteman - which resulted into his birth), a social misfit - a drug peddler, a street robber, finally a Muslim preacher who turned to be a defender of the dignity of the blacks. His life in America was a nightmare, it was a nightmare shaped in the context of his fight for dignity and respect of the blacks in Northern America. In him we see the image of poverty, rejection and ghetto life in America. He looked at America

from the viewpoint of the "black masses living at the bottom of the social heap."

Malcolm X and his disciples were under the influence of their memory of the past, of hundreds of years of slavery, of legal segregation, social degradation, political disfranchisement and economic exploitation, all which they suffered under the mastership of the whites; they therefore came to the conclusion that blacks will never be recognised as human beings in the white society. Their identity is defined by their resistance to the whites, the rejection of the Euro-American culture, and the determination to create a society which is based on their own African history and culture. Their "philosophy" is "you must respect blacks". Their position is represented best in the words of their spokesman, Malcolm X:

I am black first. My sympathies are black, my allegiance is black, my whole objectives are black ... I am not interested in being American because American has never been interested in me.⁴¹

Malcolm's feelings towards the Americans and blacks alike was conveyed in his message which was meant for the whole world. The gospel according to "Saint" Malcolm X was dubbed "The Truth". He was committed to telling the "Truth" as he felt it; this truth he had practically gone through in life, it was not a gospel read from books like the Holy Bible or the Quran, neither was it derived from the experiences of the privileges of the black middle class, but it was a truth that came from the bottom of the poor black experience. The basis

of his message "The Truth" had its foundation upon the religious faith of Islam. Islamic faith, which was at that time considered to be a minority religion, was identified mainly with the underprivileged class of the minority race. He equated this truth with the Jesus "truth", oftenly quoting the Jesus' saying that "you shall know the truth and the truth shall make you free".⁴²

Malcolm's truth is a rejection of Christianity. His hatred for and alienation from christianity began at an early age, being perpetrated by the experiences of violence and humiliation which he saw in and around him as channeled from "the good christian white people". More so, his resentment of christianity was based on the contradiction between what the whites preached/confessed and what they practiced, between what they said about Christian love, and how they treated the blacks. For Malcolm X, Christianity is not what we know it to be, instead, this is what it is:-

Christianity is the Whiteman's religion: The Holy Bible in the Whiteman's hands and his interpretations of it have been the greatest single ideological weapon for enslaving millions of non-white human beings. Every country the Whiteman has conquered with his guns, he has always paved the way, and salved his conscience, by carrying the Bible and interpreting it to call people "heathens" and "pagans", then he sends his guns, then his missionaries behind the guns to mop up.⁴³

As far as Malcolm X is concerned, the Christian world is the Western world; Christianity, therefore, is nothing but a "White supremacy", completely

"designed to fill (blacks) hearts with the desire to be White". "A White Jesus. A white virgin. White Angels. White everything. But a black Devil, of course." ⁴⁴

Christianity as a religion, was, therefore, not good for Malcolm and blacks at large, because it was still too closely identified with the "Whiteman's culture". Malcolm X and Blacks in entirety wanted a black religion, one that could restore their wounded self-image and connect them with their African roots.⁴⁵ The blacks, Malcolm felt, needed a religion that was not dictated and controlled by any other person, but themselves. The blacks needed a religion that would give them a metaphysical foundation for the affirmation of their blackness and that of total rebellion/rejection of the Western civilization. For him, only a black religion, a black God, could "resurrect" a person like him from the "dead", from the "grave of ignorance" and shame, and stand him on his feet as a human being, ready to die in the defence of the humanity of his people. His faith was a black faith, one created by blacks and for the specific purpose of achieving justice for the "Lost-Found Nation in the wilderness of North America." He wanted a religion in which the spiritual, economic, social and political needs of the black underclasses, particularly those in prisons and ghettos, were cared for. Thus, it was a religion which was pro-black, Pro-Islamic, anti-white and anti-christianity. This is his religion:

Islam is the religion of our people by nature. It is not a religion of European origin, nor was it organized by

the Whiteman... By being a black religion, Islam makes us know one another and love one another as never before. This knowledge and love of self and of our own kind bestows unity upon us as a people. This unity enables us to achieve freedom, justice, and equality.⁴⁶

Malcolm's gospel "The Truth" was a historical objective one, which was not hidden to anyone except the unthoughtful and morally insensitive human beings, the Whites being one of them. His gospel was, therefore, meant for two groups of people, the Whites and the Blacks. For the Whites, he wanted to remind them of their evils, that they are the ones responsible for the condition in which the blacks found themselves in. In his message, he referred to the Whites as hypocrites, the truth therefore was about the hypocrisy of the whites, whom he referred as "shrewdly camouflaged racists, blue-eyed devils, two-legged snakes, international thugs and rapists". He recalls history way back before Africans were brought from their mother land, tracing the horrors of the Whiteman's undoing to Africans:

I know that you don't realize the enormity, the horrors, of the so-called "Christian" Whiteman's crime...Not even in the Bible is there such a crime!... One hundred million of us black people. Your grandparents! Mine! Murdered by this Whiteman: To get fifteen million of us here to make us slaves, on the way he murdered one hundred million! I wish it was possible for me to show you the sea bottom in those days - the black bodies, the blood, the bones broken by boots and clubs! Pregnant black women who were thrown overboard if they got too sick! Thrown overboard to the sharks that had learnt that following

these ships was the way to grow fat! Why, the Whiteman's raping of the black races' woman began right on those slave ships! The blue-eyed devil could not even wait until he got them here. Why, brothers and sisters, civilized mankind has never known such an orgy of greed and lust and murder...⁴⁷

His message for the blacks was meant to point to them those who caused their misery in the whole world, and also to give them a strong warning never to associate with the Whites anymore, in order to avoid continuous damage of their culture and dignity.

Malcolm points the exact role the Whites played in the physical, mental and spiritual oppression of the blacks. This is the summary of the "Truth" for the blacks:

Our people are scientifically maneuvered by the Whiteman into a life of poverty. You are not poor accidentally. He maneuveres you into poverty. You are not a drug addict accidentally. Why, the Whiteman maneuvers you into drug addiction. You are not a prostitute accidentally. You have been maneuvered into prostitution by the American Whiteman. There is nothing about your condition here in America, that is an accident.⁴⁸

In conclusion, it can be seen that his campaign was to create unbridgeable gap between the Whites and Blacks. He helped the Blacks to be natural - to think black, talk black, act black, worship black, and their identity was re-defined in terms of the African continent. Given Malcolm's background, it is a small wonder that he had to develop the kind of philosophy that he now

preached.

We will now consider the second consequence of the accusations from the Hegelian school, referred to here as negative apemanship. The problem here is that after the accusations and degradations, the African had two ideas that led him into paradoxes and contradictions: their shared colour and belief of inferiority made them identify with their race, thus a strong defence of African culture and civilization, i.e., total separatism. But at the same time, they could not resist the temptation of adoring what the Whiteman's culture had to offer altogether. The two sides led the African into paradoxes and contradictions, thus a myth of the African identity.

3:5 NEGATIVE APEMANSHIP

THE LAST WORD

He (Black) does not like to be odd. He is ashamed of everything that does not accord / conform to the European standard or represent European conceptions. This is the inveterate condition to which he has been reduced. This is his most serious weakness and his most distressing stumbling block. God has made him odd, and he will do anything not to appear so.⁴⁹

The campaign for building of a strong Garveyan empire of "Africa for the Africans" did not accomplish much, for sooner or later, it became apparent that the blacks had internalized the Whiteman's image of themselves so that they believed they were somehow inferior and deserving of their fate. In this apemanship, the blacks have been infantilized and virtually reduced to a state of perpetual childhood in which their sense of self is derived from the master class upon whom they depend and who also constitute their only "significant others". This has created the tendency to see the blacks primarily as reactors to the White society, rather than as actors in their own right. Malcolm X, P'Bitek and others of their school would call this as the most pitiful, an illness more unique than that of any people ever recorded in the human history, becoming like a puppy sleeping at the slave master's feet; or a watchdog for him.

In this thesis, the school of negative apemanship, is represented by among others, Taban lo Liyon'g, a Sudanese writer in his book, The Last Word (1969). In this work, Taban comes out strongly as an admirer of the White Culture, he therefore makes scathing attacks on total separatism as championed by Okot P'Bitek, Mbiti and Malcolm X, among others. In this scenario, Malcolm's description is most suitable for Taban and his disciples when he refers to them as "these old White-minded, brainwashed, handkerchief head professional Negroes... by that I mean his profession is being a Negro for the Whiteman."⁵⁰

Taban is an admirer of "great things". But what are these "great things"? They are the Western myths and values. For Taban, White culture represents the scientific, objective, the rational and the good. He therefore recommends that the African discard his traditional values and embrace the Western values; by discarding black culture, the African can acquire these "great things".⁵¹ Taban is seen here to advocate for cultural metamorphosis, as represented in one of his books which he called Cultural Synthesism. Since Taban believes that Africa is a tabula rasa in as far as "great things" are concerned, it has nothing culturally to offer in this synthesis. It is a cultural synthesism in which the African becomes the personification of cultural refinement, in which he becomes a "Whitened black".

Taban uses the apparent 'backwardness' in Africa to justify his admiration of the Western culture, for him therefore, the end justifies the means, "Past backwardness should not be congealed into a philosophy when conditions are changing rapidly".⁵² The African here, according to Taban, should not be too rigid, dogmatic and irrational, rather he should use his element of reason, assess the world's trend of events, and become "Civilized", he says:

Whether Africa invented or did not invent powder, steam, compass or electricity is not the issue now. What we know is that Africa, must use powder, steam, compass and electricity now. How we get these depends on our means.⁵³

The gist of his reasoning is that given that the world is always a living

organism, and granted that Africans are part and parcel of the common character of humanity, they can not afford to exempt themselves from this evolution, which is attained by one acquiring the "great things".

The views of Taban can be seen at best, as a promotion of the White man's superiority and at worst, puts the African in a dilemma in regard to Du Bois' question of "Can I be both?" Odera Oruka says this about Taban: He wants African students to read Homer, Dostoyevsky, Brecht, Sarte and to listen to the music of Bach, Beethoven and Mozart. They should do these instead of concentrating on reading Chinua Achebe and Ekwensi, dancing to High life and listening to Miriam Makeba.⁵⁴ This, to say the least, depicts Taban as having not recovered from the aftermath of colonialism, making him a conformist of the idea that black is ugly, evil, brutal and unintelligent.

3:6 MARTIN AND AMERICA: INTEGRATIONISM.

Crucial to the African is his identity; thus advocating total separatism. On

the other hand, the blacks are aware, that they are not an island, they can not survive politically, or economically in complete separation from others, especially the Whites. There is the need to have a common playground for the benefit of all parties, Whites and blacks alike. Those who champion this kind of thought are here referred to as integrationists, and Dr. Martin Luther King Jr., a famous human rights activist, comes out in this thesis as their

organism, and granted that Africans are part and parcel of the common character of humanity, they can not afford to exempt themselves from this evolution, which is attained by one acquiring the "great things".

The views of Taban can be seen at best, as a promotion of the Whiteman's superiority and at worst, puts the African in a dilemma in regard to Du Bois' question of "Can I be both?" Odera Oruka says this about Taban: He wants African students to read Homer, Dostoyevsky, Brecht, Sarte and to listen to the music of Bach, Beethoven and Mozart. They should do these instead of concentrating on reading Chinua Achebe and Ekwensi, dancing to High life and listening to Miriam Makeba.⁵⁴ This, to say the least, depicts Taban as having not recovered from the aftermath of colonialism, making him a conformist of the idea that black is ugly, evil, brutal and unintelligent.

3:6 MARTIN AND AMERICA: INTEGRATIONISM.

Crucial to the African is his identity; thus advocating total separatism. On the other hand, the blacks are aware, that they are not an island, they can not survive politically, or economically in complete separation from others, especially the Whites. There is the need to have a common playground for the betterment of all parties, Whites and blacks alike. Those who champion this trend of thought are here referred to as integrationists, and Dr. Martin Luther King Jr., a famous human rights activist, comes out in this thesis as their

spokesman. This class was represented in America, mainly by the black middle class who believed that the movement to equality with the Whites depended upon the support, good will and generosity of the Whites; theirs was the belief that success in education, morality and business would eventually cause Whites to accept them as human beings, and thus equal shareholders in the social and economic life, not only of America but the whole world.

Martin was caught up between worlds, one was made up of Whites and middle class blacks, the other was composed of poor blacks. The history of his background is important in helping us understand why he opted for integrationism, which he coupled with non-violence as a tool to demand the equality of all men. His university education linked him with the world of the Whites and the black middle class, while his faith placed him in solidarity with poor blacks. He was opposed to total separatism especially as championed by Malcolm X. His belief was that human beings were created for community with each other and not for separation from each other. The basis of their argument can be seen in the words of Dr. King himself:

We must all learn to live together as brothers, or we will all perish together as fools. We must come to see that no individual can live alone; no nation can live alone. We must all live together, we must be concerned about each other.⁵⁵

Man according to Dr. King is endowed with certain inalienable rights, among which are life, liberty, and pursuit of happiness, this became the centre

of his "sermons" to the world, Whites and Blacks alike.

Important in his message is the concept of justice. To the Whites, justice meant the treatment of Negroes with the dignity and respect that any human being deserves; to the blacks justice was meant to inspire them to stand and consider themselves as fellow equals to the whites, who should have the same opportunities for social and educational development. But before the Whites and Blacks consider each as equals, King felt that self-respect was very important, especially on the side of blacks. There were therefore some virtues which the Blacks must attain in order for them to be considered equals with the Whites, such as high moral standards, they must also work hard in order to achieve excellence in education and other aspects of human life.

Dr. King's view of integrationism was a much larger scope than the question of Negro-White relations. It was a campaign to create a new world for the whole of America and that of the entire world, where there is no sexism, tribalism, whiteness, blackness etc. His view of integrationism and its value for humanity are summed up in his sermon referred to as "The American Dream":

We are caught up in an inescapable network of mutuality, tied to a single garment of destiny. What affects one directly, affects all indirectly. As long as there's poverty in this world, no man can be totally rich even if he has a billion dollars. As long as diseases are rampant and millions of people can't expect to live more than twenty or thirty years, no man can be totally healthy, even if he just got a clean

bill of health from the finest clinic in America. Strangely enough, I can never be what I ought to be until you are what you ought to be. You can never be what you ought to be until I am what I ought to be. ⁵⁶

3:7 CONCLUSIVE REMARKS ON THE MYTH OF AFRICAN IDENTITY

The claims of uncivilization, primitivity, unhistoricalness and unphilosophicalness of the African by the Hegelian conventional school resulted to reactions by blacks in different fashions. One, these accusations made the blacks identify more and more with their race, thus a defence of the African culture and its values. The aim is to prove to the world at large that Africans are also a people like any other race who are not dependent on any other race for survival. In this school, John Mbiti, Okot P'Bitek, Fanon, Garvey and Malcolm X among others are considered to have representative views of the school, which is referred to here as total separatism.

In this attempt to identify more with blacks and to keep the black culture high, the blacks, both in the past and present, are subject to forces tearing them apart, the African is following two paths which are equally influential in his day-to-day life. The Africans are caught up in a situation whereby in as much as they refute the accusations levelled against them by the conventional school of thinkers, still a case of absurdity can be seen whereby in practice, some of

them prefer living the Euro-American style, this is what this thesis refers to as negative apemanship. Many Africans have gone to the extreme in this regard (of apemanship). Some even threatening their cultural roots, where by they no longer want to be identified with it, to such Africans, Africa represents primitivity, a dark continent. This absurdity of looking sympathetically at both sides (Africa and the West) and failing to be committed to either side, can be summarised in the words of W.E.B Du Bois:

"...this longing to attain self-conscious manhood, to merge his double self into a better and truer self. In this merging he wishes neither of the older selves to be lost. He would not Africanize America, for America has too much to teach the world and Africa. He would not bleach his negro soul in a flood of White Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and an American, without being cursed and spit upon by his fellows, without having the doors of opportunity closed roughly in his face.⁵⁷

According to this thesis, integrationism is the final reaction to the accusations from the Hegelian school of thought. The Africans have tried to build their own strong empire, and they have succeeded to an extent. But then, since Africans are as social as any specie of human beings, to claim that they should neither assimilate nor dissimilate is tantamount to asserting they should be no different from robots or computer machines which although very useful, are non-living things and operate only on an "on and off" pressing of their

buttons. Integrationism, therefore, accommodates the social aspect of man (African), as one who interacts and is easily adjustable to different kinds of situations. The integrationists try to strike a balance, to create a situation in which the blacks and whites alike, can live together, work in the same office and worship in the same chapel. The proponent of this school of thought, here, is Dr. Martin Luther King Jr. who believes self-respect and self-love do not mean denigrating or hating other people. On the contrary, when we proudly take that first step toward self-affirmation, the second step must be toward our brothers and sisters of other cultures and histories.⁵⁸

3.8 CRITICISMS OF THE MYTH OF AFRICAN IDENTITY

The question of identity is an age-old problem and in the world all over, humanity is engaged in the pursuit of those values which can preserve their identity, whether this pursuit is at the family level, clan, tribal or national level. The views presented here are representative reactions of the attempt, by the Hegelian school to negate the African identity, these are total separatism, represented here by Mbiti, P'Bitek, Fanon and Malcolm X, among others; negative apemanship, represented by among others, Taban Liyon'g and finally integrationism, being represented by Martin Luther King Jr.

