

The Contribution of African Philosophy in Challenging Western Hegemony and Globalization

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Abstract

The purpose of this article is to explore the contribution of African philosophy in challenging the impacts of Western hegemony and globalization on Africa. Since Western philosophy claims the “universality” of its philosophy, culture, science and technology, some racist Western philosophers pledge to provide this to Africa as part of their “civilizing mission” because they argue that Africa has no civilization. Nowadays, this notion, supported by globalization, assumes a hegemonic place in Africa. The article examines the impacts of globalization which has increased the cultural, political and economic problems of the continent which require the contribution of African philosophy to be resolved. In so doing, a qualitative method is used by analyzing relevant secondary sources collected from books, book sections, and journal articles. The article argued that African philosophy as such uses critical analysis, synthesis, and criticism to resolve problems facing the people of the continent. So, the African philosophical approach should be used to sort out and do away with African problems. Most importantly, recognizing and inculcating the contributions of African traditional values and thoughts that can go hand in hand with the achievements of globalization is vital, for Western science and technology alone are so local, and not enough for the betterment of Africa. Based on this, the article suggested that both the West and Africa should take part in cross-cultural communications so as to create understanding about the pluralistic nature of cultures and the significance of African traditional values and thoughts. This, in turn, empowers African philosophers, the people, governments, and concerned bodies to work on Africanization via rediscovering African identity.

Keywords: African Philosophy, Western Philosophy, Civilizing mission, Westernization, Globalization, Intercultural approach, Africanization.

Introduction

A philosophy that does not try to approach itself to the problems of people of a given society faces may be a mere thought that does not have essentials in that society. The same assumption goes to African philosophy if it does not play this role. In describing this, Bekele argues, “an African philosophy that attempts to be only speculation without having to contribute to the solutions of Africa’s problems is a luxury that Africa cannot afford at present” (2002, p. 215). Chukwu also contends the need of applying African philosophy for the problems of Africa. Regarding this, he says “African philosophy should clarify for Africans the social and moral issues of our times and thereby contribute to the aspirations of Africans to attain a more ordered and meaningful existence” (2002, p. 247). The problems that African philosophy tries to address itself are the socio-cultural, economic and political problems caused and aggravated by Western hegemony and globalization. In challenging such causes, African philosophy plays an indispensable role.

1.1 Globalization and Its Impacts on Africa

Globalization is the system that recognizes the interdependence of sovereign states on various global issues (Bornman, 2003; Mittelman, 2000; Umezurike, 2009; Lawson, 2010). However, since the West assumed hegemony in the global system via its “superior” culture, philosophy and science, states remain divided as the dominant and the marginalized. The West remains the dominant player of globalization and continues extending itself to the rest of the world with the ambition to universalize its local values. With regard to this, globalization “implies universalization, harmonization, and homogeneity, which ultimately result in the marginalization of African values, institutions, and norms” (Makinda and Okumu, 2008, p. 4). Igboin also states that globalization associates everything with unipolar inclinations, economic and cultural imperialistic tendencies towards unifying the world with Western values (2011). The portrayal of globalization as such is justifiable because the West remains a forerunner and Africa becomes the symbolic representation facing westernization as a serious impact. Africa is the continent facing Western hegemony and the devastating impacts of globalization, since the emergence of Europe-Africa relationship, particularly during colonialism and neo-colonialism, i.e., globalization. The relation of the West to the rest of the world seems mainly aim at exporting its local values and practices, which are antithetical to the traditional values of Africa.

Colonialism attempted the goal of extending westernization through “transplanting various European ideas, concepts, and norms [...] into Africa and other parts of the non-European world” (Makinda and Okumu, 2008, p. 15). Globalization did the same thing and serves as a channel of disseminating “Eurocentric languages” such as westernization, modernity (*zemenawinet*) to Africa. According to Chimakonam, “globalization is a motor that exports Western ideologies such as liberal democracy, capitalism to Africa, and other parts of the world” (2014, p. 137) aiming at Westernizing Africa. The African states were formed “under the guise of transplanting a European institutional system that has made the state in Africa basically a neo-colonial one” (Archie Mafeje cited in Semahagn G. Abebe, nd). Accordingly, globalization is Neo-colonization because it is the continuation of the “civilizing mission of Africa” that was proposed before African colonization.

