

DECOLONISING PHILOSOPHY OF EDUCATION: A CASE STUDY OF AFRICAN PHILOSOPHY IN SOUTH AFRICAN UNIVERSITIES

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ABSTRACT

This theoretical paper enters the debates on decolonisation by challenging the Africanness of the philosophy of education with a focus on South African universities. Of special attention is our interrogation of the nature of the African philosophy of education. Conversely, is it a philosophy of education grounded in the Cartesian tradition or in African philosophy? If it is the latter, what underpins its nature and orientations? We therefore deploy Afrikology as a theoretical framework to uncover a nuanced epistemic direction in a decolonised philosophy of education in South African universities. The paper also gestures towards a synthesis of philosophical orientations in decolonisation, African philosophy, and Afrikology, aiming to decipher how the philosophy of education can be considered truly decolonised. Taken together, this piece of paper adopts African concepts, such as *Ubuntu*, *Ukama*, and *Ma'at*, amongst others, in the very act of writing, teaching, seeing, and theorising a decolonised African philosophy of education in South African universities from an African worldview.

Keywords: Africa, African, Africanness, African education, philosophy of education, African philosophy of education, Afrikology

INTRODUCTION

There is growing international appeal for a decolonised curriculum (Ndlovu-Gatsheni, 2013). Essentially, a decolonised curriculum in the context of African universities is preoccupied with recovering and rebirthing knowledge that was previously relegated to the zone of non-being (Fanon, 1963; Ndlovu-Gatsheni, 2022). These broader calls for decolonising the curriculum have intensified in various fields, including the philosophy of education (Waghid, 2013, 2025; Langeveldt & Pietersen, 2025). Attempts to decolonise the philosophy of education have been widely adopted, initially as a quest for a philosophy for children (Ndofirepi, Shumba and Musengiet, 2013). An alternative approach to decolonising the philosophy of education is conceived in terms of *Ubuntu*-based pedagogy. Yet, the foremost drawback of this enterprise is that a philosophy of education cannot be meaningfully discussed without decolonising the state, the university, and the metaphysics of African philosophy of education.

To engender greater recognition of the problem, questions about the Africanness of the philosophy of education are part of broader calls in African universities about how African the curricula produced in South African universities are (Waghid, 2004, 2025). This questioning of the philosophy of education arose from the ongoing debates about whether African education accurately reflects African realities (Mathebula, 2019). The debates concerning the Africanness of philosophy of education resurfaced as the *#RhodesMustFall* and *#FeesMustFall* movements questioned the normative nature of African universities (Ndofirepi, Maringe, Vurayai and Erimaet, 2022). From these considerations, we note the attempts by scholars to underline a blueprint about what constitutes a decolonised curriculum. Our main question for this paper, nonetheless, is to what extent African philosophy of education can be decolonised?

This paper on a decolonised African philosophy of education is divided into five parts. We begin by conceptualising the meaning of being a 'true African' with a clear focus on Africa, to understand 'African' and 'Africanness'. This is followed by an examination of the nature of African education, which involves interrogating how Africans educate one another. The subsequent part examines what is at stake in African philosophy by investigating the debates that haunt it. Ultimately, we adopt Afrikology as a medium through which African philosophy can be truly rescued from the shackles of modernity. Lastly, we examine the (im)possibilities of a decolonised African philosophy of education.

LITERATURE REVIEW

Towards a conceptual meaning of an "African"

Part of decolonising African philosophy of education lies in the three interconnected conceptual categories of Africa, African, and Africanness. To start, we aim to theorise the meaning of Africa. Previous research indicates that the continent's original name is Alkebulan, meaning "Cradle of Humankind" (Diop, 1991; Onebunne and Kanu, 2022). This name has been criticised because it is also etymologically linked to Arabic. Elsewhere, it is often associated with the Greek term "aphrike" (Onebunne and Kanu, 2022), which Onebunne and Kanu (2022) trace to Roman contact with Africa. According to Mudimbe (1994), the conceptual idea of Africa stems from the process of perceiving and writing about Africa through Western lenses. Specifically, Mudimbe (2020) contends that the normative conception of Africa is shaped by anthropologists who write about Africa from a paradigm of difference. This raises the question of how we can define Africans if we still lack a conceptual understanding of Africa itself (Zezeza, 2006). From these considerations, our view is that Africa refers to the landmass inhabited by the African people, currently comprising 54 countries. For us, Africa personifies "*Mother Nature*," a life-giver and life-sustainer through her riches both below and above the surface. Beyond geographic boundaries, Africa evokes an epistemic and cosmic standpoint since it is the birthplace of humanity and civilisation.