Mbiti's views have been widely discussed the world over, and as such his

views as presented in this thesis have come under criticism. It is an acceptable fact that peoples have values and aspirations which make them, either consciously or not, able to have aspirations which necessitates the existence of a futuristic aspect among a given group of people. Mbiti's set back is that he admits the existence of African values and their aspirations of the future like marrying, naming, harvesting, life after death etc., but at the same time, he denies a futuristic conception of time among the Africans. Mbiti justifies his position that the future concept of time in Africa is lacking by saying that several African languages do not have one word for the future. Regarding these views, Ochien'g-Odhiambo says:

"Mbiti's conception of time should never be taken as gospel truth. Whereas it is true that several African languages do not have one word for the future, this does not necessarily mean that they did not have a clear conception of the future. All that it means is that the future was not of much concern to them. It is logically permissible for a community that is not so much bothered about the future not to have a word for it. Not bothering about the future and not having a future are not logically equivalent.⁵⁹

When one analyses Mbiti's work, it is evident that the research was carried out among two tribes in Kenya, the Kamba and Kikuyu. He therefore, used the views of two tribes found in Kenya, to represent the rest of Africa. Mbiti's undoing have been widely discussed and in his assessment of these criticisms, Ochieng-Odhiambo gives the summary:

"Mbiti's African conception of time has been criticised by other scholars from different standpoints. Some have accused Mbiti of generalising (or is it over-generalising?), the concept of time for traditional Africa as a whole. When one reads Mbiti's works, it is apparent that he researched largely only among the Kamba and Kikuyu peoples of Kenya, yet he went ahead and made a sweeping claim covering Africa in its entirety. Mbiti's generalisation aside, some if not most Kamba and Kikuyu peoples find Mbiti's idea difficult to digest.⁶⁰

P'Bitek's works all revolve around the culture of the African. In as much as one can not underrate the role of culture and the importance of culture, especially in the African context, the position maintained by P'Bitek for the African is a non-affair relationship with other corners of the human globe. The position of the tugs teaches us that P'Bitek's priority for the African culture have been taken to higher magnitude, the extent to which it is like culture is the answer to all things and obviously this is untrue. If the proverb that "too much of something is dangerous" is anything to go by, then P'Bitek's view of culture to the African is found wanting, and Ngugi Wa Thiong'o tells it all:-

While I agree with P'Bitek's call for a cultural revolution, I sometimes feel that he is in danger of emphasizing culture as if it could be divorced from its political and economic basis.⁶¹

In fact, the economic condition of a people largely determine socio-political relationship practiced among the individuals. The economy of a society is the foundation upon which all other aspects of culture are build.

On his part, Fanon is making a strong and passionate appeal to the African to stop imitating Europe. But one can ask: can this appeal be realised? Is it practicable for the African to stop imitating Europe? Looking at the predicament in which the African finds himself (of not being able to be a pure American, African or both), one would want to ask whether Africans can really "combine their muscles and their brains in a new direction ?" As long as Africans do not have a strong economic base, on which all other cultural aspects are built, such an appeal comes very short of its intended purpose, since for practical purposes, many African nations still depend, largely, on Western funding.

The reaction of total separatism to which Mbiti, P'Bitek and Malcolm X among others, belong, advocates for Africa for the African, their crusade is against those who prefer to live the "polished way", who tend to have much taste for the western culture as compared, to the African. The major loophole here is that most of those who belong to this school (total separatism) do not ask themselves questions which, as it will appear are equally important, for when they (these questions) are not addressed, then we shall be like a doctor trying to deal with a disease which he does not have a full diagnosis of, the obvious danger is that the doctor will give a wrong prescription, for example he can treat cholera instead of dysentery. The issue at hand is that the scholars and all the Africans who champion the identity and dignity of the African must ask and

take into account these questions. Ngugi Wa Thiong'o seems to "catch" the gist of this scenario when he asks:-

"What makes us ape a decent White culture? What makes us pattern ourselves on the West? What is the material base for our apemanship? And how can we seize back our creative initiative?"⁶²

The question raised by Ngugi Wa Thiong'o is simple, that is, is it possible to be ourselves, an African self, while our economic life is regulated by forces outside Africa?⁶³ Apart from just advocating the culturization of the African in his culture, other issues are equally important, the issue of apemanship can be solved through other means and perhaps this time, more permanently, as Ngugi says:-

I believe that a people must wholly control all the economic and political determinants of their behaviour; without a base in our collective self in turn based on land, we can not seize the initiative to determine our own cultural patterns and image.⁶⁴

The mentality of having preference for foreign values ("great things") is an ideology which was brought about by colonial masters and continued with their brainwashed loyalists, the servants. It is very disheartening that even after many years of independence in almost all African countries, great sons of Africa like Taban who are supposed to lead the rest of the continent into the establishment of a better Africa, could still cling to the old-fashioned mentality of considering Western ideals as superior to their own. The position maintained

in this thesis by Taban (his great appetite for "great things"), to many, is a very unfortunate state of affair and to the African scholars, an embarrassment. To such a mentality the words of Fanon seem to give a final verdict when he says that:-

"Humanity is wading for something other from us than such an imitation, which would be almost an obscene caricature.⁶⁵

Those who championed for total separatism, like Malcolm X, saw a lot of weaknesses in integrationism. Malcolm believed integrationism would not change the position of blacks in any way; as long as the blacks depended on the Whites in one way or another, it would never occur for the Whites to regard blacks as equal human beings.

If Whites can be human without being integrated with blacks, then blacks can be human without being associating with Whites.⁶⁶

The bone of contention by Malcolm X and those who belong to his school of thought is that the Whites believed that if the blacks did not form a link with them, then they (blacks) could not reach the zenith of being termed humans - why? It appears like the criterion or standard of humanity rested with the Whiteman.

In advocating for integrationism, Martin King and his disciples seem to have had the same mentality whether in part or in whole. At the back of their minds, those who advocated integrationism maintained the view that a better

environment, a better America and a better world, can not be without the Whiteman. According to Malcolm and his disciples, this was a major drawback to the integrationists like Luther King. For the total separationists such as Malcolm, what comes first is the unity for individual races before one hopes for an inter-racial unity. Integrationism can be seen, therefore, as a perpetuation of mental slavery because in its call for unity with the Whiteman, it is loaded with overtones which amounts to people wanting to be like and with Whites and not like and with themselves.

Through integrationism, the possibility of alienation from ones' culture and history is inevitable. Such a person will be delinked from the religious values that empower one to fight and identify with his culture, and by the end of the day, when all is said and done, he will end up being filled with the desire to be white rather than remaining black.

It is noticeable that the Africans, both in the present and in the past, are caught up in this gnawing dilemma - "What is our identity?" Given the immensity of this problem, it suffices for me to say that the journey to equality i.e. between blacks and whites is still too long and the route uncertain. For since, even in America, after the blacks forsaking their culture (or integrating as it would be called), they still find it not easy to fit in the "superior class", for example, in schools, some are reserved only for the "special people", the reality is that the blacks have not been heartily welcome into the "superior class", and

quite often than not, they have plodded through the dreary life of poverty, primarily as servants, labourers, or marginal farmers, and more rarely as artisans, small business men or professionals, a category making them to serve only the needs of the black community. In this quagmire, Booker T. Washington, a strong voice of reason among the blacks, seemed to have found the answer when he said:-

"...There need be no antipathy between the black and the White races, for in all things that are purely social we can be as separate as the five fingers, yet one as the hand in all things essential to mutual progress".⁶⁷

In conclusion, the position maintained here is that both races, White and Black, are unique and important human species in the history, survival and development of humanity, such that none of them should be done away with, and as a matter of fact, none can do without the other. For blacks, the message is that they should not be misled to feel inferior in any way and so as to discredit their culture, instead, they should uphold and improve what is nature's gift to them. The Whites on the other hand, should not be puffed up in the skin colour utopia - the fact that there is a difference in colour and other factors does not mean one is inferior and the other not and the Whites must confront and accept this as the truth! Both are meant for each other, but in this co-existence, they should not ignore their identity as separate communities.

However primitive one's culture may seem to be, the most rational and civilized mind to have is, as the saying goes, surely Rome was not build in a

day; and it is only from the basement that one can build a sky scrapper. Africans must identify themselves with the African culture, and must have knowledge of its past. This is not for the purpose of becoming dogmatic, superstitious and the like, rather, it is for the purpose, among others, of knowing one's roots.

The next chapter concentrates on the identification of the reality of African identity showing the ways in which African identity is a reality, having its own history, religion and philosophy.

NOTES

1. Holden, E., Blyden of Liberia, (New York: Vantage Press Inc., 1966), P.767.

2. These two words, practical and theoretical, are terms used to refer to the way the Africans behave in their daily life. Theoretical is derived from the word theory, which here only implies a formula, some form of idea which has not yet been turned to reality and therefore, according to some, it remains unuseful as it is termed as "mere words". The term practical on the other hand, refers to that which is real, the tangible, this in a sense is a pragmatic approach. The people who belong to this category do not believe in "mere words", their belief is that "action speaks louder than words", and that is why they go for the tangible issues of life, here the cultural values derived from the West.

3. Olgiati, Cartesio (Milano 1934), P.302 - In his book Cartesio, Olgiati has this to say: "il fenomenismo di Descartes; al contrario, nonostante il dubbio iniziale, vuol trionfare ello sceticismo e vuole esserne la confutazione piena...".

(the phenomenism of Descartes, on the contrary, in spite of the initial doubt, wants to triumph over skepticism and, in fact, wants to be a full confutation of it.).

4. John Mbiti, African Religions and Philosophy (London: Heinemann, 1969), P.3.
5. Donald Mc Gavran, Christianity and Traditional Religion in Africa. Crucial issues in Missions Tomorrow. (Chicago: Moody Press, 1972), P.147.
6. John Mbiti, Op. Cit., P.5.
7. Ibid. P.1.
8. Ibid.
9. Ibid P.2
10. Ibid

11. J. J. Rousseau, The Social Contract and Discourses, E.P. Dutton and Coy., Inc., (London: J. M. Dent and Sons, Ltd., 1950), p.3.
12. See Ibid, P.17.
13. Ibid
14. Ibid
15. See Ibid, P.24.
16. F. Ochien'g - Odhiambo, Sagacity in African Philosophy and Ancient Greek Thinking:A New look at the Problem of African Philosophy, Ph. D Thesis, (Nairobi: University of Nairobi, 1994), P.108.
17. John Mbiti, Op. Cit., PP.17-19
18. D.A. Masolo, History of African Philosophy. Unpublished Ph.D dissertation, (Rome: Gregorian university, 1979), P.70.
19. F. Ocheing' - Odhiambo, Op. Cit., P. 109.

20. See John Mbiti, Op. Cit., P.24.
21. F. Ochieng' - Odhiambo, Op. Cit. P. 109.
22. "Leibniz is reputed to have been an expert in at least six professions.
P'Bitek like Leibniz was an expert in several disciplines. He was a theologian, a Poet, a Philosopher, a Sociologist, a Writer etc., H. Odera Orika, Trends in Contemporary African Philosophy (Nairobi: Shirikon Publishers, 1990), P.3.
23. Ngugi Wa Thiong'o, introduction of Okot P'Bitek's, Africa's Cultural Revolution (Nairobi, Macmillan Books for Africa, 1973, PP.X1, 3.
24. Okot P'Bitek Africa's Cultural Revolution (Nairobi, Macmillan Books for Africa, 1973) P.7.
25. See Ibid., P.5.
26. See Ibid., P.13.
27. See Ibid.

28. Ibid, P.7.
29. Ibid.
30. Ibid .
31. See H. Odera Oruka, Trends in Contemporary African Philosophy
(Nairobi: Shirikon Publisher, 1990), P. 72.
32. Frantz Fanon, Black Skin, White Masks
(New York: Grove Press, 1967), P.110.
33. H. Odera Oruka, Op.Cit., P.82.
34. See Okot P'Bitek, Op. Cit., P.13.
35. Frantz Fanon, The Wretched of The Earth
(Harmondsworth: Penguin Books, 1967), P. 251.
36. H. Odera Oruka, Op. Cit., P.72.

37. Frantz Fanon, The Wretched of the Earth,
Op. Cit., P.252.
38. John Henrik Clarke and Amy Jacques Garvey
Marcus Garvey and the Vision of Africa
(New York: Random House, Inc., 1974), P.83.
39. W.E.B. Du Bois, The Souls of Black Folk
(New York: Fawcett Premier Book, 1968),
Pp. 16 - 17.
40. W.E.B. Du Bois, "The Conservation of Races," 1897., in The Souls of
Black Folk, (Chicago: Mc Clurg, 1903), PP.3-4.
41. Peter Goldman, The Death and Life of Malcolm X
2nd ed., (Urbana: University of Mlinois Press, 1976), P.6.
42. Criswell W. A., The Holy Bible. Authorised King James Version
Nash-Ville. (Canden; New York: Thomas Nelson Publishers,
1975), p.1252.

43. Malcolm X, God's Angry Men
 (LAHD, 30 October, 1957, FBI Files 25-330971)
 (Nation of Islam); Idem Autobiography, PP.231 - 242.
44. Malcolm X , "End of White World Supremacy", as quoted by Benjamin Goodman, Malcolm X, The End of White World Supremacy, (New York: Merlin House, 1971), P.25.
45. See James H. Cone, Martin and Malcolm and America: A Dream or A Nightmare. (New York : Orbis Books, 1991), p.150.
46. As quoted by James H. Cone, Martin and Malcolm and America: A Dream or a Nightmare, Ibid.
47. Benjamin Goodman, Malcolm X, The End of White World Supremacy (New York; Merlin House, 1971), P.70 See also Louis Lomax, To Kill a Black Man(Los Angeles: Holloway House, 1968), P.35
48. James H. Cone, Op.Cit., P.116.

49. Holyden E., Op. Cit., PP. 766-767.
50. James H. Cone, Op.Cit. P.150.
51. See Taban lo Liyon'g., The Last Word
(Nairobi: East African Publishig House, 1969), P.201.
52. Ibid.
53. Ibid.
54. H. Odera Oruka,Op. Cit., P. 80.
55. Martin Luther King Jr., " The American Dream", Speech delivered at
Memphis, Tennessee, June 6, 1961.
56. Ibid.
57. W.E.B. Du Bois, The Souls of Black Folk
(Chicago: Mc Clurg, 1903), PP. 3-4.
58. James H. Cone, OP. Cit., P.293.

59. F. Ochien'g - Odhiambo, Op. Cit. p.109.
60. Ibid P.110.
61. Ngugi Wa Thiong'o, OP. Cit., P.X11.
62. Ibid.
63. Ibid, PP. XII - XII.
64. Ibid. P. XII.
65. Frantz Fanon, The Wretched of the Earth, OP. Cit., P.254.
66. James H. Cone, Op. Cit., P.109.
67. Booker T. Washington, Up From Slavery
(New York: Double day, 1902), PP.221 - 222.

CHAPTER FOUR

4:0 THE REALITY OF AFRICAN IDENTITY

I am a griot.¹ It is I, Djeli Mamoudou Kouyate, son of Bintou Kouyat'e and Djeli Kedian Kouyat'e, master in the art of eloquence. Since time immemorial the Kouyat'es have been in the service of the Keita princes of Mali; We are of the Keita princes of Mali; we are vessels of speech, we are the repositories which harbour secrets, many centuries old. The art of eloquence has no secrets for us; without us the names of kings would vanish into oblivion; we are the memory of mankind; by the spoken word we ring to life the deeds and exploits of kings for younger generations.²

Since antiquity, African Kingdoms, Villages, clans, and families have flourished within a milieu of traditions orally transmitted from one generation to another. They are passed along in an exciting variety of forms including praise songs, epic poems, dance, dramas, love lyrics, and recitations of dynastic Kinglists.³

The burden of this chapter is the attempt to construct an African identity, and let the whole world know that this identity is not a myth but a reality; it is an identity rooted fundamentally on the African traditions, removed from the intellectual life of Europe and the Americas. In talking about the reality of African identity, it is unavoidable to think about culture, since in culture, one

is bound to be formed - morally, aesthetically, politically and even socially.

In trying to explore and unearth the reality of African identity, this work considers the wealth of both the written and the oral data that have been available to the world for centuries. From our archives, diverse information are available, ranging from archaeological, historical, theological, geological, philosophical and anthropological, among others, and these are systematic accounts which were written, not only by foreigners but by Africans themselves. In the event of such an undertaking, one obviously can foresee how voluminous such a project can be, and it is in this breath that this work attempts to discourse the reality of African identity, into three, but also very broad spheres, namely the archaeological, the educational and the philosophical aspects of the African identity; otherwise if left as it is and as it has been, the reality of African identity can be described in all aspects, ranging from morality, aesthetics, politics/governments, religion, entertainment, trade, education, the list is in a state of saecula saeculorum.

Archaeology, education and philosophy are very important aspects in human life, especially in the African context. First and foremost, they are knowledge searching methods, their aims as considered in this work, is to bring light where there was none, and brighten those parts which are becoming dim, in as far as the continent of Africa is concerned. To begin with, Africa, for along time has been the continent founded on the bedrock of myths, one of the

commonest of these myths, especially as contended by our Western brothers, is that Africans, have a connection with apes, and that they evolved from apes; apparently, the myth continues, this process of evolution has been rather slow, the extent to which Africans have not yet fully parted ways with the animal behaviours, for example their actions are still commanded, mainly by instincts and feelings, unlike their western counterparts whose actions are based on reason, using the mind. Therefore, for the westerners, the fruits of civilization, like education and other forms of development are still lacking in Africa, just the same way they lack in the apes' community.

As a science, archaeology studies man's past, searching his origins. It investigates, excavates, and then classifies what man has left behind (artefacts). From archaeology one can formulate a people's culture which is found in an assemblage of layers thus giving a peoples' cultural evolution. For Africa, it is handy because it tells us about man's origin, dates for existence, and the human activities, e.g. in agriculture. Through it we will learn Africa's cultural evolution, and we will also determine whether the so-called civilization and all that goes with it are only Western oriented.

Education was the Whiteman's most powerful weapon to brainwash the African into a "cultured being", one underwent the process of "cultural training" by acquiring the Western system of education. It is in consideration of the importance attached to education by Whites that this work finds it necessary to

make it known that Africa , even before her colonization, was not a tabula rasa in as far as education is concerned, and by introducing their system of education, the Whites were simply establishing another form of circumcision rite to qualify one into the culture of the "civilized".

In their claim of de-civilization and unhistoricalness of Africa, the belief in the conventional conception of the African is that Africa is a continent lacking in philosophy. Among the many instances through which the African identity has manifested itself to become a reality is in the unending debate of the existence and definition of African philosophy. In this debate, Odera Oruka, under sage philosophy as a branch of this debate, brings it out clear that though there are those Africans who did not acquire the Western education, still there are among them those who are philosophical, called the philosophical sages. Therefore, by the use of philosophy, its debate and development in Africa, one does not doubt the fact that Africans, just like the West are philosophical, and their identity as seen in their philosophicalness, is a reality.