However, “the contradictory nature of globalization offers major benefits, including gains in productivity, technological advances, higher standards of living, more jobs, broader access to consumer products at lower cost, widespread dissemination of information and knowledge, reductions in poverty in some parts of the world, and a release from longstanding social hierarchies in many countries” (Mittelman, 2000, p. 5). Despite the fact that the continent is hitherto a marginal player of globalization that sheds *Zemenawinet* through westernization from which the continent faces devastating challenges. Westernization is the counterpart of the “civilizing mission” to Africa embracing benefits of globalization such as science and technology. The practice of Western science and technology in Africa replaces the contributions of traditional values and practices of African culture. The impact also affects African sociocultural, political and economic aspects. The western dominant role with its local values in the global system does not provide a room for African systems of thought including the commonly shared values such as humanity, social justice, freedom and equality. Globalization fails to overcome problems related to this because it only reflects occidental culture, science, and philosophy. Globalization, thus, is the system in which Western

hegemony assumes transplantation of African traditional values and diverting an African mind into the Western spirit. Globalization, instead, inspires Africans to be enlightened with Western science and technology for modernity (*Zemenawinet*). Consequently, Westernization deprives the spirit of Africans and distorts their mind into Western one. And this, in turn, enforces all of us in the system to abandon what is ours, and follow even put into practice what belongs to the West. In the experience I come across; the food we cook and eat, the drink we prepare, traditional industries we work in and the products we produce are being desperately affected by Western culture. The pornographic movies, sports shows (English premier league), political agendas (election campaigning in the US between Republicans and Democrats) of the West on CNN, daily updates of news via the internet (Facebook and Twitter) draw our attention in that we neglect ours. This, I think, indicates a Western relentless effort to create a Westernized Africa wherein traditional values have no place. So, what does African philosophy contribute to decolonize the mind of Africans so that we can start looking at ourselves?

1.2 The Contribution of African Philosophy

1.2.1 Challenging the Impacts of Globalization in Africa

During colonialism, an African mind was converted into Western ones. Only the black body was not taken away. This continued until post-independence. The black body with Western spirit alters Africans into Afro-western citizens. An African was also culturally separated from African values and forced to adopt Western ones. In a word, the spirit of Africans has been taken away from an African descent. It is for this reason that African philosophy is set to make an African mind free of Western impulse. African philosophy is the key to point the necessities of decolonizing the African mind. I think, this helps an African to reshape African ways of thinking, although an African is embraced with globalization that pronounces Western culture. Nevertheless, African philosophy has a lot to do in challenging negative impacts of globalization in that its primary duty is to back up the identity and prestige that Africans have lost. In so doing, I think, it would not fail to stand against the challenges of Western practices exported into Africa through globalization. This can be done by making Africans its agents and by educating them how to emancipate themselves from the transplantations to come. The main purpose to do this is to recreate an African road or self-designed way (Ogutu, 2002). So as to recreate such a road or way African philosophy needs to challenge the impacts of globalization, and below are some of its contributions.

Firstly, it enables Africa to recognize its philosophy that is embedded in African diverse cultures. This suggests the formation of an African center of philosophical traditions so that its descents, most importantly, Sages reflect their philosophies. The sages' philosophical reflection would be a possible input to make a policy used to challenge external impacts. To put another way, the need for cultural policy to make Africa free from the impacts of globalization is urgently needed (Braganca and Wallerstein, 1982). African philosophy, in this case, becomes, "a reflection in its place, culturally, disciplinarily, and intellectually... its place in the formation of identities of its practitioners" (Janz, 2009, p. 6). According to Ibrahim (2013), this is "indigenization" of African ways, which I think, brings the sense of African nationalism.