What designates an African lies in the heated debate between Wole Soyinka and Ali A. Mazrui. For Soyinka (1991), Mazrui's Africanness was questionable since he was outspoken concerning Western colonialism, yet his work is marked by evident silence on the Arab slave trade. Mazrui was discontent and did not receive well the idea of him being called an "acculturated Arab." Accordingly, Mazrui sought to conceptualise the idea that

we are all Africans (Ndlovu-Gatsheni, 2010). Contrary to Soyinka, Mazrui sought to accommodate Arabs into Africanness by mapping African identity into two folds (Ndlovu-Gatsheni, 2015). According to Mazrui (1986), there are “Africans of the blood”, that is, individuals of African ancestry or descent, whose lineage originates from Africa, regardless of their current location. On the other hand, “Africans of the soil” refers to Africans who are born in Africa, regardless of their external ancestral background (Mazrui, 1986). Defined broadly, Africanness, for us, embodies the melanated people whose consciousness and modes of existence evoke African philosophies embedded in their culture, music, thinking, perception, rhythm and universe, to mention but a few.

A nuanced understanding of Africanness, according to Tabhu (2022), transcends notions of blackness and genealogy and taps into the concept of African consciousness. According to Wilson (1999) and Maposa (2014), African consciousness encompasses values, knowledge, content, and epistemology rooted in African ways of being and becoming. Furthermore, we deploy the *Shona* concept of *Ukama* to argue that Africanness is the conviction that you experience the world (that is, people and universe) in a unified way. That said, Africanness also extends to the diaspora. An African sees himself or herself as one with all that is in the earthly and cosmic realms. Their uniqueness is expressed through rhythms, vibrations, patterns, and frequency recognition, as they view nature as their primary teacher (Kamene, 2019). Accordingly, an African is a cosmic being whose essence stems from the dictum “I am because we are”; that is, Ubuntu mirrors quantum entanglement and cosmic unity, evoking the idea that nothing exists in isolation. Taking these aspects of Africa, African, and Africanness into consideration, we intend to examine how Africans conceptualise education.

Revisiting the idea of African education

This section draws from earlier debates about the conceptual meaning of an “African” to foreground the nature of African education. In his seminal book chapter titled “*Egypt: Ancient History of African Philosophy*,” Obenga (2004a) sheds light on what constitutes education in the African worldview. The subject of education initially meant *educare*, that is, to train or lead one to consciousness (Obenga, 2004a). In light of the preceding, it is plausible to assert that the very concept of education in Africa can be situated in the pharaonic period, that is, 2780-330 BC (Diop, 1974; 1991; Obenga, 2004b; Asante, 2019). In the African worldview, the larger task is not just to reason about life and reflect on the nature of things, but also to engage in an intense interrogation of the causes of the foregoing reality, to map out the values by which society may live (Obenga, 2004b). African education is also the extent to which Africans discern what is real, true, light, or lasting (Obenga, 2004b). African education in ancient times was a roadmap for teaching wisdom “*sebayit*” of the old sages, which incorporated intellectuals, priests, and officials (Obenga, 2004b). Building on this, our departure point is that all human beings come from legitimate and valid knowledge systems (Ndlovu-Gatsheni, 2017). The foregoing analysis raises the following questions. First, what are we to make of the idea of education? Second, how does an African see education? Ultimately, how do they pass on education to other generations? In the eyes of Wa Thiong’o (1986:94), “education is a means of knowledge about us. After we have examined ourselves, we radiate outwards and discover the peoples and worlds around us. With Africa at the centre of things, not existing

as an appendix or a satellite of other countries and works of literature, things must be seen from the African perspective.” For instance, education from an African worldview places African forms of being and becoming at the centre of teaching and learning (Wa Thiong’o, 1991). African education is a continuous search for a liberating perspective that Africans deploy to see themselves clearly in relationship to themselves and others in the universe (Wa Thiong’o, 1986). A key component of the inquiry is that African education is rooted in epistemology grounded in the images people have of themselves (Ndofirepi, 2023, 2025).