4:1 Africa as a Continent

Before we talk much about the existence and varieties of the African identity, a look at Africa itself is necessary. On the map, the continent of Africa looks like a question mark, but it is really an exclamation mark, set betwixt the New World of the Americas and the old World of Asia. The Platonic problem

of "the one and the many" seem to be in its real self in Africa, because Africa is a vast area comprising of distinguishing differences, with a diversity which can be seen in diverse ways.

One distinction is the diversity in the continental Nations of Africa, with nearly fifty nations in the continent with different constitutions and varying histories; diversity of linguistic groups, whereby language analysis shows that Africa can be grouped into clusters according to similarities in the linguistic structures of the mother tongue; the diversity in the history of Nations and ethnic groups - here, taken into account is the colonial experience of different nations, the Francophone Africa, Anglophone Africa, Arabic Africa.

Geographically, the continent of Africa is divided into regions: The north or Mediterranean Coast, the Sahara lands, the West Coast, the East Coast, the Central area, the South Central area and then the South. These regions are worlds in themselves, but are also glowingly aware that they are African. For example along the North Coast, the Moroccans, Tunisians, Algerians, Libyans and Egyptians are of the Arab World, which was once securely phalanxed from the rest of Africa by the impenetrable Sahara Desert, but the Sahara is now a bridge rather than a barrier. It links the North with the Africa South of the sahara by bus routes, airlines, oil wells, radio channels. The East Coast, West Coast and Central Africa are no longer in loneliness, there is a traffic of people as well as the all-powerful traffic of ideas which spring from the African sages.

This traffic penetrates down through the plateau of Central and Southern Africa.

There are the natural phenomena of Africa, such as rivers and mountains. Among the rivers include the Nile as it bursts out of the high plateau of Uganda and wanders for around four thousand miles through the sands of the Sudan and Egypt, it is also considered as the cradle of the World's ancient civilization. Other rivers include Zambezi, Congo, Niger and many others, all which are clothed with their own life and are respected as much as people. The African lakes include Victoria, which is second largest lake in the World, Lake Chad, Tanganyika, Turkana and Kyoga among others, all which are special features in Africa.

The mountains of Africa, snow capped, ice cragged, show a glimpse of glory from the hot plains of Mt. Kilimanjaro, Mt. Kenya, Ruwenzori mts. all in the East, Cameroon in the West, and Table mountains at the southern tip, among others. Land is life in Africa, and the amount of it and the use of it help to stamp the character and customs of the people. Land is the universal link which speaks for the past of the tribe, the family, ancestors and the living hopes of the present and future. The mineral resources of Africa include diamond, gold, copper, antimony, manganese; other resources are cocoa, palm oil, cotton, animals of diverse species, and last but not least, is the human resource of huge populations.

Having discussed briefly about Africa, the reality of her identity then becomes the fundamental subject of this thesis. With all this diversity of resources, both human and non-human, the claim that Africa is a dark continent, a tabula rasa in as far as history, religion, philosophy and thus civilization is concerned, is very much out of taste. On the other hand, the claim of Africa's darkness as a continent should not be denied, for we must understand what the real meaning of "dark Africa" was, on this regard, "Africa was indeed dark, if today we concede that darkness represented European ignorance and insensibility to the continent's cultural history and natural endowments."⁴ In an attempt to bring to focus the reality of African identity, this work considers the pre-colonial Africa to be the playground of the real African identity (or at least in its original state). The findings of different specialists are combined to help us trace the history and life of man in the pre-colonial Africa. Here, we are considering the works of the archaeologist, the traditional and modern historian, the cartographer, the musicologist, numismatist and the astronomer, among others.

According to this work, the archaeologist plays the most fundamental role in tracing the origin of man as a whole, this is because quite ahead of other forms of human investigations, such as history, the archaeologist appreciates the importance of collaborating with the natural sciences - whereby geology is called upon for information on soil structures and for techniques; ecology is used to interpret man's relationship to his environment, chemistry and physics are

invited to help in solving the problems of dating while medical sciences give the archaeologist the opinions on discoveries. Thus, the archaeologist takes not only information but also techniques of investigation and analysis from various sciences that could be of help to him. According to this thesis, archaeology qualifies to be a jack of all trades and a master of almost all in as far as knowledge searching is concerned, and more so, man's origin, for that matter.

In the previous chapter, we notice how the African was derogated, having no philosophy, religion or history, nor a civilized culture. It is a small wonder therefore, that those who champion the defence of African identity and dignity are mostly African philosophers, anthropologists, historians and theologians. Be that as it may, the fact that the African has not been derogated from an archaeological angle should not be taken to mean that archaeological evidence should not be used to negate the picture painted on the African. For one, it is evident that even the proponents of the Hegelian school did not have factual evidence regarding their views of Africa. Secondly, adequate information regarding the origin of man in general and the African in particular, his cultural developments/evolution and the various stages of civilizations are laid bare by the archaeologist, for he does not deal with ideas, but with findings, the material possessions of the people, their sizes, in other words, the archaeologist deals with real life situation. It is in this regard that it becomes necessary for this thesis to use archaeological evidence to prove the reality of African identity.

4:2 Archaeology and the Reality of African Identity

To begin, one would needfully ask, what is archaeology? It is a definite historical science, with the sole objective of studying man's past, searching man's origins, which goes further back into the graveyard of time and events. The archaeologist finds his evidence of the past in the traces that man has left in the earth. Most of his material come from digging into the earth, which he calls artefacts, which are then subjected to careful investigation, excavation and classification.

The artefacts include food stuffs, tools, iron objects, glass, pottery, coins, remains of buildings, bones, skulls, and from them the archaeologist formulates the culture of a given people. His general principle here is that culture which is identified by an assemblage of material possessions, will be found in layers of succession, with the oldest at the bottom and the latest at the top; bones where found, can show what men lived at different times and what animals they kept, while their goods e.g. pots, tools give an idea of their daily economic life.

Biologically, man is an animal and a member of primates, together with gorilla, chimpanzee and orangutan. From archaeological findings, man has been undergoing different stages of development, mostly physical and mental, and vis-a-vis this human revolution, there has been a cultural evolution to keep on with this pace. Bethwell A. Ogot and John A. Kieran in their book - Zamani: A Survey of East African History rightly observes that humanity during its

existence has passed through several drastic and fundamental revolutions, ranging from the revolutions of economy and way of life, the industrial and the scientific or atomic, by which mankind has harnessed the power of heat and the atom for technological progress, the neolithic or agricultural revolution by which man controls his food supply, the urban revolution which has led to the complexities of life in towns.⁵ The most fundamental in this revolution is the human revolution, which is the revolution by which man emerged as a thinking being, capable of conceptual thought and of acquiring, assimilating, adapting and transmitting ideas from and to creatures of his own group.⁶ From archaeological evidence, it shows that Africa was not exempted, and probably the leading region in as far as the human revolution and cultural evolution is concerned.⁷

According to the archaeologists, the grand ancestors of man were the Hominidae and the Pongidae, which were a group of primates. The Pongidae was a category of great apes, like the chimpanzee, baboon and the gorilla. Man, according to the archaeologist, originated from the Hominidae family/stock. It is further alleged that as early as more than thirty million years ago, two distinct groups had emerged, perhaps from the Pongidae stock, one called the Dryopithecus and the other one, Ramapithecus. From this divergence, each group went its own way and there are fossil remains attached to each group: in the Dryopithecus group, the fossil evidence are called the Proconsul fossils, and

are found around the Kavirondo gulf area, in the Rusinga island, Homa mountain and from Mount Napak and Moroto in Karamoja district, Uganda, in the Ramapithecus group, the fossil remains are called the Kenyapithecus fossils. From the archaeological reports as extracted from geological archives, this period of man's grand ancestors i.e. Hominidae and Pongidae, are referred to as Miocene and Pliocene. Miocene represents the age of Dryopithecus which is more earlier, and pliocene represents the age of Ramapithecus.

During the period of around thirty to twenty million years ago, beginning from late pliocene period, there began to be a reduction of the forest cover. As a result, the previously tree-living primates had to adapt themselves to a Savanna environment, and part of this adaptation was that they had to look upwards over the tall grass using their hind legs. This gave birth to the age of bipedalism, in which the primates began to walk. The impact of bipedalism period was marvelous on the human revolution as well as cultural evolution: for one, the bipedal locomotion freed the hands which began to develop as special units, also, the thumb became separated and the fingers became adaptive. As a result, the hands which formerly were useless in terms of defence and other uses, now developed manipulative skill, among these skills were, the power grip - in which man could now tightly grip a stone and other objects, another skill was the precision grip-in which man could now hold his tool between the thumb and the forefinger.

This age of bipedalism, according to the geological period, was called the pleistocene. When the bipedals were fully developed, the resultant primate was named as Australopithecine. The Australopithecine had a small brain of around 27-34 cubic inches (450-550 cc), compared to a normal man's brain of around 92 cubic inches (1500cc). The archaeologists say that "more than three hundred specimens, comprising of more than a hundred individuals of Australopithecine have been found in South Africa, East Africa and Chad region".⁸ The contemporary of the Australopithecine in East Africa was also discovered by the archaeologists, called the *Homo habilis*, also referred to as "the skilful man". He was also considered as the first tool-maker, and according to some authorities, he is regarded as the direct ancestor of the modern man. *Homo habilis* was a creature with a bigger brain than the Australopithecine, perhaps nearly 43 cubic inches (700 cc). with both hand and foot bones already developed.

"Contemporaneous with *Australopithecus* in East Africa was another hominid called *Homo habilis*, "the skilful man" who was the first systematic tool-maker and some authorities would say the direct ancestor of modern man. Six representatives of *Homo habilis* have been found at Olduvai Gorge in Tanzania, the most famous and certainly the most important early stone age site in the world".⁹

Significant in this stage of bipedalism is that this was the period in which man underwent a transformation, the primates broke "the human barrier", and

the true human revolution began. "What is apparent is that the human revolution meant that rapid evolution took place. The brain, particularly the frontal lobes, expanded in response to the calls made upon it".¹⁰ Man from here on progressed from being a tool-user to a tool-maker. Tools could be shaped into weapons, such as spears, and arrows. The human revolution therefore implied a change from susceptibility to adaptability, from being a scavenger, man developed into a systematic hunter. Man began to make his first tools, which were made at the Oldowan industries during the earlier part of the stone Age. Another significance here is that in tracing human origin, we find that human revolution as well as cultural evolution were part and parcel of the African continent;

"An important feature of the earlier period is that physical and cultural evolution were closely interrelated. The more man used tools, the less he used his jaws and the more he used his brain; so by the end of the period the human beings in East Africa probably had brains very much the same size as present-day people".¹¹

The picture painted on Africa as a dormant, inactive and static zone is therefore negated using the archaeological evidence.

This period, geologically referred to as the pleistocene, made man identify as the Stone Age Man. The implication here is that man could now use his hands and legs to fetch and make his food, he was no longer depending on trees.

This Stone Age is divided into three ages, viz, the Earlier Stone Age, ranging between 60,000 upto 50,000 B.C., The Middle Stone Age which ranges from 50,000 upto 15,000 B.C. and finally the Later Stone Age, which ranges from 15,000 B.C lasting upto around 500-600 years ago in certain isolated areas of East Africa.

The Early Stone Age spread between 60,000 - 50,000 B.C. The human specie that lived in this period was the Australopithecine, and his contemporary the Homo habilis. Man began to make tools for himself, but most of these tools were still very simple tools mostly referred to in archaeological terms as "chopping tools". This was the generation of the First Tools, which had its industry/cultural centre located at the Oldowan industry, which became the first Stone Age industry. Among its sites were the Olduvai Gorge, Omo valley in the East Rudolf (Lake Turkana) and the Koobi Fora. This then was the very initial stage of human revolution.

After a million years, there was yet another revolution. In the geological calendar this period can be seen to fall between the Early Stone age and the Middle Stone age, but still, it is under the Early Stone age. The human specie that lived in this period was called the Homo erectus, which was formerly called the Pithecanthropus. This period marked the age for standardized tools, where man developed more complex tools. In the archaeological terms, the tools here are called hand-axes. Besides hand-axes, by the end of this period, many other

tools were being made such as the cleavers, scrappers, throwing stones and knives. These tools provided man with a highly practical and all-purpose blend of tools. They (tools) were found in the industry or cultural centre called the Acheulean industry, which was named after a place in France where identical hand-axes were first found over a hundred years before their discovery in Africa. The sites for the Acheulean industry were found in places like Nzongezi in Uganda, Olorgesailie in Kenya, Isimila and Olduvai Gorge in Tanzania.

The significance of this period, is that man, regardless of his geographical location, was undergoing a major metamorphosis, becoming a specialized tool maker. The fact that the tools in this period were found at the Acheulean industry, a name after a place in France which had similar hand-axes tools, is a living testimony and proof to the fact that in this human revolution and cultural evolution by necessity, the African was not left behind, instead he was an active participant in this fundamental and historical event of mankind in the whole globe. Moreover, the archaeological remarks put it that this period marked the first spread of man from its cradle land, most probably Africa, into Europe and Asia.

The Middle Stone Age period spread between 50,000 - 15,000 B.C. The human specie that lived in this period, dominating even into the Later Stone Age period, was called the Homo Sapiens. This was the generation of specialized tools, and man became more adaptable and more widely distributed because of

his mastery of fire and new stone tool-making techniques. By the use of fire, man could drive out carnivorers from the rock shelters and also kept himself warm in the high altitudes, fire also helped in hunting and felling trees.

The industries during this period were numerous, because man could easily move being aided by fire and new technological advances. Among them which were recognized were the Still Bay, Lupemban and Songoan industries with sites found in places such as the Gilgil river, and Kinangop area in Kenya, Msongezi and Songo Bay in Uganda.

In this scenario of human revolution, two main cultural evolutions were distinguishable, one in the more wooded areas of Sangoan - Lupemban industries where the tools were specialized for wood-working and digging up roots, secondly at the Still Bay industries in the open country of the Rift Valley and Central Tanzania, whose tools were abit smaller in sizes.

The Later Stone Age starts from around 15,000 B.C. upto around 500 - 600 years ago, especially in some parts of East Africa. The dominating human specie in this period was the Homo Sapiens. The tools here were referred to as composite tools, such as the manufacture of blades and other efficient tools. The industries here are the Wilton and the Kenya Capsian industries which resulted into Neolithic Stone - bowl cultures. The sites were many in this period, such as the Ishango Gambles cave near Elementaita, in which it is believed specialized foraging communities began to develop; Magosi site in

Karamoja, Uganda, which is believed to mark the first site of the spread of Pastoralists, Hyrax Hill in Nakuru, Kenya. Other sites were Nsongezi rock shelter on the Kagera river, Uganda, which is believed to represent one of the sites for the spread of Bantu - speaking agriculturalists and the Nyero site in Uganda which marked both the rock painting age and the period of latest stone-using.

The significance in the period of this human revolution, is that, it is believed this period marked the development of present day African races, with significant reference to the Big Bushmen of South Africa, who are also referred to as the Bushboskopoids.

"Skeletal remains of these men have been found in both West Africa and the Nile Valley and it would appear that they formed the basic stock of Africa from whom the present-day African races of Negro and Bushmen have developed in the last ten thousand years... man spread over the larger part of East Africa, including parts of the East African Coast".¹²

According to the Archaeologist, it's given also that in this period, a new people entered East Africa, a kin in physical appearance to the Caucasoid peoples of South West Asia and North Africa, bringing with them new technological advances in stone tool-making. This Later Stone Age was also the period for the development of highly specialized and successful hunting societies, such as the groups around lake Turkana and Victoria, where carved bone with sets of

parallel lines was found, this indicating probably that simple calendrical or numeration system was already in use. In the next page is a document extracted from a book by Bethwell A. Ogot, John A. Kieran, Zamani: A Survey of East African History (East African Publishing House and Longman Group Limited, 1968 and 1973 P.58), showing a table of Stone Age events, the Early, Middle and Late Stone Age events, with categories of human revolutions vis-a-vis cultural evolution, from the geological period of miocene upto the pleistocene, showing the important Stone Age Industries with all the important sites.

TABLE OF STONE AGE EVENTS

GEOLOGICAL PERIOD	YEARS	HUMAN & PRE-HUMAN TYPES	STONE AGE INDUSTRIES	IMPORTANT SITES	REMARKS
PLEISTOCENE	1500 AD	HOMO SAPIENS CAUCASOIDS TRICKLE IN FROM NORTH EAST DEVELOPMENT OF PRESENT DAY AFRICAN RACES ? BIG BUSHMEN (BUSH-BOSKOPOIDS)	(NEOLITHIC STONE-BOWL CULTURES) WILTON KENYA CAPSIAN STILLBAY (POINTS) LUPEMBAN SANGOAN	COMPOSITE TOOLS SPECIALISED TOOLS STANDARDISED TOOLS	Nyero (Uganda) Period of latest use of stone - many rock paintings of this age
	500 BC				Nsongezi rockshelter Spread of Bantu-speaking agriculturists
	1500 BC				Hyrax Hill Nakuru Magosi First spread of pastoralism
	6000 BC				Ishango Gambia's Cave Specialised foraging Communities developing First systematic burials
LATE	10000				
	50000				
MID					
EARLY	300000	HOMO ERECTUS (PITHECANTHROPUS)	ACHEULEAN (HAND-AXES etc.)	Nsongezi (Uganda) Olorgesailie (Kenya) Isimila and Olduvai (Tanzania)	Full development of hand axe industries Prehistoric fauna different from present
	750000				First spread of man into Europe and Asia The human revolution
	1500000	AUSTRALOPITHECINES (AND HOMO HABILIS)	OLDOWAN 'Chopping tools' FIRST TOOLS	Olduvai Peninj Garusi (fossils only) Omo East Rudolf Koobi Fora	
PLIOCENE	3000000	RAMAPITHECUS (KENYAPITHECUS)		Omo Fort Ternan	Period of probable development of bipedal primates
MIOCENE	15000000	DRYOPITHECUS (PROCONSUL)		Rusinga, Homa Mt. Napak Moroto	Partially bipedal primates emerging
	30000000				

The findings of the archaeologists have given us the clear picture of man from the earliest specimen upto the present specimen, and if taken as true then we must conclude that man (regardless of his location geographically), has undergone a dynamism, both physically, culturally, socially, morally, technologically and in all phases of life. From their evidence, the European, the Asian and the African all have undergone the same process, and to consider one human community inferior and the other one not (in any way), is nothing short of racial biasness. It is on this breath of archaeological evidence that this thesis establishes at least one factual truth, and that is the reality of African identity. The next discussion in a bid to give an X-ray of the reality of African identity will be represented by education, and its role in the African society, especially the pre-colonial Africa.