Secondly, African philosophy helps to build the sense of African nationalism based on the African philosophical traditions. It also contributes to organizing the political system that works with African ways and solutions. In achieving this goal, the AU is the sole agency responsible for making a possible dialogue and polylogue with others. African nationalism helps the agency to resist "Eurocentric languages" in the making of domestic policies and other laws. The reason is, "Nationalism is a combination of [African] culture as identity and culture as communication" (Mazrui, 2004, p. 473). For such communication, "the traditional way of life must be the point of departure" (Egbunu, 2013, p. 140). Since African philosophy instructs African cultural, political, economic and social lives of the people, it puts forward the need to make African policies African. The policy, in turn, will determine the relations of Africa with the rest of the world to be based on "Pan-Africa". African philosophy of Pan-African Nationalism is thus, the best way for Africans to understanding Africa's position in global politics. Accordingly, as

it enabled Africa to redeem from the yoke of colonialism, it also helps Africa to reduce the Western hegemony and the impacts of globalization.

Thirdly, it suggests ways toward an African philosophy of education that helps African educational agencies to make free their curricula from the domination of “Eurocentric languages”. Recognition of the valuable traditional value of Africa is part of the African philosophy of education. However, “we largely have educational systems that do not have respect for the homegrown values and various forms of indigenous knowledge” (Bekele, 2002, p. 214). Nevertheless, a philosophy of education that does not recognize the homegrown values of Africa is meaningless. Education with homegrown values empowers the African people with knowledge of themselves. The rationale is an attempt to make education Afro-centered by which Africans search for defining themselves (Hapanyengwi-Chemhuru, 2013; Hallen, 2002 and Mazrui, 2004). In this regard, African philosophy “interrogates the ways in which education can address questions of African identity and the place of the individual in society” (Hapanyengwi-Chemhuru, 2013, p. 50). In such interrogation, African education must be proposed to strike a proportional balance between the achievements of both African indigenous knowledge and the Western science (Bekele, 2002). Moreover, “African leaders should concentrate their efforts on educating their people and educating them on their civic, social, economic and cultural rights and responsibilities, and empowering them” (Ibrahim, 2013, p. 91). The sole purpose is to consider ways of placing African students at the center of their own cultures and historical background capable of emancipating themselves from foreign influences.

Fourthly, African philosophy equips Africans to develop “the sense of African humanism and socialism as values of common African heritage” (Bell, 2002, p. 36). I think this would empower the whole of African people to discover where they are and are not as African Nationalist ideological philosophers did (More, 2004). Self-consciousness and sense of belongings would follow so that an African sense of global citizenship emerges. This would be a powerful element of reviving true humanity which would be possible through African Cultural Revolution.

Fifthly, the African philosophy and African philosophy of education empower Africans to organize centers of African global studies to search for traditional values of African cultures. The search is a step to cope up important traditional values with the achievements of science and technology. This, in other words, is the recognition of African indigenous knowledge that could be the powerhouse of African solutions to resolve problems of the continent. Being equipped with African solutions would allow Africans to challenge the impacts of globalization and handle African problems. The goal of African philosophy is thus to create African solutions via African philosophy of education and make Africans committed to Africanize all aspects. The commitment is to question the Western educational system so that it will be able “to consider itself as an equal partner in the quest of Africa for a change in the lives of African people” (Bekele, 2007, p. 122). Finally, African philosophy in the contemporary situation is a discipline designed to make Africans think about globalization, both its benefits and impacts. It invites Africans to be global citizens in the system reflecting their African worldviews that consider the pluralistic notion of culture. As a result, Africans would be in a strategic position to solve contemporary problems and discover future problems because the pluralistic notion of culture enables them to discover the past (Hallen, 2002). As well, the emergence and development of intercultural approach follow.

1.2.2 The Commitment to Equality and Freedom to the Global Community

The African struggle for freedom and equality is not a new phenomenon. The emergence of Pan-Africanism witnesses to this. Based on this, it would not be mistaken to claim that African philosophy emerged on the notion of Pan-Africanism. “African philosophers remind us of a new way to rethink the very concepts of justice and responsibility” (Bell, 2002, p. 66). Such a new way is Africans’ revolution to revive African traditional values, the sense of African humanism and socialism to which Pan-Africanism is dedicated. These are elements of Pan-Africanism that embrace equality and freedom. “Pan-Africanism was the struggle for racial equality and human

