



'Decolonization' and 'Africanization' of Modernity: A Peep into Yoruba 'Cosmotology'

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Abstract

Modernity is a product of culture that exhibit cultural dynamism. Like growth, it is a movement from one stage to the other. Africa is a conglomeration of people of the same geo-socio-political origin, with common colonial experience. The consequence of colonization leaves with Africans and African continent, the uncritical and near dogmatic acceptance of her worldview as inferior and unscientific compared to the overrated superiority and scientific inclinations of the Western culture. Hence the dichotomy and subjugation of the epistemology of the global south by the global north epistemology as experience in scholarship. This leads to *epistemicide* of the global south culture by the global north. Using philosophical method of analysis, this discourse unravel the effect of miseducation handed over to the current generation by both Western and African intellectuals who themselves are 'uneducated' within the prism of African culture. As such, it is argued that Africans should not see themselves as second fiddle, though there is the need to embrace other ideas and ideals, it should not be holistic imitation of such ideas and ideals. This is because uncritical and unreflective imitation is tantamount to limitation, therefore, while Africans are learning from other cultural categorization of modernity, it should be done in a way that could embrace the ideas and ideals of others by placing them side by side their own worldview that reflects their own cultural heritages.

Keywords: Decolonization; Africanization; Modernity; Culture; Yoruba; *Cosmo-tology*

Introduction

The destruction of Africa native ways of life, institution and physical structure serve as impediment to African development, such that she is seen as inferior partner in the march towards modernization. It is therefore, pertinent to mention that until this mindset is deconstructed and replaced with viable cultural model of development that will recognize the values of other cultures, including African culture. And, just like the advocates of cultural theory of development will want to argue, it has to be culture base. This is because; generalizing modernity from the perspective of western ideologies will amount to narrowing modernity

to westernization, this is capable of reducing other thinking outside western thinking elusive and ephemeral. This is not unconnected with the fact that "an idea can be self-generational with inputs from external world, but it has to be domesticated in its local milieu and context [1]." Thus, the fact that inhabitant of Africa continent are not robot, it will be illogical to subsume that modernity is a western orientation that has no root in Africa. Attempting to accept such proclamation leaves much to be desired as Africa/ Africans will continually be shut "out of the march of science and technology, new ways of organizing life and thought, and new possibilities of remaking their own communities using whatever new models they might care to appropriate from

whatever part of the world they might care to look at [2].”

This discourse is informed through my discussion with some elders and sages of the Yoruba extraction of the South-West, Nigeria. Deducible from our conversation, it is evident that there seems to be nearly anything in modernity that was not already presaged in Yoruba traditions encapsulated in their *Cosmo-tology* only that the wave of civilization envisioned in a globalized world is missing from it. Thus, the missing gap is to transmute such traditions to reflect contemporary dynamics and realities! In doing this, the core lies on decolonization of the *mindview* that projects Africa as inferior. This *mindview* has to change, because “our knowledge is useless if our continent does not develop... we have to risk coping with “useless” knowledge before we attain useful knowledge.”¹ Therefore, “we must be independent thinkers on all issues about our nations and nation building.”² Hence, the need to redeem Africa place and potential at modernizing her world preoccupies this discourse.

Understanding Modernity

Modernity is the age of human reason. Thomas Hobbes [1] wrote in his *Leviathan* that life was “solitary, poor, nasty, brutish and short [2]” in the state of nature. While Hobbes’ view may have been expressed while making a case for the jettisoning of anarchic savagery for the establishment of civil society, it was actually a reverberation of a certain theme of modern thought, the theme of human enlightenment. Many modern thinker expressed the theme of human enlightenment explicitly or implicitly in their thoughts. In fact, René Descartes’ (1596-1650) status as the Father of modern thought is primarily because “he deferred to no intellectual authority other than the ‘natural light’ of reason [3] hence his famous *cogito ergo sum*. This was to serve as the philosophical foundation of the movement that later become known as the Enlightenment. Immanuel Kant [4] the great Reconciler, argued in his classic essay; *What is Enlightenment?* that “enlightenment is man’s emergence from self-imposed immaturity [5].” He further submitted that “immaturity is the inability to use one’s understanding without guidance from another. This immaturity is self-imposed when its cause lies not in lack of understanding, but in lack of resolve and courage to use it without guidance from another. Hitherto, the motto of enlightenment was coined as “Have courage to use your own understanding!” The Enlightenment meant an anti-religious crusade for some, like Karl Marx [6] who proclaimed in his *Critique of Hegel’s Philosophy of Right* that “religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people

[6].” With these and other similar proclamations like John Locke’s liberalism, Auguste Comte’s Positivism, J. S. Mill’s Utilitarianism, Charles Darwin’s theory of evolution, among others, scholars of the modern age shaped and defined Modernity apart from earlier dispensations. Through these thinkers Modernity became synonymous with freethought, secularism, democracy and unprecedented scientific and technological advancements, which has greatly increased humanity’s skills and capacity to dominate Nature.