4:3 Education and the Reality of African Identity:

Literacy as it is known from the West was non-existent in Africa until the colonial period. For the vast majority of Africans, knowledge was revealed orally and visually. Be that as it may, it should never be construed, that Africa was a tabula rasa in as far as the issues of education were concerned. The pre-colonial Africa, despite her 'illiteracy' still had strong attachment to education. This system of education though different from the Whites', in the sense that it emphasized less in writing and reading, was in no way inferior to the whites',

i.e. the fact that Africa's educational system was passed mainly through the oral medium does not imply it was inferior to the whites', neither does it also imply that Africans were totally green on the aspects of reading and writing, for example even before the era of colonial Africa, Egypt was already flourishing in the techniques of writing.

For Africans, learning began just in the early stage of an infant's life and during this period, learning occurred almost exclusively close to the mother's bosom and within the intimate mud and thatch surroundings of the family compound. The child's learning circles widened as he developed the linguistic ability. In this early age, the young students who amazingly did not have grammar books, had to learn a lot, among them were correctness of speech by imitating elders, elocution and verbal expression also received great attention in which the grandparents, relatives and family or clan elders were the active tutors. They were also taught correct social gestures and proper greeting phrases; family genealogies were also learnt, especially from the grand parents. At this early age, the syllabus of morality was not left behind, for gradually, the child learnt that successful living demanded conformity to the community's laws, manners and behavioral patterns. He also learnt to respect and follow the community's commonly held values and attitudes, such as oaths, sanctions and prohibitions, all which were instilled in the young minds by the use of simple proverbs.

As the child matured, education became increasingly informational and geared to roles befitting the student's sex. A girl usually remained with her mother and other female members of the compound while the boy followed his father to the fields or forests. Here learning for both sexes was by observation, imitation, and memorization. A girl learnt how to do domestic work from her mother and other females around her, e.g. cooking, house cleaning and other domestic chores. By observations and memorizations of didactic rhymes, a young boy learnt to clear land, to plant crops, to recognize and to control rodents, and to identify weather and seasonal patterns, among others. If reared in a pastoral society, a boy received instruction in animal husbandry; if his family lived from hunting, he learnt to identify, stalk, kill and dress wild game.

In the more hierarchical societies, education and social stratification tended to reinforce each other. At an early age, Aristocratic children were separated from commoners and sent to the royal compounds of paramount chiefs. Under the guidance of non-royal instructors, they learnt court etiquette and the art of governance. Thus from childhood, such children acquired a distinctive life style and they prepared themselves to hold positions of leadership in their own communities. One of such persons who went through such a kind of rigorous training in Africa was a King by the name of Osei Tutu, King of Asante, who learnt many secrets of governance in the neighbouring courts of Denkyera and Akwamu. In Buganda, every important chief was expected to send his best sons

to the Kabaka's court for training. Specialized educating was also seen in regard to the economy, for example in the craft industries in which the Asante, the Hausa and Benin, among others, where prospective artisans laboured for months, even years, being trained by master craftsmen before gaining admission to an occupational guild. Candidates into these educational programmes were often screened to ascertain one's seriousness in an undertaking.

Divination was also another important aspect of the education process. Through the ritual use of medicines and communication with spiritual and cosmic forces, diviners revealed to their supplicants what could not otherwise be known to them. Divination was an educational process designed to obtain a comprehension of the cosmological and spiritual forces, to gain a measure of control over them, and to interpret them for others, for example they learnt to speculate on the causes of illness and other calamities. Diviners taught individuals and groups how to cope with misfortune, anxiety or stress. And much of the information they imparted was linked to codes of ethics, morality and standards of social behavior.

Oral literature was another distributary mechanism by which the Africans' non-salty stream of education was emptied. Oral literature assumed a variety of forms. It radiated in songs, folk tales, fables, riddles and rhymes, poetry, drama and proverbs. Sagas of romance, war, courage and endurance melodically resonated through lengthy songs. Of all forms assumed by oral literature,

proverbs contained the greatest educational impact. Society gained from them its major moral and ethical structures; they aimed at human perfectability and like those in the Jewish Torah or Christian bible, proverbs in Africa furnished essential guidelines for human behavior. The tales and fables were used to explain the many mysteries of life such as creation, God, fire, thunder and lightning, darkness, suffering, childbirth and origins of death, among others.

4:4 African Philosophy and the Reality of African Identity

The third phase to be considered to manifest the reality of African identity is the unending debate about the existence and nature of African philosophy. The debate about the existence and nature of African philosophy has been a gruelling exercise, and the task of representing this debate in the form of paper and pen is difficult, and from all indications, unfinishable, but some attempt at it is essential, and any attempt is likely to be prolonged. But then before looking into the way in which the reality of African identity is manifested through the debate of African philosophy, its nature and existence, one can not avoid to ask this obviously nagging question - What is African philosophy?

In an attempt to answer the above question, a variety of propositions have been expressed, and in taking a general run-through of such ideas, one comes to the conclusion, as put by Odera Oruka in his book, Trends in Contemporary African Philosophy, that "there are generally two radically distinct senses of the

usage of the expression "African Philosophy."¹³ In one sense, the definition or explanation of African Philosophy is seen to oppose that of other continents in general and the Western/European philosophy in particular. This sense of African Philosophy assumes that there is a way of thinking that is not only uniquely African but also radically un-European. So distinct is this philosophy that African Philosophy is produced by a body of thoughts and beliefs different from say European philosophy. On this ranking, it will be a philosophy quite innocent of logic and independent thinking, thus a composition of beliefs, customs, taboos, traditions and nothing beyond communal/Ethnic thinking.

The other sense of definition is one in which philosophy is viewed as a universal enterprise, with an image that is innocent of racial and regional confinements. Here, philosophy is seen in its general form, as a rational activity which employs the methods of critical, reflective and logical inquiry, with emphasis on the individuality of thought. Therefore, when one talks of a uniquely African philosophy here, this is not to refer to an essentially African phenomenon, but only a stream of thoughts which arise from fundamental philosophical discussions, either by Africans or within the African context. And as Odera Oruka rightly says, "Philosophy as a discipline in the strict meaning of the term is therefore not seen as a monopoly of Europe or any one race but as an activity for which every race or people has a potentiality".¹⁴

Therefore, the definition, or explanation of African philosophy broadly revolves around these two senses, but in the course of philosophizing, one is likely to notice of more than two senses. Therefore for matters of convenience, it is the view of this thesis that the debate on the existence and nature of African philosophy, in otherwords the explanation or definition of the two broad senses of African philosophy can be summarized, in this thesis, into three branches, namely ethno-philosophy, professional philosophy and philosophic sagacity.

4.4.1 Ethno-philosophy: as a branch of African Philosophy

As an aspect of the debate of African philosophy, ethno-philosophy is represented in this thesis by among others, Placide Tempels and John S. Mbiti. Ethno-philosophy is the aspect within the debate of African philosophy which maintains the proposition that the African conception of philosophy is completely different and unique from those of other peoples and particularly the Europeans. In his book, Bantu Philosophy, in which he studied the Luba people of Zaire and their culture, Tempels contends that the existence of African ontology and logic, and thus philosophy, is a reality. His position on the existence of African philosophy can be reinforced in his own words:

To declare on a priori grounds that primitive peoples have no ideas on the nature of beings that they have no logic, is simply to turn one's back on reality.¹⁵

For Tempels, African philosophy is made up of the basic principles that underlie the African behavior, belief and customs. These are the principles which govern the African in his daily life. Tempels says that these principles revolve around the concept of vital force. For Tempels, it therefore follows that Bantu behaviour, ontology, wisdom, psychology and ethics, among others, are all centred upon the concept of vital force. Therefore the Bantu use this concept of vital force to explain their behaviors, practices, actions as well as the purposes of actions.

Though Tempels' work is considered in many circles to champion for the existence of a logical thought system of the African, thus their philosophy, he at the same time comes out clean to affirm the fact that the Bantu mode of thought is radically different from the Western thought process, and this difference is so great that the African's mental disposition is not in tune and can not comprehend the basic laws of science such as the principle of the uniformity of nature. Concerning his view of the African thought process, this is what he says:

They have a different conception of the relationship between men, of causality and responsibility. What we regard as the illogical lubrications of "gloomy Niggers", what we condemn as greed exploitation of the weak, are for them, and become an ontological necessity. If thereafter we wish to convince Africans of the absurdity of their sizing up of the facts by making them see how this man came to fall sick and of what he died, that is to say by showing them physical causes of death or of the illness, we are

wasting our time. It would be in vain even to give them a course in microbiology to make them see with their own eyes, or even to discover for themselves through the microscope and by chemical reactions what the "causes" of the death was. Even then we should have decided only the physiological or chemical problems connected with it. The true and underlying cause, the metaphysical cause, would nonetheless remain for them in their terms of their thought, their traditional wisdom.¹⁶

Having relegated the African soul from the commonwealth of philosophers, Tempels adds an insult to the already painful injury when he claims that even with this primitive mode of thought, the African mind is so "savaged" to be able to express his own philosophy in a logical and systematic way, so much so that for this "philosophy" to be formulated, the Africans still needed the Jesus' ministry of good samaritanism, especially from their white brothers, and he says:-

It is we who will be able to tell them, in precise terms, what their in most concept of being is. They will recognize themselves in our words.¹⁷

In spite of his views regarding the nature of this philosophy, Tempels' views are regarded as the landmark for a serious debate and investigation for the existence and nature of African philosophy, for through him, many scholars, Africans and non-Africans alike, ventured deeply into the discussion of this philosophy.

According to John Mbiti, in his book African Religions and Philosophy, he maintains that African philosophy can only be understood by studying the traditional religions of Africa. For Mbiti therefore, philosophy and religion are more or less the same, for in the studying of one, one understands the other one, but mostly philosophy is explainable in terms of African religion. For Mbiti, the African is so glued to his religion that "to be is to be religious" becomes a true dictum for him. In the experience of this religion, the African does not see himself as a single entity but as an integral part of the entire community. Man finds his position in the society through his involvement in communal affairs and his individual perception of life in general is also determined by the community. The African traditional religion revolves around the beliefs, traditions, rituals, myths, taboos, tales and fables etc, and in this, their underlying philosophy can be understood.

If African philosophy is regarded to be represented by the views of Mbiti, then one thing that is crystal clear is that this "philosophy" is not philosophy qua philosophy because, for one, all that is being portrayed here is communal thinking, no individuality of thought. Secondly, the critical and logico-analytical method of censoring ideas is non-existent. Every idea in such a community is taken as a gospel truth as it is handed down from one generation to another. As it stands, this kind of philosophy is not in anyway similar to the Western philosophy, because unlike the latter, African philosophy is portrayed as lacking

logic and individuality.

By replacing logic and individuality with emotion and communality, the result is that African philosophy only becomes a world-view, a communal or a Folk philosophy.¹⁸ As Paulin Hountondji describes it, this communal or group thought is not, strictly speaking, a philosophy but only Ethno-philosophy.¹⁹ In their attempts to emancipate the African from the conventional conception that the African is pre-logical and therefore pre-philosophical, and by extension lacking an identity, the ethno-philosophers, ie. Tempels, Mbiti and others, as Ochieng' - Odhiambo rightly says, "Actually affirms that position i.e., they actually deny philosophy to the African."²⁰

The views of the ethno-philosophy school has provoked criticisms, not only from philosophical circles but also scholarly circles in general, thus perpetuating the debate on the question of African philosophy. In provoking a debate on African Philosophy, ethno-philosophy is credited for having made a bold step in as far as the affirmation of the reality of African identity is concerned, since as Odera Oruka says, "talking" about philosophy is part and parcel of "doing philosophy".²¹ And since ethno-philosophy has provoked the debate or the "talking" about African Philosophy, it has also, from this logical reasoning, provoked "doing" African philosophy, and this, in itself, is taken to be a move towards the right direction, of affirming the fact that African identity is not a myth but a reality, and this reality of the African identity can be seen

in the "talking" and the "doing" of African philosophy.

4.4.2 Professional Philosophy: as a branch of African Philosophy

This was the trend of thought which derived its existence from the school of ethno-philosophy. The school of professional Philosophy disputes the position taken by the proponents of ethno-philosophy, therefore in the main, its cardinal standpoint is the rejection of the views of ethno-philosophy and the adoption of a universal kind of Philosophy i.e. philosophy proper. This philosophical trend is what is also referred to as classroom philosophy, in the sense that it contains mostly the works and debates of those scholars who have received formal training and general orientation in philosophy as a discipline at university/college level. Mainly, these proponents are either teachers or students of philosophy, mostly at the university level. Among them include Paulin Hountondji, Peter Bodunrin, Kwasi Wiredu and Odera Oruka.

Another concern for this school of thought is that for them, the debate as to whether African philosophy was existent or not is almost out of question, their immediate objective was, to establish and bring out the universal meaning and definition of philosophy. For them, if the Africans can participate in this universal philosophy, then they qualify to be philosophers. The proponents of universal philosophy which the professional philosophers champion for contend that "Philosophy has some basic characteristics and features that are irreducible

... regardless of where and when it is practiced... Philosophy whether African, Eastern or Western must be engrafted by logic, rationality and argumentation".²²

The meaning and definition of philosophy, is taken as an activity which involves critical, reflective and logical inquiry. According to Wiredu in his book, Philosophy and an African Culture, philosophy as a theoretical discipline is devoted to detailed and complicated argument.²³ In his arguments, Wiredu advocates for a mental evolution within the African traditional set up, by coming up with more clarified and critical evaluation of our traditional thought systems. African philosophy therefore, is different from the traditional African philosophy, the former is critical, logical and analytical, while the latter lacks all of those ingredients.

For Peter Bodunrin, African philosophy is the "Philosophy done by African philosophers whether it be in the area of logic, metaphysics, ethics or history of philosophy. It is desirable that the works be set in some African context, but it is not necessary that they be so".²⁴ Common to all these philosophers is that philosophy is universal and as such, the subject matters are not meant for any race or nationality. Equally, as a universal discipline, philosophy should have truths that can be proved by methods which are independent of any personal, racial or any regional make-up.

Having classified African philosophy in the class of technical or even literacy class as Hountondji would want it to be, one major criticism that has

been seen as a drawback to this school of thought is that given that all of its proponents are either teachers or students of philosophy, it is argued that what they call African philosophy is a philosophy not purely African; their point of reasoning is that since the proponents of this school emphasize so much on literacy, and given that literacy is known to have flourished in Africa only after the colonial times, it is argued that what the professional philosophers profess, is a borrowed philosophy, not an African philosophy proper.

Another drawback of this school of thought, professional philosophy, is that the majority of the Professional philosophers have/had an external (European) influence in one way or another, either by undertaking their studies or even teaching in the European world or by using the materials/literature from the Western world. It is therefore argued that what they have is not African philosophy but Western philosophy and as Odera Oruka puts it in his book, Trends in Contemporary African Philosophy, they "employ "European logic" and principles to criticize or create what they like to call African philosophy".²⁵ On the strength of this criticism, one can take it that Africans are only philosophers, or that there is only an African philosophy because the Africans in one way or the other, have been influenced by the Westerners, and without this influence, there would neither be an African philosophy nor African philosophers..

Even with the shortcomings surrounding professional philosophy, one factual truth is that the way the African philosophers have participated in this

debate goes along way to prove that the African mental disposition is one which can accommodate a variety of views and then make a synthesis out of this diversity. To discredit professional philosophy as a borrowed philosophy is not enough, the fact that Africans can actively participate in this debate and others is another proof to the existence and reality of the African identity. Along this line, Wiredu gives the best prescription when he says, " for a set of ideas to be a genuine possession of a people, they need not have originated them, they need only appropriate them, make use of them, develop them... and thrive on them".²⁶ In the final phase of our approach of the African philosophy, we will look at the school of thought which tries to act as a compromise of these two, by attempting to solve or overcome the shortcomings both of ethno-philosophy and professional philosophy and this is called philosophic sagacity.

4.4.3. Philosophic Sagacity

Since ethno-philosophy is considered by many scholars as a communal thought system, not a philosophy, innocent of logical, critical and independent thinking, it is for this reason that it fails to qualify as philosophy proper.

Professional philosophy on the other hand, has been rendered a "borrowed philosophy". Taking these propositions as true as far as the debate of existence, meaning and nature of African philosophy is concerned, then we are not left with what can be universally accepted as philosophy in the strict sense of the

term. It is in this situation that philosophic sagacity becomes important, by trying to take into account the shortcomings of both ethno-philosophy and professional philosophy.

Philosophic sagacity operates as is seen in this thesis, under the guidance of two cardinal principles: one, that literacy is not a necessary condition for philosophical reflection and exposition. The argument here is that literacy is not a prerequisite and condition for one to be able to think critically - for them, philosophy entails thinking and analyzing, not reading and writing. Secondly, they maintain that traditional thought system though it begins, does not end in a communal consensus. Their logic here is that firstly, among Africans, there are traditions and belief systems which influence their way of thinking and behavior, but apart from this, there are individuals among them who transcend what the community believes and practices, they are not under the popular and widely accepted communalistic and emotional tendencies of traditional Africa.

The founder of this school of thought, Odera Oruka lays a justification for the existence of a true and universally acceptable philosophy in Africa when he says that "just as religion and all kinds of dogmatic fanaticism did not kill philosophy in the West, traditional African folk wisdoms and taboos left some room for real philosophic thought".²⁷ The major claim of this school is that among the traditional Africans, there are those "individuals who have not been "spoiled" by the Western educational system,"²⁸ and it is therefore from them

that we have African philosophers. In philosophic sagacity, one can distinguish between a sage and a thinker.

A sage is one acquainted with the wisdoms and traditions of his people and is often recognized by the people of his community as having this gift; in certain cases however, this gift may not be recognized. In the words of Oruka, a sage is a person who "is wise within the conventional and historical confines of his culture." ²⁹ Such a person therefore speaks nothing new, but only that which is common/known by almost every mature person within his culture and environment, and this is what is being referred to as sagacity. Here, the views or opinion of the sage are not based on his individual and independent reasoning it is, instead, controlled by the masses.