dignity by African-Americans and the black people in the Caribbean” (Makinda and Okumu, 2008, p. 19). The primary goal of nationalist-ideological philosophers (Pan- Africanists) was the search for the dignity, respect, and emancipation of the people of Africa from foreign influences (More, 2004). The legacy continued until the emergence of the Organization of African Unity (OAU) which pursued the liberation movement of Pan-Africanists. Making the African liberation movement worldwide, I think, was a movement of global equality and freedom. An Afrocentric inquiry was also seen as the agency for regaining freedom (Poe, 2003). In the attempt of regaining and fighting for freedom, African philosophy is the sole purpose of addressing not only problems of the continent but also global problems. Pursuing such freedom and equality in the contemporary global order is the basic thing, although they face the enslavement of Western ideology and “Eurocentric language”. Observing the situation Fanon avers as if the inhuman conditions of today are not differing from the inhumanity of past experiences (1967). Fanon argues that “all sources of exploitation resemble one another; they are all applied against the same “object”: man” (1967, p. xviii-xix). In this situation, African philosophy calls attention to global citizens to strive for their equality and freedom. Nkrumah’s conception of African personality is a commitment to assure freedom and equality for the people of African descents not only in the continent but also beyond the continent’s boundary. Nkrumah said, “It is only in conditions of total freedom and independence from foreign rule and interference that the aspirations of our people will see real fulfillment and the African genius find its best expression” (“Axioms of Kwame Nkrumah,” nd, p. 5). In the making of aware of the African notion of humanism to the global community, Prah suggests Pan-Africanism “as a democratic and emancipatory movement shares a common inspiration with the rest of humanity in its historical drive towards freedom, justice, and self-determination” (quoted in Workneh, 2006, p. 156). I think this explains to the world that African philosophy is committed to lesson global freedom and equality that realize the very sense of humanity.

1.2.3 Searching for African Identity and the Role of African Intellectuals

Nowadays, the issue of globalization is the contemporary challenge of African identity, although the challenge is not separately seen from the slave trade, colonialism, and racism (Kanu, 2013). These challenges and the emergence of Pan-Africanism are not also separately seen in Africa’s search for the original identity. The essence of Pan Africanism embraces Africans’ conception of African personality that is embedded in African traditional values. African personality as such “is itself defined by the cluster of humanist principles which underlie the traditional African society” (Nkrumah, 1964, p. 79). The search for African identity has been seen as central to African philosophy. Situma writes “the search of African identity is essentially one of the discourses of Africans” (2002, p. 101). The search for the original identity is the search for “being” an African, which is always in the making. Achebe demonstrates “it is, of course, true that the African identity is still in the making. There is no a final identity that is African. But, at the same time, there is an identity coming into existence. And it has a certain context and a certain meaning” (cited in Appiah, 1992, p. 73). In searching for African identity and in questioning the universality claim of the West, “African philosophy was necessarily deconstructive and the next moment is a reconstruction” (Hook, 2002, p. 92). In that case, “African philosophy can be identified as constitutive of a post-colonial search for a uniquely African identity, which has become lost amid the brutality of the European rape of the African continent” (Deacon, 2003, p. 115). African historical reconstruction, according to Deacon, is a corrective to this and it is intended to present the true picture of the African identity (ibid).

As colonialism awakened Africans’ consciousness, it helped them to search for their being Africans. Following this, African philosophy becomes the discourse of confirming African identity that is rooted in African ideas of traditional cultures, values, socialism and humanism. Such a discourse still needs to discover African identity since Western subjugation is not over in the contemporary globalization system. Globalization merely marks Western science and technology in Africa at the cost of African identities and values. African philosophy has a function to deconstruct the imposition of Western science in Africa and revive the lost traditional values of Africa. “The agenda for contemporary African philosophy should include the critical and reconstructive treatment of the oral tradition

and the exploitation of the literary and scientific resources of the modern world in pursuit of a synthesis” (Graness and Kresse, 1997, p. 181). In this case, “African identities [will] become meaningful and politically contested within historically located debates and theories of race, nation, and culture” (Kanneh, 1998, p. 48). But who is best suited to deconstruct Western impositions on Africa and strive to search for African identity?