The interrogation of education within the African worldview presents a nuanced and intricate philosophical dilemma. For example, Falola (2017) and Mngxitama (2018) question the extent to which education can be considered African (Mngxitama, 2018). African education is under scrutiny, as thinkers such as Depelchin (2005) and Mbembe (2019) question the very act of subsuming it under universal forms of teaching and learning. This is why Gwaravanda and Ndofirepi (2021) caution that the conceptualisation of the world transcends Western forms of knowing, and therefore, Africans have their own unique ways of seeing their education. Such is the case for Julius Nyerere, whose conception of African education involves the transmission of accumulated wisdom from one generation to another (Mngxitama, 2018). For Sobukwe (1949), education to us means service to Africa. In whatever branch of learning you are, you are there for Africa. Key to this is that African education goes beyond the enterprise of knowledge as power but concerns itself with wisdom and consciousness (Ndlovu-Gatsheni, 2018). Ultimately, African education is a totality of the collective reality of African people and an embodiment of how they perceive the world (Wa Thiong’o, 1981). Taking the above debates into consideration, we argue that African education is the very act of teaching, thinking, writing, and learning that draws on African experiences guided by our dialectical relations with the spiritual universe. In our eyes, African education is, therefore, a quest for Africans to know themselves and their universe. That being said, African education is not limited to disciplinary forms of education, but encompasses the African life in its wholeness. Considering these thoughts about that education we call African, the endeavour is to examine the debates about African philosophy.

THEORETICAL FRAMEWORK

The African philosophy debate

A profound and complex challenge of this section lies in its epistemic framing of African philosophy. These concerns are manifold. First, what are we to make of African philosophy? Second, how do we transcend the diverging schools of thought on African philosophy? First and foremost, philosophy generally involves systematic and reflective thinking about life, existence, and the universe (Obenga, 2004a). Conceivably, African philosophy is, therefore, a critical inquiry into how Africans think about ethics, science, and spirituality (Kamene, 2021). African philosophy, as mentioned here, is rooted in the earliest forms of philosophy, dating back to ancient Kemet (Asante, 2019). Conversely, this African philosophy is concerned with, namely, ethics and morality, knowledge and wisdom, being and becoming, and the interplay between science and spirituality (Diop, 1991). Central figures in early African philosophy include Imhotep, the first philosopher to address volume, time, medicine, and immortality (Asante, 2019; Kamene, 2021). *Imhotep*

lived around 2700 Before the Common Era (Ben-Jochannan and Clarke, 1991). From these considerations, we underscore the indigeneity of philosophy in Africa, which predates Greek philosophy, which emerges later in the 6th century with Thales of Miletus (Obenga, 2004a; 2004b; Nabudere, 2011; 2012; Asante, 2019).

Despite earlier interventions in philosophy, the second wave of African philosophy emerged in the 1960s. African philosophy, according to Mbiti (1990) and Gwaravanda and Ndofirepi (2020), is the reasoning behind how Africans think, write, and see African realities. The concerns of African philosophy in the 1960s centred on two fundamental questions of existence and nature (Bodunrin, 1981; Falola, 2022). First, is there an African philosophy? Second, if there is African philosophy, what is it? This emerges from the Eurocentric discourse of denial that parts of the world outside Europe do not exist beyond the scope of history and philosophy. To counter the foregoing claims, Odera Oruka identifies four trends in African philosophy (Osha, 2005). First, ethnophilosophy refers to the collective thought of anthropologists, ethnographers, and others (Bodunrin, 1981). Sage philosophy is the extent to which concern is with individuals revered for their wisdom (Hountondji, 1996). Third, national-ideological philosophy is the work of African leaders who sought to understand how Africa could be decoupled from colonialism (Wiredu, 2004). Fourth, professional philosophy refers to the philosophical texts on Africa written by philosophers trained in the West (Osha, 2005). The major pitfall of the second wave of African philosophy is the contradiction between Eurocentric and African models of thinking about philosophy in Africa (Wiredu, 2004, 1998).