Thinkers, on the other hand, are those who go beyond sagacity and attain a philosophic capacity. Generally as sages, they are well conversant with the beliefs and wisdoms of their people, but particularly as thinkers, they are rationally critical and evaluative, and only agree with those beliefs and wisdoms which pass the rigorous test of rational scrutiny. Their views go beyond the commonly accepted opinions and practices of the masses, oftenly becoming an alternative to the common sense knowledge, and these views at times are contrary and clash with the accepted norms and beliefs of their community.

Alot of researches have been done by among others, Odera Oruka and Ochieng' - Odhiambo of the department of philosophy, university of Nairobi,

and the main;

"objective of these researches was to identify individuals of traditional Kenya (and Africa by extension) who are wise in the philosophic (didactic) sense, and thereafter, write their thoughts on paper, as proof of the existence of genuine African Philosophy in the proper and technical sense of the word".³⁰

This school therefore identifies individuals whose views are considered philosophical in the second order sense, and this goes along way to defend Africans from the claim of non-philosophicalness and to firmly place them, together with the Whites, in the commonwealth of philosophers, their illiteracy notwithstanding.

Though there are criticisms here and there on philosophic sagacity, these in the main, are not damaging but only cautionary remarks, thus constructive. For example, that in choosing the sages to be interviewed, the candidates should be those who can adequately prove their philosophical worth, with a display of elaborations and sophistication in their way of reasoning; secondly, the trained philosopher who acts as the interviewer, should exercise maximum self-control, so as not to influence the views of the respondent, his duty should be only to guide and provoke the respondent. Philosophic sagacity remains a proof that non-literate Africans, especially those who lived in the pre-colonial Africa, are as philosophical as the Europeans,

... without writing, people make full use of their memories. They even improve their memories by the use of symbols of various kinds. In my own community I know of people, practically " illiterate", but whose memories are as good as books, and certainly better than bad books. My own father, the late Oruka Ran'ginya (1900-1979), for example, was able to recite to us and many people of the clan his geneology upto the period when the Luo of Kenya parted with the Uganda and Sudanese luos several hundreds years ago. He would at each generation make a special mention of the few warriors and wise men of the generation and the kinds of achievements they made".³¹

Odera Oruka goes ahead to say that some of these memories passed from generation to generation when assembled, could be ranked as philosophy in the second order sense,

" The point here is not whether my father's knowledge about his geneology is correct or incorrect. It all could be incorrect. The important thing is that it is consistent. And the real point is that with this type of memory, there was a great deal that the traditional African could systematise and preserve in memories passed from generation to generation. Now, to argue that Africa is having " a late start in Philosophy" just because we have no written records of her past Philosophical activities, is wrongfully to limit the sources from which we could detect traces of such activities".³²

This is yet another affirmation of the reality of African identity.

The debate on the existence, nature and meaning of African philosophy, as it has been seen in these classifications of three but broadways, shows that

philosophy in the African context is not dormant, it is a progressing phenomenon which like the Greek philosophy, British Philosophy or any other, is an endless enterprise, an event which is in a state of Saecula saeculorum. If the Africans can participate in such an enterprise, particularly with little or no external influence at all, then there is no way one can claim that Africa lacks history, religion and philosophy. The identity of the African can not be denied, it is a reality which manifests itself in many ways, among which is the debate on African philosophy.

4.5. CONCLUSIVE REMARKS ON THE REALITY OF AFRICAN IDENTITY

This work has proved from three dimensions, ie., through archaeology, education and philosophy, that the identity of the African is a phenomenon that has stayed with the African right from his initial days, it is as old as the African humanity itself, it was neither imported to Africa by any external interaction nor removed through the same. From archaeological evidence, we notice that humanity everywhere changes in response to the environment and time, for example his progress from tool-using to tool-making. In this human revolution which brought a physical progress, a rapid evolution was the end result, for example the human brain expanded in response to demands made upon it. The significance of this revolution is outlined best by an eminent anthropologist, Sir

W. Le Gros Clark, when he says,

" it was the development of the distinctly human type of social organization which demanded an accelerated development of those parts of the brain whereby emotional and instinctive impulses can be more effectively subordinated to the good of the community as a whole".³³

The physical revolution of man was accompanied by a cultural evolution, e.g. as man evolved, he began to use and to make tools. The more man made and used tools, the less he used his jaws and the more he used his brain, such that the human brain was ever improving. Ironically, it is evident from archaeological facts that parts within Africa have not only experienced this revolution, but also that Africa claims to hold most of the key information on human revolution. For example at Olduvai Gorge in Tanzania, which is the most famous and certainly the most important early stone age site in the whole world, Dr. and Mrs. Leakey in 1959 excavated a magnificently preserved skull which they called Zinjanthropas, Man of Zinj, also the "nut cracker man". His contemporary also discovered in East Africa was the Homo habilis, "The skilful man", who was the first tool-maker, and six representatives of the Homo habilis were found at the Olduvai Gorge in Tanzania.

On education, its importance and role especially in the pre-colonial Africa can not be over written, for an educated individual in Africa at that time possessed a combination of the following: good manners, respect for elders, a

sense of reciprocal obligation to others and to nature, and a willingness to conform to ancestral precedents. Africans took the educational process seriously, because it was structured to make learning a relevant and essential vehicle for coping with life, for example in divination, by studying human nature and the environment, these professionals learned to speculate on the causes of illness and other calamities. Divination was therefore an educational process designed to obtain a comprehension of the cosmological and spiritual forces, to gain a measure of control over them, and to interpret them to others, and also to teach other individuals and groups.

The debate on African philosophy, especially by Africans themselves is a significant reflection on their understanding of views, problems and concepts of the world at large. Provoked by the Western conception of Africa, of being a primitive, unhistorical and unphilosophical continent, the Africans especially the scholars armed themselves in the defence of their identity. The philosophical defence offered by Africans is seen, in this work, in the form of ethno-philosophy, professional philosophy and philosophic sagacity.

The views expressed in this debate especially by Africans, are diverse and sometimes uncompromising. This diversity of opinions reveal the philosophicalness of the Africans, i.e., their ability to participate by giving differing opinions reveals the aspect of individuality of thought, which is always seen as the Westerners trade mark for a philosophical discourse. At the same

time, diversity of opinions can only exist where the people involved in such a debate use critical and logical tools as aids to their arguments. It is with these facts and others, that this thesis finds it appropriate to consider the African as being philosophical in the same way his Western counterpart is, thus making the identity of the African a reality.

4:6 CRITIQUE OF THE REALITY OF THE AFRICAN IDENTITY

This thesis has made the attempt to put the African in a position where he can trace his origin, history and its past, if not in all, then at least in the few aspects mentioned here. This work can be seen as a contribution to the "resurrection" of African identity, which has been considered in many circles as a myth. On the other hand, however, the affirmation or the establishment of the reality of this identity is not something to celebrate about for long, because it has its dangers as well.

The African, especially the present one should not be blind folded by the "spirit" of Africanism which is known to prevail in some quarters. Africanism is always associated with traditionalism. The weakness here is that the traditional dogmas may be given an upper hand when it comes to practical living. Other aspects of life should be given room to prevail, for example in the cases of sickness, the African should allow the contemporary medical attention to be administered to a patient. Science and other forms of epistemological

explanations should be given room in the African context; knowledge should not only be derived from the "divines". The African should not allow himself to sink into the bottomless ocean of traditionalism, instead, he should have a global approach to life, and be able to think and act, not as an African, but as one whose horizons go beyond any regional confinements.

Basing their thought systems, actions and purpose of actions on this identity, there has been as a consequence an atmosphere of communality and homogeneity among Africans. These two aspects especially, when taken in their safest and most moderate aspects, are not harmful, but beneficial to Africans instead. The only cause for alarm is that in some African countries, these aspects of communality and homogeneity have been misinterpreted and taken to their extremes, resulting into the adopting of policies and ideologies which are not beneficial, either in the short term or on long-term basis to the Africans. Taking Tanzania as a case in point, the ujamaa policy and its features of communal living has had a negative impact, if not in many aspects then at least in one, that is, the economy of Tanzania. With its policy of brotherhood characterized by sharing of properties which are owned by the state and not individuals, and low salary to the citizens, a situation has arisen in which the human sense of individuality is suppressed, in which the individuals lack the self-drive to work hard and acquire wealth. It also brings an aspect of lack of competition among the citizens without which there will be little progress

especially in one's buying power.

Another danger of this identity, though this one is changing a bit more rapidly, is the case of rigidity or inflexibility. The Africans in many aspects have tended to create an environment of "Africa for Africans", to use the words of Marcus Garvey. The result has been the tendency of not accepting to change at the world's pace, in which the indigenous people, even in the most urbanized cities like Nairobi, still tend to think and act in terms of rural relationships, with cultural and religious attachments. For example in Kenya, the tribal element is still very strong, still evident in many circles dictating and determining the people's destiny e.g. in politics. Intermarriages is still opposed in some quarters, especially among some communities. Religion has also tended to act as a barrier, for example burial cases in Kenya have ended up in the courts due to religious differences.

CONCLUSION

At a time when the peoples of Africa are striving towards unity and greater co-operation in shaping their individual destinies, a proper understanding of Africa's past, with the awareness of common ties among Africans should be considered a necessary tool. This past is not for the purpose of pleasure or amusement, but to enable the people know their roots and identify with them, for you can only become a somebody if you have your identity.

With his awareness of the past, an African can know how to live in the present and improve on the future. Africans with this identity, will improve their understanding of world perspectives, not only among themselves as Africans, but also within the ranks of other continents as well. A people's identity become a major contribution towards mutual understanding among the people of the earth; Africans should neither loose nor forsake this identity, for it is a source of knowledge of a cultural heritage that belongs, not only to the people of Africa, but to mankind as a whole.

NOTES

1. Griot - were professional historians of traditional Africa, who were the major repositories of oral literature and were also the leading educators of the same.
2. Niane Sundiata D.T.: An Epic of Old Mali
(London: Longmans, 1965), P.7.
3. Richard W. Hull, Munyakare: African Civilization before the Batuuere
(New York: John Wiley and Sons, Inc., 1972), P.5.
4. Ibid.
5. See Bethwell A. Ogot, John A. Kieran, Zamani: A Survey of East African History, New Edition, (Nairobi: East African Publishing House and Longman Group Ltd., 1968 and 1973), P.52.
6. See Ibid.
7. See Ibid., PP. 52-53.

8. Ibid, P.54.
9. Ibid, PP.54-56.
10. Ibid, P.60.
11. Ibid, P.62.
12. Ibid, PP.65-66.
13. H. Odera Oruka, Trends in Contemporary African Philosophy, (Nairobi: Shirikon Publishers, 1990, P.13).
14. Ibid, P.14.
15. Placide Tempels, Bantu Philosophy, (Paris: Presence Africaine, 1969), P.22.
16. Ibid, P.30.
17. Ibid, P.36.

18. See H. Odera Oruka, Op.Cit., P.15.
19. See Paulin J. Hountondji, African Philosophy: Myth and Reality. (London: Hutchinson University Library for Africa, 1983) P.48.
20. F. Ochien'g - Odhiambo, Sagacity in African Philosophy and Ancient Greek Thinking: A New look at the Problem of African Philosophy. Ph.D Thesis, (Nairobi: University of Nairobi, 1994), p.119.
21. H. Odera Oruka, Op. Cit., P. 19.
22. F. Ochien'g - Odhiambo, Op. Cit., PP.249-250.
23. Kwasi Wiredu, Philosophy and an African Culture, (Cambridge: Cambridge University Press, 1980), P.34.
24. Peter O. Bodunrin, "The Question of African Philosophy" in Philosophy: The Journal of Royal Institute of Philosophy, (C.U.P. Vol.56, no.216, 1981) P. 162.
25. H. Odera Oruka, Op. Cit., P.19.

26. Kwasi Wiredu: What is African Philosophy? Paper presented at the William Amo International Symposium, Accra, 1978, P.7.
27. H. Odera Oruka, Op. Cit., P.37.
28. F. Ochien'g - Odhiambo, Op. Cit., P.158.
29. H. Odera Oruka, Op. Cit., P.38.
30. F. Ochien'g - Odhiambo, Op. Cit. P.155.
31. H. Odera Oruka, Op. Cit. P. 47.
32. Ibid, PP.47-48.
33. Le Gros Clark W., "The humanity of Man" (Nature, No.4792, 1961), as quoted by Bethwell A. Ogot, John A. Kieran, Op. Cit., PP.60-61.

CHAPTER FIVE

5:0 AFRICAN IDENTITY IN DEVELOPMENT

5:1 The Rationale for African Identity in Development

This story of Greek thought traces the building up of a "capital of ideas" that we (Americans) have been living on ever since. Though it may seem surprising, it is true that the ideas of matter, mechanical causality, mathematics, form and the self, all had to be discovered and were by the early Greek philosophers. These ideas, and others like them, have become so much apart of our way of looking at the world today that we (Americans) can hardly think without them... For this reason, this is our own story, which helps us (Americans) to understand our World and ourselves.¹

In the previous chapter, we have seen how the African identity is a reality, having the potentiality of manifesting itself in all the aspects of man's life, ranging from morality, aesthetics, politics and religion, among others. But for the purposes of this work, we have limited ourselves to three aspects, viz, the archaeological, educational and the philosophical, thus leaving none to doubt that Africans, like other human races, have their identity. This then gives us a sure foundation, an unshakable one on which this identity can now be built and improved. The response of this identity, i.e., its ability to change in terms of time and space, is what is being referred to in this thesis as development, thus African identity in development.

Nature has endowed Africa with adequate resources which if we fully utilize and appreciate, will make us change our perspective of development, not to see development as negatively aping the whiteman in his culture, world view, lifestyle; but we will be able to build our own schools, colleges, universities, churches, temples, technologies and industries, our own medicines and health facilities, initiate and provide employment to our own people, and also manage and determine our political destiny. All these can not be achieved unless there exists an atmosphere of dialogue and consultation between the Governors and the Governed, the rulers and the ruled, the leaders and the led, in matters affecting their lives. In this regard, the words of Abraham Jerome are appropriate when he says "The social science of participation and co-operation must be apparent in every field of human development at all times".²

For Africa to experience development fully, it is not going to be a one man's job, or the ruling class, neither the immensely rich nor the elites, but it will be through the continental human participation,

"It is folly to believe within the limits of the human mental development that Africa can, without the honest and brave effort of every African, develop herself practically. It is equally diabolic for the African to sit back with the hope that Europe will one day develop Africa for him".³

Africans should approach life knowing that they are responsible for their own lives and the well-being of their societies. In the very real sense, the destiny

of Africa is placed on their hands, nature's gift to the African - natural resources, the energy, the intelligence and the moral capacity required to build a society in which all can live in peace and dignity. It is the sole prerogative of Africans to put all these into use, it is them to initiate all the necessary projects and when this is done, without any external propelling force, then we will be talking about African identity in development.

In Africa, just like the rest of the world, there are so many aspects in which "human participation" have been witnessed. Africa has concentrated her efforts in various ways as a means of fostering development. For matters of convenience, this work considers only three aspects in which African identity is seen to participate in development, i.e, in the day-to-day affairs of man, these are considered in this work to be humanity's three arch enemies, namely, poverty, ignorance and diseases. This work looks at the steps taken, both in the past, present and future by Africa to fight these three "devils" in their societies. What we are establishing here is the element of consciousness, how the African is conscious of life, his sense of awareness and how he displays it, given that man is not man without humanly participating in every form of life which exists around him.

Before proceeding into the discussion of the major dimensions of development in this work, it is appropriate to make an attempt into an explanation and the definition of this oftenly used term known as development.

What then is development? To begin with, it is needful to make mention of the fact that there is no clear consensus concerning the usage of this term. If various meanings can be attached to one and the same word, then obviously there is need to clarify first, the general perspective of development and particularly, the context in which it is used in this work. For example, we talk of development from the biological, social science's and psychological points of view.

First, the meaning of development can be understood when we study the english verb to "develop" from which the noun "development" is derived. The word "develop" stands for the process of uncovering, unfolding, revealing, the process of taking away the cover or the veil in order, thereby to show what is hidden.⁴ Yet for others, development is mainly seen to be economic in nature, whereby the members of a given community or nation become rich materially. In this case therefore, development would mean living in better houses, permanent in nature, good water supply, good roads, many schools and colleges for education, availability of health facilities, good church buildings, better and quicker means of communication etc.

The psychologists talk of human development in which they describe how an individual develops from childhood to adulthood using the biological theory of evolution. For them, development is a natural trend which has stages, from beginning to the end. But then in this natural trend, as the child grows, the learning process from the surrounding comes into play. Here therefore, human

development is determined by the interaction between hereditary and the environment, and these two principles are considered inseparable in the vital process of human development.

To make a general submission, development implies movement in a positive direction, it is a movement which brings to light that which has been hidden for long, and puts, or brings to actualization that which has been merely potential. It is therefore man's ability to create, not only in his environment but also in his very life. It is a human phenomenon, a human enterprise, it is intended for man, with the main purpose of enhancing man's humanity, his needs, expectations and ideals. Crucial here are two elements, the individual and the environment. As the individual develops physically e.g. in material possessions and others, directly or indirectly his environment will be changed; but then this is not enough, because there are other aspects of the individual which are also supposed to change within time and space, whereby man can now embrace the superior human values such as honesty and good conduct. In this regard, Dr. Okullu finds the right description for the term development when he says:

Development is not only the concern for economic well being but also a real concern for the development of the whole man so that he can remain in control of the world he helps to create.⁵

The divergence in the way man is gifted in the world over, makes the term development a very elusive phenomenon, and here, people are encouraged,

one to maintain what nature has given them, to do more and improve on it if and when necessary. For example, if we talk about pottery industry in Africa, the Africans should realize that within the context of their culture, nature has endowed them with this talent which should neither be neglected nor forsaken. Such talents should be maintained, first in their very original states, and secondly, changing as demanded by time and the environment; but even in the course of this change, they should not lose sight of their original state. As far as the subject of development is concerned, it is the view of this thesis that there are those very unique ingredients that a community or nation possesses, which should not be allowed to evaporate in the name of "modernization". In this regard, Nkrumah's view of development, which he also calls ideology, help convey the message,

Our society is not the old society, but a new society enlarged by Islamic and Euro-Christian influences. A new emergent ideology is therefore required, an ideology which can solidify in a philosophical statement, but at the same time an ideology which will not abandon the original humanist principles of Africa.⁶

In many ranks and files, the mistake has been that whenever one talks about development, what comes in picture are industrialization and urbanization which quite often than not (especially in the so-called third world countries), among other things, results in the people's cultural erosion. As it is seen in this work, these two aspects alone do not and can not represent development per se.