Plato suggests that a rule of philosopher kings is most important for the political system to rule in a better way (Murray, 1953). It seems Plato conceives the indisputable roles of philosophers and intellectuals for the betterment of a society. “Social revolution” that Nkrumah suggested must have been revived by “an intellectual revolution, a revolution in which [African] thinking and philosophy are directed towards [Africans’] redemption” (Nkrumah, 1965, p. 78). African philosophy and Pan-Africanism are the best ways to make such revolution true, and to address the problems of the continent via recreating African ways and solutions to get back the lost identity. African liberation from the impediments of globalization demands Africans interest in self-determination and an African human dignity. The commitment of Pan-Africanism in searching for African identity via African personality points to the commitment of African philosophers to a better Africa. The spirit of African unity relies on the roles of intellectuals, which is a road to the African capacity to resist the impacts of globalization. Nkrumah said, “Unity is the first prerequisite for destroying Neocolonialism” (Nkrumah, 1965, p. 253). It is through this alone that African personality will be meaningful to the international community. Thus, “Africa needs a new type of citizen, a dedicated, modest, honest, informed man” (“Axioms of Kwame Nkrumah,” nd, p. 2). Such an African, Nkrumah contends, is also “a man who submerges self in service to the nation and mankind, abhors greed and detests vanity, whose humility is his strength and whose integrity is his greatness” (ibid). Cesaire also wrote, “it is a new type of society we must create with the help of our brother slaves, a society rich with all productive power of modern times, warm with all the fraternity of olden days” (1972, p. 11).

1.2.4 African Political Philosophers in Uniting African Identity

The 1960s saw that African nationalist-ideological philosophers and other committed Africans were upholding Pan African activities. K. Nkrumah, J. Nyerere, N. Mandela, L. S. Senghor were some of the African political philosophers involved in liberating Africa from colonial intrusion. The emergence of the OAU brought African leaders the interest in resisting multidimensional impediments of colonialism and globalization. It seems a political commitment would result in the effort to resist the consequences of globalization. However, since the impacts and African conditions are complex “it would be a futile exercise and an erroneous intellectual approach to perceiving, define, or discuss the African conditions in general, timeless, and spaceless terms void of specificities” (Kasongo, 2010, p. 62). Consequently, leaders’ political intervention is important to make intellectuals’ effort effective. Nyerere said, “Africa will have to rely upon Africa: African Governments will have to formulate, and carry out policies of maximum national and collective self-reliance. If they do, they will develop; if they do not, Africa will be doomed” (quoted in Abegunrin, 2009, p. 196). Nkrumah adds “only Africa can fight for its identity” (“Axioms of Kwame Nkrumah,” nd, p. 2). In this struggle, Nkrumah did not reject the assistance and support of foreign friends, which is important to achieve Africa’s Renaissance. The achievement of the Renaissance will be meaningful if the Africans can unite their identity to keep up traditional values that make up African personality. Abegunrin said, “A united and developed Africa, wedded to the basic values of the respect for life that constitutes the undercurrent of its traditional civilizations, will impress humanity with the joy and significance of life” (2009, p. 173). “An Africa united and prosperous, an Africa united and powerful” is an important factor in the issues of dialogue, solidarity, and peace of the whole of humanity (ibid). With this similar account, Nelson Mandela avows the commitment of each African country to the principles of democracy, respect for human rights and the basic tenets of good governance that the global system demands.

Also, such commitment, according to Mandela, makes the dream of Africa’s rebirth in the new millennium achievable (cited in Abegunrin, 2009). Despite the fact that the African Renaissance requires defending its

traditional values and shared values such as human rights, I think, this would lead Africa to continue dependency relationship with its former colonizers. The diverse challenges that Africa faces is a result of the continuous reliance for assistance on Western technical assistance. Nevertheless, African states should break the dependency relationship, according to Dudley (1984). “A break would require not only radical changes in the political and economic structures of these states but also attitudinal changes on the part of the élite – the bureaucratic-managerial and political élite, the military and the intelligentsia” (Dudley, 1984, p. 54). Classes of African political philosophers and political leaders have to be organized to question the “colonizing machines” of the West. These classes have to handle more firmly the weapons of the struggle rooted in their traditional cultures. According to Thiong’o, African philosophers of these classes “have to speak the united language of struggle contained in each of their languages. They must discover their various tongues to sing the song: ‘A people united can never be defeated’” (1987, p. 2).