Beyond Oruka's four trends, scholars such as Serequeberhan, Kanu, Wiredu, Hountondji, and Nabudere have opted the hermeneutics as one of the tenets of African philosophy (Osha, 2005). Hermeneutics rests on the examination of philosophical texts and symbols within the African context (Serequeberhan, 2013; Osha, 2018). Symbolic to hermeneutics is the association with the ancient Egyptian god Thoth, who was a mediator and interpreter of messages between the gods and ordinary mortals (Nabudere, 2012; Osha, 2018). Given the pitfalls of African philosophy, mainly the use of Eurocentric methodologies to philosophise African realities. We therefore propose Afrikology as our decolonial theory to unearth the full epistemological framework for theorising the education we call African. Echoing the philosophical footsteps of Nabudere, Bhengu (2016), in his compelling piece of paper, entitled "*Afrikology Revisited: Placing the Undiscussed in the Centre of Discourse*," brought the readers' attention to the following: Afrikology is neither ethnic nor racial but a validation of human knowledge of living, an epistemology that reconstructs the centrality of the heart as opposed to a regime of rationality and reason (Bhengu, 2016:2).

Drawing from the preceding epistemic lineage of Nabudere (2011, 2012), Bhengu (2016:2) foregrounded the pluriversal nature of Afrikology, and he further articulated that:

It is "*Afri*" because it is inspired by what Nabudere calls ideas originally produced from the cradle of humankind located in Africa, and so, it is not Afrikology because it is African, although to some extent. It is also "*kology*" because it based on *logos*, the word from which the world was originated, but at the same time, an episteme, knowledge, and consciousness.

Afrikology, therefore, is the study of African philosophies, ideas, and knowledge transmitted transgenerationally and transcontinentally (Bhengu, 2016). Afrikology is a holistic and ethical approach to situate knowledge from Africa in the world (Osha, 2018; Keita, 2024). Afrikology transcends the Greek dualisation of knowledge; however, it evokes a metaphysics of joining and holism (Osha and Muchie, 2012). In the realm of scholarly inquiry, Afrikology refers to modes of being and knowing that are grounded in a reality shaped by holistic metaphysics, encompassing cosmic forces and rational thought that define our existence (Nabudere, 2006, 2011, 2012). Ideally, luminaries of Afrikology like Mfuniselwa J. Bhengu, Ashante-Wah Ngidi, Sanya Osha, Molefe Kete Asante, and Dani Wadada Nabudere, among others, see Afrikology not as an ethnic philosophy but as a pluriversal epistemic direction that finds its basis in the Cradle of Humankind – Afrika (Nabudere, 2012; Osha, 2018; Keita, 2024). For analytical purposes, Nabudere (2006, 2011, 2012) employs this term to denote a philosophy of knowledge creation and application, deeply rooted in African cosmology and worldviews. Afrikology transcends being a mere theoretical construct from Africa; it reveals the "evolution of knowledge from the Cradle of Humankind, Africa, to current scientific epistemologies, situating them within their historical and cultural contexts" (Nabudere, 2012:1). In lay terms, Afrikology is a comprehensive philosophy that traces Africa's historical, philosophical, scientific, and spiritual contributions to the world from ancient times to the present, striving to connect them to contemporary realities (Nabudere, 2011).