On the other hand, if those natural and the so-called traditional ways/values of a people are not eroded, i.e. if every community is seen in its own perspective of uniqueness or giftedness, then the instances of branding one culture as developed and the other one either as developing or underdeveloped shall be non-existent, for then every culture shall have its speciality, value and uniqueness both to the people and the world at large, there will therefore be less of "this discrimination" ranking nations as developed, developing and underdeveloped.

One of those traditional ways of life which should not be forsaken but upheld, is the Kalenjin style of making sour milk, which is popularly known in their traditional language as the Mursik.⁷ This Mursik is very similar to the modern and chemically treated milk called Yoghurt, or, the Kenyan popular Maziwa lala.⁸ The Kalenjin are one of the many tribes in Kenya; geographically, they occupy the Rift Valley province of Kenya, and economically, they are predominantly herdsman. The Mursik is prepared by the use of traditional method and means. The preparation is done by the use of a well able and powerful tree, traditionally known as Itet.⁹

First, the branches of this tree are burnt until they become red hot (charcoal form), but the burning is done half-way, such that the burnt part is put in the gourd and then crushed to ashes to become a mixer. The unburnt part of the Itet then becomes the handle, and like one preparing porridge, this unburnt part is used as a cooking stick to ensure that the Itet ashes are well distributed

in the gourd. Boiled, cooled and creamless milk is then poured into the gourd and the souring process begins. The process ranges between 2-5 days, depending on the temperature of a place. This unburnt part of the Itet then becomes the main tool, whereby one uses it to mix the milk and the Itet ashes, and the climax is reached when, through tasting, the milk becomes bitter and very sweet at the same time; when this stage is realised, the sour milk becomes ready and can stay safe for consumption for many days, depending again, on the temperatures of a place.

In this traditional method, the Itet is very significant for one, it serves in the souring system, two, it is also medicinal in the sense that it fights and kills any germs that could be in the milk or the gourd and finally, it is used as a medicine to fight any disease in one's body. Taking the three milk samples as seen in this case, that is, the Mursik, the Maziwa lala and the Yoghurt, the first one is a product of traditional methods and has not undergone through the conventional scientific treatment at all. On the other hand, the Maziwa lala and yoghurt are the products of modernity which have undergone many processes and chemicals, and some of these chemicals in the longrun, may become defective to human health.

One can not claim, for example, that since Mursik is made out of a traditional method, it becomes inferior to the others, alternatively, we can not claim that those who make sour milk using the traditional methods like the

Kalenjins are still developing or underdeveloped, for according to this work, development does not mean abandoning those traditional patterns of life, rather, it is maintaining diversity of culture. Having taken this position, however, it should not be construed to mean that one should close his eyes to those methods of modernity that nature has helped man to achieve. If we talk about development in the real sense of the term, the Kalenjins of Kenya, for example, should aspire to market their Mursik, both nationally and even internationally, for then, they will be participating in development.

This work looks into those aspects in which Africans have actively engaged themselves in reflecting, deciding and acting as conscious persons, regarding those issues that matter in life. This can be done only if the Africans are the ones to take the initiative, as they are guided by their own thinking and convictions, using their own means and resources. From the archives of history, the word development received popularity from the United Nations, through which the first Development Decade was launched in 1959. Their main objective was, to wage war against humanity's age-old problems of poverty, ignorance and diseases. Regarding man's basic needs, one need not emphasize the urgency by which the issues of poverty, ignorance and diseases ought to be addressed, and their harm to the human society, can not be explained less in the words of Kenya's Attorney-General, Amos Wako, when he says,

For those who are ravaged by these scourges, the tyranny of poverty, disease and ignorance is no less oppressive and exacting than that of a despot. In either case, the victim is alienated from the "system" whether that system is oiled by the best crafted laws or fired by the temperament of a despot.¹⁰

5:2 Africa and Poverty

Prosperity is the reverse of poverty; it is a situation whereby one can afford to acquire the very basic and fundamental necessities of life, such as food, clothing, shelter, water, health facilities and education. In many ranks, Africa has been theorized as a poverty stricken continent. But then, what is poverty? To answer this question, one can look at the manifestations or consequences of poverty, which, here, are considered to be in the form of hunger, little or no income, and dehumanization, among others. Hunger is the condition of not being able to get enough to eat, resulting to malnutrition among children, the end result is a retarded physical and mental development. The victims can not afford to feed themselves adequately. Poverty also results when one has little income, as a result, such a person can not adequately enjoy the basic necessities of life, feeding, clothing, shelter, education and medical care.

When one is subjected to these two realities of poverty, i.e, underfeeding and low income to cater for other basic needs, the consequence is that one's worth or dignity becomes eroded, such a victim becomes dehumanized, he/she for example, can turn to begging. In the bible story, we read about the parable

of Lazarus and the rich man; in this scenario we see that the poor man is no better than dogs since he shares with them the crumbs of food falling from the rich man's table. It follows logically that if one asserts that Africa is a poor continent, it is the same as saying that the Africans are a people who can not adequately feed themselves, all the year round they are seeking for food donations and secondly, it is equal to saying that they are a people who can not or do not earn enough income to sustain and provide for their basic human needs, and last but not the least, that they are a dehumanized people, that perpetually they have been, they are, and they will remain beggars? But to what extent are these true?

This work takes the Gikuyu of Kenya as a case study, looking at their smith industry as provided here by Jomo Kenyatta in his book, Facing Mount Kenya.(London, Mercury Books, 1961). The concern here is to establish one of the many ways by which they earned their living, long before colonialism caught up with them. The move taken here is to authenticate the fact that the poverty claim attached to the Africans do not hold any element of truth, that it was a claim based on the ignorance, if not arrogance towards the Africans. The Gikuyu forms the largest ethnic group in Kenya, with a concentration in Central Kenya, but scantily distributed in all parts of the country as well. They are age-old agriculturalists, and their economy stands on land. Each family constitute an economic unit, composed of the man, wife and children. Among the Gikuyu,

there was division of labour according to sex, and this was meant to ensure material prosperity of each group. In this work we have investigated the aspect of industrialization among the Gikuyu as an indication that industrialization is not alien to Africa..

The Gikuyu from time immemorial made iron tools, and this was an art which they did not go to learn in school, rather, it was knowledge handed down from one generation to another. The job of collecting iron ore was done by men who were experienced in it, given that the collection could only be done in certain districts and particular rivers within the central part of Kenya. The experienced men's first duty was therefore to identify the sand containing ores, secondly they washed the sand and piled the black substances containing the ore together, then they were handed over to women and children, this was for the purpose of drying, where they are spread in the sun to dry. Already in display was their ability to engage in division of labour, where men, women and children alike had their defined roles.

The next stage was for purification, where impurities were separated from the iron ore. This was done using a specially treated fire, made of special mixture of charcoal from particular trees, but most important of all was the banana plant whose role in the purification process was very important, it had a particular value, with the ability to separate the iron ore from the sand and had a strong detergent to remove impurities. After the removal of impurities, the

melting process begins; the work of melting was ceremoniously opened by performing a short ritual by the smith and their assistants, this was very significant, for one, it was meant to invoke the ancestral spirits, two, it was away of appealing to "Ngai" (God) for guidance and protection in the enterprise.

The charcoal is then laid and the smith slowly sprinkles the sand over the burning fire, sprinkling the sand in two bellows which are maintained simultaneously. Important also is the heat/temperature regulation, such that the temperature was kept at the required degree, this was done through the intensifying and slowing method of heat amount. Heat regulation was important because it was only at a specific degree that the ore could be reduced to metallic ore, which is technically known as "blooms".

Cooling system was done in the evening, by leaving the melting iron in the furnace to cool. The work then resumed the next day, by performing a ritual after which the "blooms" are removed from the furnace and heaped together, and then glued by a mass of slag which had been flowing during the melting process. After this the slag are removed, the "blooms" are then heaped together for the hardening process, which is done by heating in fire. From here they are assembled together in different sizes, depending on the qualities required, to make iron particles such as spears, knives, swords, hoes etc.

The smith industry was a very common undertaking among Africans, and therefore from the Gikuyu as our example, one can not fail to acknowledge the

scientificity of the African mind, depicting the fact that even before the Whites set their foot on the African soil, even before the "introduction" of the academic and intellectualized methods of science, already there was industrialization going on. Among the Gikuyu as an example, the employment of division of labour, where women, men and children all had a significant role to play in the manufacturing process, reflects the fact that our modernized industrial acumen is only a photocopy of what was the normal practice of our ancestors. Their geological acumen was second to none, given that at that time they did not have the aid of efficient machines and methods, but still, their specialised men could locate the iron ore deposits laid under the river beds.

From the very first stage, the scientific prowess of the Gikuyu smith is displayed, e.g. their purification method before the melting process was timely, their heat regulation method to ensure that the temperature was neither too high nor too low, since for them what was important was not simply the melting of iron ore, but melting had to be done at the right heating point so as to achieve the metallic heating point; don't you think this required some extra intelligence than what we have today, given that they had no documented records and researches to refer to? After heating, they did not forget the importance of cooling; my question here is, who taught them that after heating, it is always important to allow cooling for the end product to be achieved? The use of the slag as a gluing agent which is a by product of the melting is similar to the re-

cycling method that is normally done in our modern industries, this is a utilization of every product produced in a manufacturing plant.

As had been mentioned earlier in this chapter that poverty can be seen to manifest in a number of ways, the three major ones as seen in this work are the condition of hunger, little or no income and dehumanization. The position maintained here is that the popular conventional theory that Africa is a third world or, alternatively put, that the continent is a poor one, stands to be challenged, for one, even before their encounter with the Whiteman, the African as early as the Early "Stone Age period", had developed in industrial skills which enabled him to earn his own living and change his environment (as well explicated in the previous chapter, under archaeology). The African engaged in high and diversified income generating ventures including exchange trade, selling their manufactured goods as well as agricultural produce.

It suffices to maintain in this work that a number of instances of poverty began to surface in Africa after the Whiteman's interference in the stable African life affairs, in which as they came to "civilize" but later they colonized, they cunningly destroyed the well established and knit-together economic units of the African, and this tragedy reached its climax in the so-called legalized human trade (slave trade), which saw the mass pouring of Africans into the Euro-American world. Statistics put it that not less than fifty million Africans were shipped and exported overseas, this was the greatest crime ever committed

against a people in the world history. Their work was to help the Whiteman maintain his plantation and build a stable economy; it was and remains an economy built after forcefully using the sweat and the strength of others.

More than anything else, it is this work's strongest belief that the ranking of Africa not to belong to the commonwealth of developed world is as a result of the undoing of the Euro-American world, given that the aftermaths of this protracted genocide was the beginning of the woos of the African continent, as is painstakingly noted by Marcus Garvey and Malcolm X in this work.¹¹

Inspite of this misfortune, the Africans have managed to rise above their obstacles, to-date, majority are in a position to adequately work either in private or public capacities to earn an income so as to feed and provide for other basic necessities of life.

5:3 Africa and Ignorance

All human societies from time immemorial show special interest and inclination towards the eradication of ignorance, in other words, naturally deep seated in man, there is that craving for knowledge. In the ancient Africa, before Western ideals of education found place, education was community-oriented, having the primary concern of preparing the young for their community roles as adults. But then, what is education? It has its origin in the latin word "educatio" which has been derived from the verb "educare". According to the

traditions of Ancient Rome, the word "educare" was used to refer to the general concept of growing up, of rearing, of bringing up. Initially, it was applied for the rearing of plants and animals as well as the upbringing of children. Later, it developed to be more specific, for example becoming "educatio liberalis", or liberal education.

The word liberal education had its origin from Athens, and it was very close to another word called paideia which was defined by Plato as the education of the youth in arete, in excellence, in the realisation of human abilities. Liberal education initially consisted of the seven liberal arts, that is, logic, rhetoric, geometry, arithmetic, music, poetry and astronomy. The main aim of this type of education was the cultivation of the mind to its highest level, in pursuit of true knowledge. Another category of education was called "techne" in Greek, which means technical training or vocational education. According to the Greek tradition, liberal education produced the most cultured or the civilised men, the respected citizens, and technical training produced men of low status, mundane, associated mainly with rural people, the "uncivilised". The terms liberal education and technical training were therefore Greek in origin, but later became part and parcel of the Western civilisation.

There exists different types or forms of education such as the informal, formal and non-formal education. Informal education according to Bennaars are "relatively unorganised and unsystematic".¹² This means education here becomes

a life long experience or process whereby individuals acquire attitudes, values, skills and knowledge from their daily experiences and from the influences in their environment. Formal education is the hierarchically structured, chronologically graded educational system, running from primary school through the University.¹³ Non-formal education lies between formal and informal education and it represents any organised educational activity outside the established formal system.¹⁴ Here, examples include cases of agricultural extensions, primary health care, literacy and adult education. Schools are basic methods or process by which education is obtained. Schools can be defined as places which have been specifically arranged and intended so that people may learn things, and may do so under the directive of teachers. For the Sociologists, schools are formal organisations, and according to Max Weber (sociologist) the school is a bureaucratic organisation that is part of a wider organisation, generally known as the "educational system".

One can not over emphasise the role played by education in any society, whether in the traditional Africa or the "civilised west". Education helps one to come of age/mature, not only physically, but also mentally, emotionally, morally and even socially. Education involves the proper understanding of the social structure in depth, bringing into scope both the national and international world. Education is the organ or tool that eradicates people who can be termed as "useless citizens", those who are always a burden with nothing constructive to

contribute to the society. Through education, man is trained to become useful and productive. In the African context, education can be categorised as traditional and modern education.

In the traditional Africa, before the western ideals found place in Africa, education was seen to begin at the time of one's birth and end with one's death. Therefore, every status of life, called, age-group had its defined system of education. Education was seen, not as the role of one person, but was the task of both the parents, the elderly members of the family and the clan in its entirety.

At the stage of infancy, education was entirely on the hands of the mother and the nurse. The syllabus here composed of the whole history and tradition of the family and clan. Learning was transmitted to the young one indirectly, it was not a serious and direct form of education, it was passed through the medium of lullabies, in the form of songs, and was done on a daily basis. When the child learns to speak, the mother teaches him correct manner of speech, acquainting him with all important names of the family, both the past and the present. Graduation from this stage comes when the child is able to speak; but before graduation, he must pass an examination, which was done by asking many questions to test his intelligence. Among the questions include, what is your name, who is your father and mother, what is your age-group and why were you given such a name for your age-group, etc? This then equips the child

with a background of his environment, knowledge of the history and traditions of his father, mother and the entire family.

The child then graduates to childhood, with a change in education, and both parents share in the teaching responsibility. Among others, the child is taught how to walk and sit properly so as to avoid bow legs. Once the child begins to walk, he is taught how to use his hands in the various activities of the family and the clan. Practical education was also enhanced in the form of children's games of family roles. In those games, they learnt to imitate the elders, this becomes a reflection of the real community life, e.g. games of husband and wife and building of little models of houses; the little girls cook imaginary dishes from little clay pots they have made, the boys play the role of the husband, behaving like a father in the homestead. The children are also given mental exercises through amusing riddles and puzzles, done only in the evenings after meals or while food is being cooked. Beyond this stage, the father takes care of the boy's education and the mother takes care of the girl's education. At this stage, education is geared towards human behaviour in every situation, thus good conduct, manners and knowing of one's position in the society.

The next stage is that of maturity. Among many ethnic groups, like the Gikuyu, this stage was reached when one was circumcised, after which the boy/girl is recognised as a full member of the community. In the very initial

stages, it was between the ages of 18-20 years, but this has been moderated to between 12-16 years. At this age, one is believed to be able to distinguish right from wrong. This is the age of accountability, in which one can marry or be married. For a man, he can take any responsibility in the society, e.g. priest, rainmaker, prophet, soldier etc.

The African traditional aspect of education, in the way it was organised, is not very different from the so-called modern system of education in Africa and other parts of the world. In the modern system of education, the state referred to as the infancy in the traditional Africa is represented here by the kind of attention offered to the baby, whereby just as it was in the ancient Africa, the mother and the caretaker or househelp are responsible for the baby in the modern system, upto the age of about 3 years when the child can attend nursery school. Upon attending nursery school, one of the tests the child will be required to answer would be questions like, what is your name, what is your fathers's and mother's name, how old are you? The assumption made by the nursery teacher is that before the child is brought to the nursery school, the parents and especially the mother and the househelp must have taken ample time to help the child learn of such matters related to the family background.

In the modern system of education, primary schooling is normally at the age 5-12 or 13 years, in which a general framework of the educational background is very significant in the child's learning; in this, the child learns

both the arts and the science subjects. This is similar to the traditional system in Africa, in the childhood age where the candidate learnt about his environment, the physical and the metaphysical universe, the birds, the trees, rivers, lakes and all that relates to the environment, both human and non-human. Common in these two methods of education is that the child is exposed to almost the "whole world", depicting a kind of adventurous stage where the candidate is left to learn as much as possible, this is meant to build him in all spheres into a complete man, in readiness to the stage of accountability.

The age of 12-18 years in the modern system of education, is normally for secondary schooling, college or technical school. In some countries like Tanzania, boys between 17-19 years of age attend compulsory military training, and girls of the same age do social work, e.g. nursing. This is a stage of maturity where one is seen to be an adult, one can act not only on one's behalf but also for the state. In the Kenyan laws, at the age of 18 one qualifies to be issued with a national identity card, an indication that such a person is now mature and responsible for every act. In the traditional system, this age of maturity was marked by circumcision or some form of ritual whereby one could now marry or be married, one could build his own homestead (for boys) and begin fending for himself.