1.2.5 African Philosophers, the Future African Identity, and the African Renaissance

The contemporary situation shows that the African people face various economic and social problems to which the commitment of united African philosophers is assumed to sort out the problems and tackle them (Chukwu, 2002). Chukwu argues that African philosophers of the 21st century need to focus on the evolution of philosophies that are socially, politically and economically viable to the African condition (ibid). Besides, science and technology of the West are vital to the African Renaissance. However, because science and technology are not enough for the Renaissance, Africans have lots of things to do with a commitment to revive African traditional values although there are lots of impediments that have overwhelmed Africa. As a result, the African psychological makeup, common socioeconomic and cultural visions need to be united in the sense of Africanness. The making of African identity in the sense of Africanness demands Africans’ effort to break the “the colonizing mission” of the West in Africa. A united engagement of the African people in such breaking will achieve the goal of maintaining African values that make Africa’s Renaissance true to which African philosophers are the primary actors.

In view of this, I claim the African Renaissance presupposes the spirit of being an African with African solutions. In fact, the African Renaissance is being ensured somehow by socioeconomic conditions. Yet, the Renaissance enlightened with globalization does not embrace the African traditional values that can cope with Western achievements. African philosophy is the doctrine that canonizes an African with African spirit to realize the Renaissance. The commitment to do with African ways and cope with Western success is the principle that African philosophy describes. The principle unites Africans to make African cultures and traditions integrated into identical psychological makeup and common destiny. “If Africa’s cultural heritage is to come to terms with the latter-day problems of modern nation-states in a globally international community, then African social, political, and economic demands upon and priorities within that community also have to be enunciated and addressed” (Hallen, 2002, p.15). In addition, the making of Africans’ future identity and achieving the Renaissance demand intermingling the achievements of Africa’s past and present. African philosophy, as has been discussed, facilitates this in the organization of the past, present, and future African articulations of thought and practices (Outlaw, 2004). Similarly, Mudimbe wrote, “the present and the future . . . will be determined by the conception that African intelligence forms of the African past” (1988, p. 206). The intelligence to inquire Africa’s past achievements determines the way to disclose contemporary and future African problems on which African philosophers have practical missions (Presbey, 2002 and Balogun, 2014). This mission, according to Balogun, is “socio-political in character and the task of African philosophers is to be committed to fulfilling their scholarly obligations to their societies” (2014, p. 63). Creating a tradition of thinking and discourse is the first task of African philosophers, according to him, to consider the interest and aspirations of the people (ibid).

Besides the socio-political matters that affect Africans and dealing with economic issues is the other task of African philosophers. According to L. Keita “economic matters that affect the African life is also left to African philosophers” (quoted in Presbey, 2002, p. 283). Presbey also remarks the essential contributions of Western science

and [African] philosophers' involvement in the making of Africa a modern continent (ibid). The contemporary African philosophers in such involvement are not expected to naively dig up and praise the African past attainments (Messay, 2004). Instead of doing so, according to Messay, "they should develop a critical approach to determine the relevance of the traditional philosophy for the modern world with the view of integrating those elements that support the effort of modernization" (ibid, p. 115). Moreover, Africa demands "a younger generation who appreciates the values contained in the indigenous knowledge that are capable of addressing the problem of societies with a degree of complexity" (Bekele, 2002, p. 210). The generation also needs to be aware of the "views which are called 'traditional' still play an important role in the lives of Africans" (Teffo and Roux, 1998, p. 193). Such views, according to Teffo and Roux, "cannot be ignored because they also come into play when issues such as development, education, government, and legislation are discussed" (ibid).