Drawing on the multidisciplinary nature of Afrikology, as outlined by Dani Nabudere (2011, 2012) and Osha (2018) in his volume "Dani Nabudere's Afrikology: A Quest for African Holism," this re-examination highlights the concept's philosophical relevance in contemporary times. For Osha (2018), Afrikology is a philosophy rooted in the African sense of psychic wholeness, which encompasses spirituality. This suggests that Afrikology surpasses Eurocentric dichotomies that separate mind and body, returning to African cosmology, where knowledge generation is inherently holistic (Osha and Muchie, 2012). Central to the holistic nature of Afrikology is, earlier Afrikologist *Thot* (Tehuti), who is the interpreter of messages from God unto humankind (Nabudere, 2011). Taken together, Afrikology embodies a holistic approach to education, emphasising wholeness. Put simply, education through Afrikology permeates all aspects of life, whether spiritual, political, social, or others (Tabhu, 2018, 2022). Hence, the African philosophy of education is never disciplinary. In light of these debates about African philosophy, we aim to examine how it can be applied to South African university education.

DISCUSSION

Critical reflections on African philosophy of education

This section begins with a preliminary attempt to draw from African philosophy in general, and Afrikology in particular, with the aim of critically examining how these philosophical principles inform education. African philosophy of education encompasses the incorporation of philosophical principles into educational practices (Ufearoh, 2022). For Mbiti (1990), African philosophy of education entails the thinking behind how we incorporate a child into a corporate being through socialisation. To gain a deeper understanding of the subject, this paper examines the work of leading scholars in African

philosophy of education. First is Yusef Waghid. For him, African philosophy of education is a scientific inquiry about the experiences of Africans (Waghid, 2004). Waghid draws on Kwasi Wiredu and Paulin Hountondji to argue that, from a professional perspective, African philosophy of education necessitates some form of professional training (Waghid, 2013; 2025). On the other hand, Waghid (2025) argues that the foregoing claim is called into question when one adopts the enterprise of sage philosophy or wholeness. Moreover, Waghid extends the discussion to argue that Ubuntu is one of the tenets of African philosophy of education (Waghid, 2013). This claim of *Ubuntu* is further developed by Mbembe (2015), who argues for the creation of a classroom without walls. That is to say, the use of *Ubuntu* for teaching and learning translates to a class centred on learning from one another (Mbembe, 2016; Wepener et al., 2024). While we appreciate Waghid's intervention regarding African philosophy of education, we view it as transcending Ubuntu pedagogy and rehumanising enterprise. It is about decolonising African philosophy from the shackles of modernity. It is also about the thoroughgoing practical implications of *Ubuntu* pedagogy in the classroom context.

To obtain a deeper discernment of the subject, we examine the scholarship of Amasa Ndofirepi. He draws our attention to two main aspects of African philosophy of education. First, according to Ndofirepi and Ndofirepi (2012), the concern is with African philosophy of education in a traditional setting, and for them, this is conveyed through oral methodology, passing wisdom from one generation to another. To a greater extent, African philosophy of education encompasses African ways of life, beliefs, and values that stem from people's existential conditions (Ndofirepi and Ndofirepi, 2012). Like Waghid, Ramose and Masolo before him, Ndofirepi employs *Ubuntu* as the basis for African philosophy of education (Ndofirepi, 2014). For his part, *Ubuntu* is a broader concept within Shona's framework of *Ukama* (Ndofirepi and Shanyanana, 2016). *Ukama* is an ethic for African philosophy of education that emphasises how we relate to one another (Ndofirepi and Shanyanana, 2016; Nkosi and Mashaba, 2025). According to Ndofirepi and Shanyanana (2016), this ethic permeates all aspects of African life since it is based on the idea of wholeness or holism. Put simply, African philosophy of education, as presented by *Ukama*, underscores the interconnectedness of Africans within both earthly and cosmic realms (Ani, 2024).

From these considerations, we propose additional conceptual categories for African philosophy of education. To illustrate the point, we suggest using the concept of *Ma'at*, which is the ancient order of being that emphasises harmony, reciprocity, and justice (Ani, 1994; Obenga, 2004a; Kamene, 2021). That is to say, through *Ma'at*, African philosophy of education transcends the tendency to turn education into a marketplace, in which students are mere consumers of knowledge (Mbembe 2016). African philosophy of education, as exemplified by *Ma'at*, is that education is a quest for wisdom rather than credits (Mbembe 2019). African philosophy of education, rooted in *Ma'at*, is a pathway to both earthly and cosmic self-knowledge. For example, since education is relational, the African philosophy of education, premised on *Ma'atic* values, views individuals as the microcosm of the universe and vice versa. In lay terms, this paper draws the reader's attention to how African concepts such as *Ubuntu*, *Ukama*, and *Ma'at* conceptualise African philosophy of education by focusing on relational teaching and learning. Based

on these observations about African philosophy of education, we propose to examine the (im) possibilities of a decolonised African philosophy of education.

