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## Unraveling the Complexities of the Coloniality Thought in Africa's Post-Colonial Identity

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# Unravelling the Complexities of the Coloniality Thought in Africa's post-Colonial Identity

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## **Abstract:**

Coloniality denotes the long-standing power patterns that originate from colonialism and are now exercised in the absence of any colonial administration. In African history, modernity has endowed whiteness with ontological density far above blackness as identities. Since modern Western thinking is controversial, coloniality operates through radical lines that divide social reality into two realms, the realm of "this side of the line" and the realm of "the other side of the line." For some, there are doubts about African's ignorance, knowledge, and power. At the outset, the so-called age of reason, or enlightenment, as commonly referred in the West, coincided with slavery, slave trade, and colonisation.

The starting hypothesis for the inquiry is that decoloniality seeks to unmask, unveil, and reveal coloniality as an underside of modernity that co-existed with the rhetoric of progress, development, equality, fraternity, and liberty. People's epistemic struggles are a salient feature of African studies. The core questions arising therefrom are how does Africa's post-colonial identity stand within the realm of the oppressed in reference to real-world interventions or in any resistance to them? In the search for alternatives to domination and oppression, how could the continent develop strategies to roll back oppression and domination, defend its cultural identity, economic self-sufficiency, and political sovereignty?

This paper analyses postcolonial identity from the prism of coloniality, the status of the colonised, and decolonial epistemic perspective. It contributes to renewed efforts at clarifying African history from the margins and efforts to account for the long duration of the global South agency. I argue that the Northern epistemology, a methodology for dividing the world between regions of order and chaos, sustains the ingredients of the postcolony. In other words, the Euro-North episteme has distorted, bastardised, and ignored Africa's post-colonial identity. Decoloniality is both an epistemic and political artifact seeking the liberation of Africans who experienced colonialism and who are today subsisting and living under the boulder of global coloniality.

Decolonial epistemic perspective favours the subjectivity of the African subject from its own existential locale. It is foregrounded outside modernity emphasizing the fact that there is no monolithic knowledge, but ecologies of knowledges. Altogether, the varying forms of radical negation result in an absence of humanity, modern sub-humanity, failing to attain the level (as of morality or intelligence) associated with normal human beings. Although colonialism provided the model for modern radical negation and exclusion, this is as true today as in the colonial period. Coloniality mutates itself with the nature of political regimes and it is now exercising oppression covertly as opposed to overtly as in the advent of colonialism.

**Keywords: Coloniality, Colonial thought, Post-colonial identity, Decolonial epistemic perspective, Africa**