1.3 African Union in 21st Century: An Enthusiasm of Challenging Globalization

The intercultural approach, which I defend, suggests the role of the AU in the 21st century to keep up African traditions that can cope with the achievements of globalization. It is clear that the Union has the ambition to transform Africa and keeps the continent from foreign influences. "As a twenty-first-century organization, the AU hopes for a Renaissance that includes improvement in the wealth, health, education, prosperity, and democracy across its member states and closer cooperation among all the countries on the African continent" (Badejo, 2008, p. 9). The Union in this regard seems to strengthen itself to cope with the international community, yet, it is not strong enough in resisting impacts of globalization. The Union merely adheres to declarations made by Western states. It is not working in cooperation with its peoples rather than doing tasks given to it by the UN. This does not let Africans think independently on matters that affect their lives, and fix problems of the continent so as to use African solutions to tackle the problems. It seems to me that the Union is disabled to achieve its objectives in its geography, for the Union merely admits Western experiences rather than discovering and recognizing African past experiences. "In order for the African Union to truly accomplish its objectives in the twenty-first century, it must look back to the past to forge ahead to the future, politically, economically, socially and culturally" (Abegunrin, 2009, p. 192). The look into the past helps the Union to challenge the existing global structures that marginalize the continent. Furthermore, it will be strong to conceptualize and defend African ideas of identity, culture, traditional values, African solutions that cope with Western science and technology.

Concluding Remarks

Colonialism, slavery, racism, and nowadays, globalization affected important traditional values of Africa. The "civilizing mission" was the proposal the West enunciates to export its local values into Africa, and this continues today in the name of Westernization embracing Western science, culture, and philosophy. The West still pronounces notions of aid, technical assistance, Western philosophy of education and a commitment to transition into the age of technology to which Africa continues expecting the West for its renaissance. This prolongs Western hegemony in Africa, which disables an African independent thinking and manipulating African solutions on matters that affect the lives of the African people. So, the continuity of Western hegemony in Africa is the big issue of Africans calling upon responsible Africans who are empowered with African philosophy. African philosophy demands the responsibilities of Africans and helps them to address the problems of the continent that Western hegemony and globalization caused. The commitment to disclose African problems that the hegemony and globalization caused is the primary task of African philosophers. This suggests the search for African solutions instead of primarily accepting Western solutions without questioning and depending on them.

African problems require African ways to resist the destructive effects of Western hegemony and globalization on African traditional values. If Western imposition of its values and ideologies in Africa continues and Africa simply adopts them, the African ideas of humanity, freedom, equality, social justice will be replaced by Western ideas. In

addition, the African political system, educational institutions, social integration and the virtue of humanity at large will fail. An Africanized political, social, cultural and educational system is the thirst of Africans that African philosophy dedicates to quench. I think the quench of the thirst will be achieved if an Africanized quick move with the achievements of globalization is kept in mind. The issue is about to keep up important traditional values of the continent that can go hand in hand with Western science and technology. In other words, assuming an equal partnership between African values and Western values is important. But, how? The commitment to challenge Western hegemony and the impacts of globalization should be the goal of African philosophy and its practitioners. So as to succeed in making the goal, questioning the political system of Africa should become the central issue of African political philosophers from all sides. I assume an African political system that allows political philosophers' involvement in policy and decision making enables the people of Africa to seek knowledge of themselves and the continent. African philosophy with regard to this is a discourse that instructs Africans to revive past achievements, explore the contemporary situations and discover the future conditions of the continent.

The commitment of African governments to work with African philosophers, intellectuals, the diasporas and education policy makers is a road to Africanize African descents capable of preserving their traditions. This is the same as creating African descents capable of working with African values that cope with the contributions of Western science and values. It is through this that African philosophy would be able to achieve its goal in challenging Western hegemony and the ongoing impacts of globalization. In other words, the future goal of the African philosophy of education must be Africanization, which is a possible way to keep up African cultures, values, religions, ways of dressing and way of speaking African languages. The purpose is to resolve the contemporary problems of the continent and to reduce the impacts of alien values and practices to come to Africa via foreign tourists, scholarship, social media, and so on. It follows from the foregoing suggestions that African philosophy raises the issue of intercultural approach towards the universality claim of the West and Africans' response to it. The intercultural approach is the attempt to make Western values, science and technology alternatives to address African problems, if impossible, to make them equal partners with Africa values in an African place. Since the African ideas of humanity, morality, are important to the whole of humanity at large, intercultural approach helps us put to make philosophy practical and make its practitioners "to preserve in all our relationships the respect for the basic values that constitute a human world" (Fanon, 1967, p. xvii). In other words, intercultural philosophies are required to celebrate the roles of traditional values in realizing humanity and addressing problems that the international community faces. Therefore, intercultural approach (either dialogue or polylogue) is not only the defining element of philosophy, but also the essential part of humanity (Mungwini, 2015).

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