(Im)possibilities of a decolonised African philosophy of education

As alluded to in the preliminary chapter, this paper aims to explore the possibility of a decolonised African philosophy of education. Guided by Afrikology's theoretical framework of wholeness, we propose presenting a framework that draws from exemplary disciplines in a decolonised African philosophy of education (Osha, 2018). To start with, for Science Education, we propose an African metaphysical foundation that transcends the Cartesian dichotomy of the knower and the known (Mbembe, 2015, 2019). For example, in African cosmogony, science is inseparable from spirituality. Arguably, a decolonised philosophy of education for Science Education, as stated by Kamene (2019), is the extent to which there is an appreciation of Science Education as "*Spirituality is Unseen Science, Science is Seen Spirituality.*" Spirituality embodies the principles of Science Education, and Science Education reveals the eternally invisible presence of spirituality (Kamene, 2019). For a nuanced understanding of this notion, Kamene (2019) draws our attention to the subsequent. Ancient African scientists in Kemet (Egypt) recognised that science was a form of spirituality, and that spirituality was an unseen science. They were inseparable. Spirituality has been invoked and inspired by the visible principles of science, and science has revealed the eternal, invisible principles of spirituality (Kamene, 2019:4).

A practical example of this is how, in the early stages of human evolution in Africa, ancient people revered the sun as the life-giver and life-sustainer (Mbiti, 1990; Kamene, 2019; Isaac, 2020). As they studied the stars, they were able to measure time, invent calendars and chart seasons (Kamene, 2019). Secondly, we challenge the notion that science is a Western invention (Diop, 1974). A decolonised African philosophy for Science Education is the extent to which science and mathematics are attributed to their source, which is Africa, concerning early pioneers such as Imhotep, who is said to be the first multi-genius who invented medicine and mathematics, to mention a few (Diop, 1991; Asante, 2019). For example, during the Kushite and Kemetite First Dynasties, from 3100 BCE to 2686, writing, medicine, mathematics, astronomy, and astrology were already established (Diop, 1974; 1991; Jackson, 2015; Asante, 2019). With that being said, we argue that the science of calendars, constellations, and astronomy emerges as people make sense of the eternal heavens, ranging from the movement of the Sun and Moon, among others.

Yet another form of a decolonised African philosophy of education pronounces itself in Language Education. Decolonising Language Education is underpinned by broader questions about the politics of literature (Wa Thiong'o, 1981, 2023). First, is the literature about Africa or about the African experience? Second, what about non-Africans who write about Africa: does their work qualify as African literature? For Achebe (1994) and Wa Thiong'o (2023), a decolonised African philosophy of education for Language Education is about selecting literature that reflects a people's way of seeing the world and their place in its making. Another example is the recent centrality of African languages in teaching and learning, as language informs how people perceive themselves, their values, and their self-image (Wa Thiong'o, 1986, 2015, 2023). This project, drawing on the work of

Wa Thiong'o (1986) and Mbembe (2016), is about seeing for ourselves. A decolonised Language Education is about ways of knowing, teaching, learning and assessments that are oriented towards African languages. Consequently, African languages serve as a medium and a modality through which education in the African worldview is conceived and disseminated. It is a continued dialogue employing oral methodology that extends beyond artistic work to constitute authentic linguistic scholarship. For instance, music, dance, and hymns are ways in which Africans express their divinity, philosophies, and aesthetics in their encounters with the universe (Ani, 2024).