In the modern system of education, the ages of 19-25 is for college and university training. This is the level that trains and develops the highest gifts

of body and mind of man. The products of such institutions are normally trained and polished towards a given profession such as engineering, teaching, medicine etc. In the traditional Africa, this was represented by those individuals who chose to be specialists in various fields, e.g. in magical and medical practices in which there was a period of vigorous training for every career undertaken. In the Gikuyu traditional system, such specialists in magical and medical practices, dealt with various diseases ranging from those as a result of natural causes to those believed to be a result of supernatural powers. One was at liberty to pursue any career, but normally the training was long, very similar to the rigorous and often tedious university programme in our current systems.

This work successfully establishes one fact, that is, the compatibility between the educational system in the traditional Africa and the educational system in the modern world. In their mission to "civilize" the blacks, one of the objectives of the whites was to introduce their classroom education. They did not take time to learn the African style of education, for if they did, they could have noted with all honesty that probably the Africans' was most suitable, for one, it went beyond the classroom environment unlike theirs. The traits of education were not non-existent in Africa, and that is why even after the introduction of the missionary education, many Africans have proved their worth, even qualifying to join the whites in international books of record for academic excellence. The position here is that it is not the skin colour that

makes one excel in education or not, since,

With this goes impartiality and objectivity i.e. philosophy (education) is no respecter of persons ...¹⁵

5:4 Africa and Diseases:

Disease means pain, especially in the human body which causes the weakening of the body of man, bringing with it the inability to work and move, the finality of which is death. This work looks at how the Africans attended to and controlled diseases long before the system of hospitals and all the modern medical facilities developed in Africa. With this then, we have gone ahead and assessed the strides that have been made in the modern and skilled methods of hospitalization and medical practices. Among the traditional Africans, there were variety of ways and means by which diseases were controlled, which can be broadly divided into two, preventive and curative methods.

The preventive method was carried out through a well organized teaching programme, this was especially for those at the childhood stage. In this programme, instructions were given in regard to health and bodily hygiene. In the teachings, one of the major lessons was on those things that were regarded as unsafe, and to stress on how these "unsafes" were detested in the African societies, they fell under the classification of taboos, the untouchables. For example, both boys and girls were taught not to touch the clothes of a leper, not to go into a house infected by small pox, not to touch a dead animal or bones

of a dead man. Apart from these strong instructions, medicines were also administered for preventive purposes, like charms or medicine in the form of magic, which had the power to protect an individual as well as a group from any danger.

In the curing of diseases, Africans had many names for various diseases and even the way in which they were attended to also varied. Here, these diseases can be divided into two broad categories, one, those diseases that were as a result of natural causes, second, those diseases which were believed to be caused by supernatural powers, or the agency of ancestral evil spirits.

Diseases as a result of natural consequence were regarded as normal occurrences, with nothing superstitious attached to them. Among the causes for such diseases include eating and/or drinking bad food and a normal accident. Such diseases were cured by special medicines, the commonest which was herbs. Herbs was a special type of medicine with difference in variety and made especially from tree leaves and plants. Herbs was a powerful medicine both for man and animals. Among the Luos of Kenya for example, in the case of stomach problems, there was a special plant called "Akech"¹⁶ which was very effective as a medicine. Its green leaves were pounded and then mixed with warm water. The sick person would then drink it and after sometime, the stomach problem ceased. In the case of a wound, there was a special plant among the Luos of Kenya called Oluoro Wan'g Chieng¹⁷ which was very

effective in curing wounds. Its leaves are pounded and the liquid is squeezed out, which is then poured on the wounded spot. This works more effectively when it is applied immediately the incident of injury occurs.

The diseases which were believed to be as a result of supernatural powers were regarded as those beyond ordinary control, defying the wisdom and the powers of man. Such diseases were believed to be the work of evil spirits, therefore they could only be healed through the power of magic. The doctor here was the magician, who had the power to deal with the evil spirits, for one, a magician was a member of a supreme council of the ancestral magical spirits, he/she was therefore, in communion with both the good and evil spirits. Such individuals were very special in the community with divine and invisible powers; their functions included prophecy, purification, divination, curing sicknesses and could also be contacted in all perplexing issues of life.¹⁸

In the contemporary times, a lot of researches have been carried out, and strides made towards the scientification and machinisation of medical facilities. One of such distinguished examples is the establishment of the most talked about centre in Africa, known as the International Centre for Insect Physiology and Ecology (ICIPE), a very unique and the world's only known centre exclusively devoted to the study of all kinds of arthropods. ICIPE as a centre of excellence, powerhouse and research was founded and directed by one of the Kenyans the whole world know about, Professor Thomas Risley Odhiambo, under whose

tutelage the centre grew from a tiny garage in which it was established, to become a 9 million dollar a year institution.¹⁹ This has become a giant centre of international attraction, and the African together with the non-Africans (especially the Euro-Americans) have continued to think and act collectively for the benefit of Africa and the world at large.

The governments of Africa, through their health ministries, have continued to ensure the expansion and availability of health facilities, done through the establishment of health centres and trained African personnel to man these institutions, the doctors and nurses among others, who are trained under diverse specialisations to render the required services. The role of Africans, both in the pre-colonialism and contemporary world in the prevention and curing of diseases is one of their top priorities as it is said here that,

Let us admit first the gigantic strides in many spheres of development, especially in medicine through our own initiative and efforts... If a person came to join the catechists class for baptism he also got treatment for his sore eyes or leg... It was from these very humble beginnings that huge medical institutions sprang.²⁰

5:5 CONCLUSIVE REMARKS ON AFRICAN IDENTITY IN DEVELOPMENT

There is a remarkable difference between man and other living organisms, in that unlike these other organisms, humans are not powerless,

passive victims of their (natural) situation. Being the highly conscious beings in the world, with the capacity to reflect and act responsibly, humans have the potential to transcend the natural world; to act upon, transform and change it, thereby creating a new world, the world of humans. The rational and moral ability in man enables him to respond to the challenges of his earthly existence. In this work, we have established precept upon precept that Africans are as rational as any other human being in the world, the last proof is their participation in development.

The concern for us here is to show just a few of those areas in which the identity, the personality of the African has thought of, initiated and executed purpose plans of development. Here we have looked at how Africans have and continue to battle with the cases of poverty, ignorance and diseases. We have looked at how the traditional man earned his income, both for domestic use and exchange. Agricultural pursuit is the backbone of Africa's economy. Apart from agriculture, industrialisation may have been a terminology, but certainly not a practice imported from the West; many African societies as early as the Stone Age period had acquired the technology of iron ore industry; pottery and fishing were other thriving enterprises way back before colonisation. Another important enterprise is the Jua Kali sector which has become a challenge/threat to the Western commodities.

In the case of education, we have seen how it was an important aspect in the African society, so much so that it was seen to be the responsibility of the entire community to uphold and extol virtues of education. The African education system was a unique one, in the sense that in as much as it was a life long process, it was well organised, from infancy to adulthood, till one became a sage. Education has even expanded in the contemporary Africa with the establishment of schools, colleges and universities. Africa's attachment of importance to development and education can be represented in the words of Tanzania's first President, Julius Nyerere when he said in 1967,

Development is for man, by man and of man. The same is true of education. Its purpose is the liberation of man from the restraints and limitations of ignorance and dependency. Education has to increase men's physical and mental freedom-to increase their control over themselves, their own lives, and the environment in which they live.²¹

The wealth of a Nation are its people. A healthy society is a wealthy society. A society plagued by diseases is a dying society, facing the danger of extinction. Man from all the generations past have invented and still invent ways and means of keeping diseases under control. In the traditional Africa, names were given to every kind of disease, and each disease had its special treatment, both preventive and curative methods.

When the Westerners under their agents came to Africa, they did not find a dead or a dying people, instead they found a strong, energetic and healthy

people; it is because of their strength and good health that the Euro-American world found them an asset to their huge plantations whose conditions were unbearable to a sickly people.

Cardinal in this chapter has been the aspect of development, how the African on his own without much external influence has participated in carrying out those actions that prove not only his humanity, but also a humanity that puts him on an equal standing with other humans elsewhere. Development is creation, causing a change. In this work, the culture of development requires the participation of what this work refers to as positive apemanship. This, unlike negative apemanship, is not the culture of abandoning one's culture, ideals and the patterns of life per se, rather, it is away of co-operation in development.

The gist of our reasoning here is that since nature has endowed different people with different gifts, talents and resources, to recognise this diversity is an appreciation of our uniqueness and equal participation in the global task of development. The world in which we live in is unlimited, the physical demarcations that exist, e.g. in the form of water bodies, distance and may be skin colour should not make us be alienated from one another; instead we should see ourselves as equal brothers and sisters, those with a common task of making our environment a better place to stay in. Interactionism should be allowed to be in force, where there will be an exchange of diverse cultures.

There are many instances in which positive apemanship is taking place for example in the business industry. In particular, the African clothing industry has become very popular among the whites. Many of the whites who come or stay in Africa, for example Kenya, derive some special good and pleasure in wearing the traditionally made dresses of Africa, the most common one is the Kitenge,²² which is also exported to the Western world; together with other dresses.

The African art and craft industry is also a booming business, and has become a foreign income generating enterprise. Many Africans, particularly Kenyans, have export businesses, dealing in the traditionally made goods such as the Kiondo,²³ the Kisii Soap stones, the Akamba traditional drums and the Maasai bangles, among others. In Nairobi, Kenya, there are places which are popular among the white community because of what they offer in terms of these traditional works of art and craft, among such places are the City Market of Nairobi and the famous Tuesday Market, next to the Globe Cinema behind the Central police station, in Nairobi; these places register booming businesses, with the buyers almost exclusively the whites.

Another area of interaction has been in the music world, where we also notice an exchange of cultural values. The world's famous musicians from the West have followers both in the west as well as African countries; among others, these are Michael Jackson, Steve Wonder and Barry White. On the other hand, Africa's top music stars have a throng of followers not only from Africa but in

the Western world as well. It is a small wonder therefore that most of the top African musicians have their bases in Paris and other Euro-American worlds, among them are Tshala Mwana, the late Franco, Tabu Ley, and Kanda Bongoman. These top African musicians have such a big following in the non-African countries that some of them only come to Africa on special invitations after which they fly out.

It is the belief here that both the African and the Western world have an equal role to play. But none can play this role without an identity. The African identity, like an endless philosophical problem, is never at rest, it creates and changes and responds to the metaphysical elements of space and time, for example those aspects which seem too dogmatic and unreasonably traditional, like superstitions and other old chores are being discarded, and new ideals adopted for the betterment of the people, and this is known as development.

5:6 CRITIQUE OF AFRICAN IDENTITY IN DEVELOPMENT

In the previous chapter, the reality of African identity was established, in other words, we can now go ahead and fully assert that the African, just like any other race of humanity has got his/her own identity, it is an identity which is generally human by nature but particularly African by traits. Secondly, we have also seen that man is the only gifted creature in rationality, with the ability to change his environment and in this, the African is not an exception. Thirdly, we

have also seen the three aspects in which this (African) identity has actively participated and continues to participate in humanity's age-old battle against poverty, ignorance and diseases. This then is what we call African identity in development.

The word development received its popularity from the United Nations around 1959 when it launched what it called the First Development Decade. It is with this notion of development that a sharp distinction emerged, of the ranking of nations into rich and poor nations. According to this body (United Nations), which was at that time actively dominated by the Western world, the gap that existed amongst nations (which according to this work is a mark of diversity/uniqueness) in terms of development has been their justification for labelling the world into different categories of developed, developing or underdeveloped nations. Their (Westerners) idea of development, under the cover of the United Nations body, was a foreign terminology which among other things, was clouded by racial over-tones, a move which was well calculated to further the campaign of the Hegelian school, of racial prejudice and the seeming natural hatred towards Africa.

By taking development to be what the westerners champion it to be, that is, industrialisation and urbanisation, the life pattern tends to be more economic, affluent and urbanised, and this in many ranks, has proven dangers in the society. In the African society, there has been a growth towards industrialisation

and urbanisation, the result is the growth of modern cities like Nairobi in Kenya, Kampala in Uganda, Accra in Ghana, Lusaka in Zambia, Kinshasha in Democratic Republic of Congo, etc. The urban cities of Africa are undergoing a situation of cultural erosion, where many Africans aspire to ape the western culture in total abandonment and disregard for African values. Among such examples is the saloon industry which is now a booming business in which many Africans (men and women) in our cities even go as far as replacing their God-given natural skin and beauty in pursuit of a "better one".

Indeed tremendous strides have been made by African countries towards organised education in the sense that many schools, colleges and universities have been built, with a continuation in expansion given the mass enrolment of students; certainly, progress in education can not be judged or measured by the number of schools and colleges opened, and the number of those who attend them. This type of "progress" in education only shows an increase in the number of buildings or institutions, it has got nothing to do with the quality of the education offered. Africa should therefore put emphasis, not on the number of institutions it has, and the many enrolled students, but on the quality of education being offered. Education should be free and universal, one that brings the humanization of an individual, i.e, which can assist one to learn how to be a person, the independent, free, mature and self-reliant being.

The system of education as it is in our institutions of learning was inherited from the West. Like the West's, the African education is a system that trains people, but this, especially, is for material gain only, such a system leaves the human soul in spiritual poverty, it is a system that makes men and women sacrifice their souls at the alter of material gain. The danger of such a system are numerous for one, it is geared to the means of acquiring wealth rather than ways of informing the mind. In such a society, normative ethics have no place and instead, corruption, nepotism and all kinds of evil become the order of the day. Coupled with the current nightmare of unemployment awaiting them, and the many pressures and life uncertainties looming all over, there is a universal insecurity easily noticeable on the face of so many of these trainees today, and Africa does not seem to be overcoming this problem, now or in the days to come.

The system of education in Africa has met with many obstacles, main ones being lack of steady planning due to interferences from the political headquarters and the financing aspect which is generally the responsibility of the government in power. Because of these governments' functions, the African education system has been brought under the tight control of the powers that be, causing a lot of damage in terms of censorship regarding government's principles which the institutions must agree with and adopt.

In the planning of African education, normally at the back of their minds

is the issue of "directive from above", such that even if it comes to teaching, it is geared towards the production of citizens who will be loyal to the state, it means the individual's academic freedom is not guaranteed because the mind and the will are not yet liberated from the fear of being termed a disgruntled element by the government. The academic arena in Africa is still like the fifth century Athens, which was famous for destroying the greatest and noblest citizens (scholars); one of such was the trial and the prosecution of Socrates, whose trial in 399 BC, like the trial of Jesus Christ, was a profound tragic moment in the stormy career of the human spirit. Among other things, the Athenian city found Socrates "guilty" of,

"investigating the things beneath the earth and in heavens and making the weaker argument stronger and teaching others these same things. The accusation was also made that he corrupts the youth and does not believe in the gods the state believes but in other new spiritual beings".²⁴

In order to be seen to be developing, African nations are making steady strides towards industrialization and urbanisation, implanting in her citizens the strong drive and desire to build a material empire over-night. In this, Dr. Okullu lamentably says "Our drive for materialism has driven us to a point where it has become more virtuous to acquire property than to be honest"²⁵ Materialism has its dangers, among them include allowing the principles of expediency and relativism to have a hold in the society. Such principles result into the denial of the universal existence of absolute and universal truth, that there is only

circumstantial truth. In a generation of circumstantial truth, the policy of "the end justifies the means" become a modus operandi, such that as long as you can get what you want, how you get it does not really matter, even if it is at the expense of another person's dear life.

In an environment lacking absolute and universal truths, the issue of the sovereignty of God is normally threatened, since many of them think they can "do without God". But sooner or later, such people are normally the victims of atheism or worse still, satanism, commonly known as devil worship in Kenya. Along with that, the spirit of liberalism is an end-result which kills all values of restrains and sets every one "free" to indulge in all manner of loose living, among them "free sex" especially among the youths, alcoholism, homosexuality, lesbianism and drug taking. This renders many people, especially the youths directionless, without any group to turn to for guidance and leadership.

The participation of African identity in development has also been hampered by the ever increasing population, this injecting a constant upward mobility in social demands and needs, thus the many reforms made by Africa in the form of educational, medical or economic are always in a crisis, this permeates into the economic and socio-political structures of Africa. The continent has also been fought and disadvantaged politically; Africa is well known to be a ground for terror and dictatorial regimes, for example the reign of Idi Amin of Uganda (1971- 1979) which saw the ruining of the Ugandan

economy and the killing of innocent lives; ethnic wars in Rwanda, Burundi, Kenya, Somalia, Liberia, South Africa and lately Nigeria, under the dictatorial regime of Sani Abacha. All these nations in one way or the other have been torn asunder by wars, turning them into mass graves for their citizens; coupled with this, the socio-economic establishments have been demolished, thus promoting the industry of under-development in Africa.

In conclusion, everywhere in Africa things are happening, people are talking and singing, some are preaching, writing, arguing, praying, debating and discussing. But ways and means must be worked out to emancipate Africans from the dungeon of all these misfortunes, to save her from this purgatoric state in which it is in; it will virtually require the hand of a miracle worker for every citizen to have access both to knowledge, skills and techniques necessary for people's survival and improvement in the quality of their lives.

One major step taken by Africa to transform the whole of its phase has been the forming of an African continental body called The Organisation of African Unity (O.A.U) with its headquarters in Addis Ababa. This body among other things, helps in neutralising the diversities of languages, cultures and socio-economic realities in Africa. In other words, through the O.A.U, Africa should be united socially, politically and economically, alternatively, there is need for what is called the politico-Economic Unification of Africa. Under such unifications, other bodies like the Economic Advisory Council of Africa and the

African currency Board can be formed.

The Economic Advisory Council's functions can majorly involve the economic growth within Africa e.g the transformation of our economy from that of producing cheap labour and raw materials for the Western world. On the other hand, the African currency Board can be responsible for the formulation and putting into practice a new monetary system for Africa. In this context, the belief here is that there can be no justification for the future well being of the African in the street if money in Africa is not Africanised. The contention here is that if at all Africa is to survive politically and economically, then money on the African continent must have a different meaning as well as a unified equivalence throughout Africa.²⁶

African identity in development is therefore a participatory - development which among other things understands that humanity is one and its goods/evils are interrelated. It therefore advocates for global participation of World Societies in the political, social and economic issues of the world. If positive apemanship is encouraged by all and sundry, this will bring about the eradication of the worst human problem, which views the world as a group of competing countries, nations, religions, races etc. instead of viewing it as one humanity. co-operating to achieve, at all levels, its growth and perdurance.