A decolonised African philosophy of education cannot be discussed eloquently without examining History Education. First, a decolonised African philosophy education calls into question the periodisation of history into pre-colonial, colonial, and post-colonial time markers (Prah 2016; Ndlovu-Gatsheni, 2020). We propose using cycles as the African conception of time, since time in the African worldview is not unilinear (Ndlovu-Gatsheni, 2020; Tabhu, 2022; Ani, 2024). The attempt is to gesture towards African experience in its totality without featuring colonialism. Another notable example of a decolonised African philosophy of education for History Education is conceived as a rehumanising enterprise (Falola, 2017; Ndlovu-Gatsheni, 2018). This is achieved by highlighting Africa's long history, which predates colonial encounters (Ajayi, 1969; Lushaba, 2016; Tabhu, 2022). This lends further credence to the argument that Africa is not only the birthplace of humanity, but the birthplace of civilisation (Obenga, 1986; Diop, 1991; Asante, 2019). Another striking instance of a decolonised African philosophy of education for History Education is the discontent with the Eurocentric myth of history conceived as the study of the past (Philps, 2005; Clarke, 2005). Ultimately, history for Africans delineates not only the human compass they use to find themselves on the map of human geography, but also the clock they use to define themselves at times (Clarke, 2005; Tabhu, 2022). Lastly, a decolonised African philosophy of education for History Education focuses on the African experience, and how Africans self-define across temporalities (Tabhu, 2022). This analysis emphasises African agency and views colonial encounters in both episodic and epic terms, focusing on how Africans resisted and survived colonialism (Tabhu, 2018).

This piece of paper also finds it imperative to consolidate an understanding of a decolonised Philosophy of Education. A decolonised Philosophy of Education, according to Obenga (2004a, 2004b) and Asante (2019), commences by acknowledging the indigeneity of philosophy in Africa, with luminaries such as Imhotep and Ptahhotep. To be sure, Obenga (2004b:31) observes:

In remote times, African philosophy was mainly located in the Nile Valley, that is, in Kemet or ancient Egypt, and in Kush (Napata-Meroe). Philosophy flourished in Egypt from about 3400 BC to 343 SC and in Kush (also known as Nubia or Ethiopia by the Greeks) from about 1000 SC to 625 AC.

Owing to the above debates, Diop (1991) and Nabudere (2011, 2012) provide detailed explanations to underscore the presence of Greek scholars in Kemet studying philosophy, despite their erroneous and deceptive claims to be the progenitors of philosophy. Nabudere (2012:152) aptly points out: "Diop demonstrates that Plato's thirteen years and Eudoxus's five years stay in Egypt was at the place that was the seat of one of the

Egyptian schools of philosophy, namely, Heliopolis, where Heliopolitan cosmology was born”.

Furthermore, it highlights the scholarly contributions of women to the production of knowledge. A compelling case is that of Lady Peseshet of the fourth and fifth Kemetic dynasty (2584 or 2465 B.C), who is the first woman doctor in world history (Obenga, 2004b). Weighing the preceding evidence, we argue that a decolonised African philosophy of education is feasible. It is a thorough-going reconfiguration of education through an African epistemology premised on African metaphysics, languages, and cosmogonies. It is a template for education by Africans, reflecting their philosophies across various temporalities.

CONCLUSION

To start with, the paper insists that a decolonised African philosophy of education cannot be conceptualised evocatively without clarity of what constitutes Africa, Africans, and Africanness. Further findings of this paper suggest that African education encompasses both conventional and unconventional approaches to being and becoming. This paper also insinuates the use of Afrikology as the new compass to decolonise African philosophy from the pitfalls of modernity. Additionally, we engage critically with leading scholars in the philosophy of education to uncover their philosophical perspectives on African philosophy of education. Finally, we examine the (im) possibilities of a decolonised African philosophy of education. Taken together, the central to our claim is that a decolonised African philosophy of education is about rethinking education produced in Africa through African epistemologies and philosophies. Essentially, a blueprint for a decolonised African philosophy of education is embedded in the African conceptual categories of *Ubuntu*, *Ukama*, and *Ma’at*. We, therefore, conclude that the question of a decolonised philosophy is elusive and remains unanswered. To that end, our position is that a decolonised philosophy of education is still in the making.

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