NOTES

1. Robert S. Brumbaugh, The Philosophers of Greece, (Albany: State University of New York Press, 1981) p.1.
2. Abraham W. Jerome, The National Agrarianism, A solution to Africa's Political and economic problems, from 1975 to the year 2005. (Nairobi: East African Literature Bureau, vol.3, 1976), p.95.
3. Ibid..
4. See Gerard A. Bennaars, Ethics. Education and Development, An Introductory text for Students in colleges and Universities. (Nairobi: East African Educational publishers Ltd, 1993), p.75.
5. Henry Okullu, Church and Politics in East Africa (Nairobi: Uzima press Limited, 1974), p.22.
6. Kwame Nkrumah, Consciencism, (London: Panaf Books, 1964), pp. 6-7.

7. Mursik, is the traditional/ethnic name given by the Kalenjin community of Kenya, referring to milk that has become sour.
8. Maziwa lala, is a combination of swahili words; Maziwa is the swahili word for milk; lala is the swahili word which literally means "sleep", in otherwords, the process of getting into another day. In this context, it is used to mean overstaying; therefore, Maziwa lala is milk that has been chemically treated and can go for many days without going bad.
9. Itet is a traditional name among the Kalenjins, referring to the tree, whose branches are used in the preparation of Mursik, their traditional sour milk.
10. Amos Wako, "The Rule of law: Cornerstone of Economic Progress", paper presented at the International BAR Association Conference (Africa Region), Nairobi, 6th December, 1994.
11. Vide Supra, pp. 100-107.
12. Gerard A. Bennaars, Op. Cit., p.51.

13. See Phillip Coombs, New Paths to Learning for Rural Children and Youth (New York, International Council for Educational Development, 1973).
14. See Gerard A. Bennaars, Op. Cit. p.51.
15. R. J. Hirst (Editor), An Outline for the Intending Student (London: Routledge and Kegan Paul, 1973), p.9.
16. Akech, a terminology derived from the Luo speaking tribe of Kenya, referring to a special plant used for curing stomachaches.
17. Oluoro Wang chien'g, a terminology derived from the Luo speaking tribe of Kenya, referring to a special plant used for curing injuries such as cuts in the body.
18. Jomo Kenyatta, Facing Mount Kenya (London, Mercury Books, 1961), pp..290-291.
19. G. Odera Outa, African Examples. Inspirations for Achievement and Personal Fulfilment. (Nairobi: Octawns publishers, 1993), pp.36-39.

20. Henry Okullu, Op. Cit., p.22.
21. Julius Nyerere, "Education for Self-Reliance" (Dar-es-Salaam, Government Printer, 1967).
22. Kitenge, an acceptable dress for African Women as well as men. In some African countries like Uganda and West Africa, it has become a traditional dress for both men and women.
23. Kiondo, is a terminology referring to a traditional shopping basket, made by the Kamba and Gikuyu tribes of Kenya.
24. Plato, The Apology, H. N. Fowler translations. (Cambridge: Havard 1947), pp.75, 91, 95.
25. Henry Okullu, Op. Cit., p.79.
26. See Abraham W. Jerome, Op. Cit., p.25.

CHAPTER SIX

6:0

CONCLUSION

6.1 AFRICAN IDENTITY; A RATIONALE

... a moments reflection is sufficient to show that no art or craft however primitive could have been invented or maintained, no organised form of hunting, fishing, tilling, or search for food could be carried out without the careful observation of natural process and a firm belief in its regularity, without the power of reasoning and without confidence in the power of reason; that is, without the rudiments of science.¹

Without any mincing of words, this thesis, amongst other things, has established one fact, and that is the existence or the reality of the African identity. But before this conclusion was reached, it had also shown that perfection is a child of time, and given the fact that every human civilization has the common denominator of beginning at the very primitive stage of life (primitivity in its strict sense of the term), the trait of primitivity can be traced in every human civilization, African and non-African alike.

The work has also formulated and discussed the conventional conception of the African mentality as represented in some of the works of G.W.F. Hegel, L. Levy - Bruhl, Diedrich Westermann and Charles Darwin amongst others. Their view depicts the African mind in a derogative and provocative manner.² The conclusion of this work has been that this (Conventional) conception of the

African mentality is misguided and consequently unwarranted.³ Their position is found wanting in a number of ways, these include among others, first, this conventional view has been found to be untenable from a purely logical and conceptual angle.⁴ Secondly, it has been shown to be intellectually archaic in the face of tremendous amount of research and literature pointing to the contrary.⁵

The thesis has then gone ahead to assess and then analyse the views which are here considered as the reactions to the views represented in the conventional conception of African mentality. These views (reactions) as represented here are in the form of total separatism, negative apemanship and integrationism.

In total separatism, a very strong move is launched, with the intention to separate the blacks from the whites, theirs is the policy of no blacks' affair with the whites. They champion a policy of "Africa for the Africans" and strongly refute the views of the Hegelian School. Theirs is a move to promote the black man's dignity and culture. This school is represented here by John Mbiti, Okot P'Bitek, Malcom X and Marcus Garvey, among others.

Negative apemanship portrays a contradiction among the blacks, in the sense that Africans in their words discourage and sever any links with the Western world, claiming that though they are different by colour, the two races are equal, none is inferior to the other; but their daily life is a photocopy of the western values. In otherwords for theoretical purposes, for unpractical knowledge such as the abstract and contemplative knowledge, the African can

remain uninfluenced by the Western world, but for pragmatic or utilitarian purposes, they (Africans) can not do without the West. This school of thought is represented here by among others, Taban lo Liyon'g in his book,

The Last Word.

Integrationism is the mean between total separatism and negative apemanship. They represent the school which advocates for a common playground, both for the blacks and the whites. Unlike total separatists who are prepared to use forceful means to campaign for equality among the blacks and whites, integrationism is opposed to the method of force, instead it advocates for peaceful and just means of acquiring this equality. This school is represented here by among others Dr. Martin Luther King Jr.

What then occupies this work is to establish whether the African identity is a myth or a reality. The conclusion reached is that African identity is not a myth but a reality, and by the use of three samples, viz, archaeology, education and the debate of African philosophy, the reality of this identify has been re-affirmed beyond any doubt.

Archaeology among other things have helped us to trace the origin of man in general, we have also observed that change/civilization/development is not reserved for one race, the African and non-African all have been undergoing change. Fundamental here is that humanity share a common origin and is in a continuous metamorphosis. The western scholars are known for their claim of

superiority over other races as seen in the words of David Hume "all the other species of men to be naturally inferior to whites. There never was a civilised nation of any other complexion than white".⁶ Therefore through archaeology the whiteman's claim of superiority is refuted; given that there is one origin of humanity, it is only logically fitting to hold that if one race is inferior, then both are and if one is superior, then none is not. This identity is proved further by the African's participation in education, even before their encounter with the whites, bearing in mind that man (the rational and the logical man) is in constant pursuit of knowledge, the Africans demonstrate their humanity/identity by participating in matters of education.

The guiding principle in the debate regarding the existence and nature of African philosophy can be seen in the words of Jay M. Van Hook which are in the form of a couple of questions,

First: Is philosophy the product of a universal human reason or is every philosophy in some significant way an expression of the culture which produces it? Secondly: Are logic, rationality, and argumentation intrinsic and even necessary characteristics of anything which claims to be philosophy, or are these just peculiar to western philosophy and thus not normative for African philosophy?⁷

In this debate in which principally three trends have been discussed, one may delineate two schools within the controversy; the universalists and the particularists.⁸

According to the universalists, philosophy has some basic traits and features that are irreducible; the methodology and activity of philosophy is essentially and inescapably the same, these features and traits transcend the categories of time and space.⁹ The particularists on the other hand, regard and see philosophy as an expression of the problems and proposed solutions of a people within a specific historical and cultural context. Philosophy according to them, is determined by historical and cultural contexts, and as a result, is not a universal but a particular/relative enterprise.¹⁰

From the discussion in chapter 4, Ethno-philosophers argue that the African thought system is communal and uncritical, different from the western or Greek thought which is individual and critical/analytic. Opposed to this are professional philosophy and philosophic sagacity which maintain that for anything to qualify as philosophy, it must have the basic irreducible traits of philosophy, the historical and cultural contexts, or time or place notwithstanding. For them therefore, it does not matter whether that thought is African, Eastern or Western, so long as the argument is based on logic and rationality. Logically and analytically we have proved the participation of the Africans in the subject of philosophy, a fact that attests to the reality of their identify.

The thesis then asserts that man is the only rationally gifted creature, with the ability to change his environment. This work has gone ahead to discuss those ways in which the Africans have and continue to bring change in their

environment both to the self and the external world, alternatively, their participation in development. Significant in this discussion are the aspects of poverty, ignorance and diseases.

Poverty, ignorance and disease are very crucial to human survival, they are the common human problems that seem to occupy man regardless of place and time. Cardinal also is the aspect of the globe, since we share one globe and humanity, human problems are interrelated: The contention here is that in order for man to fight these three age-old foes (poverty, ignorance and disease), there has to be a way (invented) by which humanity will join all their forces together, this without however, forsaking one's cultural uniqueness. This is what have been referred to as positive apemanship.

The stated proposition (hypothesis) that the African do not have an identity, from this thesis, is proved false. Using rational and conceptual analysis, it has been seen that the views expressed in the conventional conception of the African mentality do not have any rational/logical basis at all, all these views were, and, are based on racial prejudice.

The identity of the African is real, as has been seen manifesting itself through education, archaeological evidence and the debate on African philosophy, among others.

Through symbolic interactionism, the African identity is seen to participate in meaningful human activities, here, development, just in the same way the

European identity does by participating in issues such as the eradication of poverty, ignorance and diseases; Africans are active participants of development, just like their counterparts, the whites. A case in point is the one we have discussed, the ICIPE.

NOTES

1. Girvetz Harry K. Science, folklore and philosophy, (New York and London: Harper and Row, Publishers, 1966), p.4.
2. See F. Ochien'g-Odhiambo, Sagacity in African Philosophy and Ancient Greek Thinking: Anew look at the problem of African philosophy. (Nairobi: Ph.D Thesis, University of Nairobi, 1994), P.70.
3. See Ibid, p.246.
4. See Segun Gbadegensin, African Philosophy: Traditional Yoruba Philosophy and Contemporary African Realities. (New York: Peter Lang, 1991), pp.38-44.
5. See Ibid, pp.51-65.
6. As quoted by Richard H. Popkin, "Hume's Racism", in The Philosophical Forum 9 (1977), p.213.

7. Jay M. Van Hook, "African Philosophy: Its quest for identity",
Unpublished paper, North Western College Orange City, Iowa,
pp.5-6.
8. See F. Ochien'g-Odhiambo, Op. Cit., p.249.
9. Ibid.
10. Ibid.

BIBLIOGRAPHY

- Abraham W. E., The Mind of Africa, London: Wiedenfeid and Nicolson, 1962.
- Angelou Maya, All God's Children Need Travelling Shoes. New York: Random House, 1986.
- Bodunrin P.O., "The Question of African Philosophy", in Philosophy: The Journal of Royal Institute of Philosophy, C.U.P. Vol.56, no.216, 1981.
- Bennaars G. A., Ethics, Education and Development. An Introductory Text for Students in Colleges and Universities, Nairobi: East African Educational Publishers Ltd, 1993.
- Carothers J. C., The Mind of Man in Africa. London: Tom Stacey, 1972.
- Clarke J. H. and Garvey A.J., Marcus Garvey and the Vision of Africa. New York: Random House, Inc., 1974.

- Cone H. J., Martin and Malcolm and America: A Dream or A Nightmare.
New York: Orbis Books, 1991.
- Coombs P., New Paths to Learning for Rural Children and Youth, New
York : International Council for Educational Development,
1973.
- Criswell W.A., The Holy Bible, Authorised King James Version Nash-Ville:
Canden; New York: Thomas Nelson Publishers, 1975.
- Darwin C., The Origin of Species and the Descent of Man, New York:
Random House, Inc.
- Donald Mc Gavran, Christianity and Traditional Religion in Africa. Crucial
Issues in Missions Tomorrow. Chicago: Moody Press,
1972.
- Du Bois W.E.B., The Souls of Black Folk, New York: Fawcett Premier Book,
1968.

- Fanon F., Black Skin. White Masks. New York: Grove Press, 1967.
- _____ The Wretched of the Earth. Harmondsworth: Penguin Books, 1967.
- Goldman P., The Death and Life of Malcolm X. 2nd Ed., Urbana: university of Illinois Press, 1976.
- Goodman B., Malcolm X, The End of White World Supremacy. New York: Merlin House, 1971.
- Hastings James, Ancestor Worship and Cult of the Dead, Encyclopedia of Religion and Ethics.
Edinburg: T and T Clark ed. Vol.I , 1909.
- Hayford, Ethiopian Unbound. Nairobi: East African Publishing House, 1966.
- Hegel G. W.F. The Philosophy of History. New York: Dover Publications, Inc., 1956.

- Hirst R. J., (Editor), An Outline for the Intending Student. London: Routledge and Kegan Paul, 1973.
- Holden E., Blyden of Liberia, New York: Vantage Press, Inc., 1966.
- Hountondji, P. J., African Philosophy: Myth and Reality. London: Hutchinson University Library for Africa, 1983.
- Hull W. R., Munyakare: African Civilisation before the Baturee. New York: John Wiley and Sons, Inc., 1972.
- Hunt James, "On the Negroe's Place in Nature" Memoirs of the Anthropological Society of London. London; 1863-1864.
- James, G. M., Stolen Legacy, San Francisco: Julian Richardson Associates, 1988.
- Jerome, A. W., The National Agrarianism. A Solution to Africa's Political and Economic Problems, from 1975 to the year 2005
Nairobi: East African Literature Bureau, Vol.3, 1976.

- Kenyatta J., Facing Mount Kenya. London: Mercury Books, 1961.
- Le Gros Clark W., The Humanity of Man. Nature, no.4792, 1961.
- Levy-Bruhl, L., The Notebooks on Primitive Mentality. Oxford: Basil Blackwell, 1975.
- Lo Liyon'g T., The Last Word. Nairobi: East African Publishing House, 1969.
- Lomax L., To Kill a Black Man. Los Angeles: Holloway House, 1968.
- Luther King M., "The American Dream" Speech delivered at Memphis, Tennessee, June 6th, 1961.
- Malcolm X., "End of White World Supremacy" as quoted by Benjamin Goodman, Malcolm X in, End of White World Supremacy. New York: Merlin House, 1971.
- _____, "God's Angry Men". Speech delivered at Los Angeles, 30th October, 1957.

Maritain Jacques, Redeeming the Time, London: The Centenary Press, 1944.

Masolo D.A. History of African Philosophy. Unpublished Ph.D Thesis Rome:
Gregorian University, 1979.

_____ African Philosophy in Search of Identity, Nairobi: East
African Educational Publishers, 1995.

Mbiti J.S., African Religions and Philosophy. London: Heinemann,
1969.

Neugebauer C. M., "The Racism of Hegel and Kant", in Odera Oruka, ed.
Sage Philosophy, Nairobi: ACTS Press, 1991.

Nkrumah K., Consciencism. London: Panaf Books, 1964

Nyerere, J., "Education for Self-Reliance", Dar-es-Salaam,
Government Printer, 1967.

Ochien'g-Odhiambo F., Sagacity in African Philosophy and Ancient Greek Thinking: A New look at the problem of African philosophy. Ph. D thesis, Nairobi: University of Nairobi, 1994.

_____, The Fundamentals of Logic, Nairobi: Shirikon Publishers, forthcoming.

_____, African Philosophy: An Introduction. Nairobi: Consolata Institute of Philosophy, 1995.

Odera Oruka H., "African Philosophy: A Brief Personal History and Current Debate", Contemporary philosophy: A NEW Survey, vol.5, ed., Guttorm Floistad Dordrecht: Kluwer Academic Publishers, 1987.

_____, Trends in Contemporary African Philosophy, Nairobi: Shirikon Publishers, 1990.

_____, Sage Philosophy, Nairobi: ACTS Press, 1991.

- Odera Oruka H. and Masolo D. A., eds., Philosophy and Culture.
Nairobi: Brookwise Ltd., 1983.
- Odera Outa G., African Examples. Inspirations for Achievement and Personal
fulfilment . Nairobi: Octawns Publishers, 1993.
- Ogot B.A., Kieran J.A. Zamani: A Survey of East African History.
New Edition, Nairobi: East African Publishing House and
Longman Group Ltd., 1968 and 1973.
- Okullu H., Church and Politics in East Africa, Nairobi: Uzima Press Limites,
1974.
- Olela H., From Ancient Africa to Ancient Greece. Georgia: The Black
Heritage Corporation, 1981.
- P'Bitek O., Africa's Cultural Revolution. Nairobi: Macmillan Books for
Africa, 1973.
- _____, Song of Lawino, Nairobi: East African Publishing House,
1966.

- Plato, The Apology. H. N. Fowler translations Cambridge: Harvard, 1974.
- Popkin H. R., As quoted in "Hume's Racism", in The Philosophical Forum, 9, 1977.
- Rousseau, J. J., The Social Contract and Discourses. E.P. Dutton and Coy., Inc., London: J. M. Dent and Sons, Limited; 1950
- Segun Gbadegensin, African Philosophy: Traditional Yoruba Philosophy and Contemporary African Realities. New York: Peter Lang, 1991
- Sundiata N. D. T., An Epic of Old Mali. London: Longmans, 1965.
- Tempels P., Bantu Philosophy. Paris: Presence Africaine, 1969.
- Venetia Newall, The Encyclopedia of Witchcraft and Magic. London: Hamlyn, 1974

- Wako A., The Rule of Law: "Cornerstone of Economic Progress",
paper presented at the International Bar Association
Conference Africa, Nairobi. 1994.
- Washington B. T., Up From Slavery. New York: Double day, 1902
- Westermann D., The African To-Day. London: Oxford University Press,
1934.
- Wiredu K., Philosophy and an African Culture. Cambridge: Cambridge
University Press, 1980.
- _____, What is African Philosophy?. Paper presented at the William
Amo International Symposium. Accra, 1978.