However, as Bertrand Russell once remarked “increase of skills has not, of itself, insured any increase of human happiness or wellbeing [7].” Russell’s wise submission was expressed in his essay titled *Philosophy for Laymen* where he sought to state the continued importance of “the love of wisdom” in an age of narrower and narrower preoccupations and allegiances, such as our own. Russell’s birth, personal and intellectual development coincided with two World Wars and the emergence of great political, religious and racial polarity in the world thereafter. All these caused Russell to bring his unique philosophical perspective to bear on how world peace and human happiness were to be achieved in a world of chaos and anarchy. But first, let us consider Russell’s diagnosis of the threats to humanity in the modern world with reference to Habermas contention.

Habermas [8] conceives of modernity as a specific orientation toward the future as shaped precisely to the extent that societal modernization tears apart the old European experiential space of the peasants and craftsman’s life worlds, mobilizes it and devalues it into directives guiding expectations. These traditional experiences of previous generations are then replaced by the kind of experience of progress that lends to our horizon of expectation (till then anchored fixedly in the past) a ‘historically new quality, constantly subject to being over laid with utopian conception.

Given the understanding of what modernity is; it is imperative to add that history has it that the place of Africa in the advancement of modernity cannot be overemphasized due to Africans genius. This is aptly captured in Horton James Africanus’ argument. He submits: Africa, in age past, was the nursery of science and literature; from thence they were taught in Greece and Rome, so that it was said that the ancient Greeks represented their favourite goddess of wisdom – Minerva – as an African princess. Pilgrimages were made to Africa in search of knowledge by such eminent men as Solon, Plato, Pythagoras; and several came to listen to the instructions of the African Euclid, who was at the head of the most celebrated mathematical school in the world and who flourished 300 years before the birth of Christ [9].

This is an undeniable case for Egypt as the cradle of modern civilization. Africans would have gone far in their own right

1 Toyin Falola, (2016:294) *The Humanities in Africa*.

2 Toyin Falola, (2016:296) *The Humanities in Africa*.

through scientific and technological discoveries within their own perspectives without unnecessary carving into Euro-Americans ideals and ideas of scientific and technological discovery as the *Eldorado*. In this light, it is suggestive that “what we have to seek are powerful alternatives, instead of “perspectives”, that can create new forms of modernity within Africa-centric forms of knowledge.”³ Thus, we turn to a brief stimulation of what Yoruba ‘*Cosmo-tology*’ connotes as a template for Africa worldview.

Conceptualizing Yoruba ‘*Cosmo-tology*’

Understanding Yoruba ‘*Cosmo-tology*’ is key to understanding the essence of progress as one of the major attributes of modernity in the globalized world. This is not unconnected with the fact that one of the major fundamentals of scientific innovation that culminates in modernity is experiment. Scholars of African orientation; especially those categorized as Western apologists have argued for the inevitability of experiential science in human advancement towards modernity. This according to them is lacking in African epistemologies. However, it is my contention that experiential science is not an exclusive preserve of the Western epistemologies. For instance, an Africa man is at home with his own form of calculation, time, testing of hypothesis among others. It is only when all these experiential phenomenon are view from western lens that comparison on the level of exactness sets in. All these are present in Africa ‘*Cosmo-tology*’. An example suffice here. Taking a cue from Yoruba-Africa administration of indigenous syrup (Agbo) for curation, it is not uncommon to see the difference in dosage to be taken in age brackets. For instance, when a drop of indigenous syrup (Agbo) is used for human beings of baby age, a glass cup of same syrup (Agbo) is prescribed for human being of adult age. This in my opinion is equivalent of tea spoons and quantity of number of spoons to be taken on age brackets. The occasion of over dose as often raised against such in Africa medicinal stipulation is also presence in Euro-America medication that is considered scientific with precision, or what do we say of overdose and/or drug abuse? This, however does not foreclose the need to modernize what operates in traditional Africa-Yoruba ‘*Cosmo-tology*’ in conforming the current realities. In a way, this is suggestive of the need to revisit the corpus of indigenous African cultural heritage and belief system in order to sustain her modernization with scientific import. The scientific import as insinuated herein does not in any way necessary to be in total tandem with scientific postulations of the Euro-America as such has to be within the confine of verification as practicable within African worldview. This is imperative as it is the approval of the interpretative community that determines what science is

and what is not science. Hence, if a culture and/or individual do not belong to the community whatever the culture and/or individual brings to the table cannot be scientific.

Aside this, Yoruba epistemologies are well preserved in proverbs and through their folklores/folktales. In addition to this is Yoruba (African) medicine such as *Egbe* - Hide and seek), *Afose* - obedience without consent, *onkegbe* - distance communication, *Agbero* (immunity), *atunwa* (reincarnation) decked in heaven.

Decolonization towards Africanization of Modernity

The experience in Africa (Yoruba) society is undergoing socialre-engineeringinvirtuallyallstrataofhumanendeavour. This ranges from politics, economics, religions, culture and other areas of human engagement and experience. One common ground through which scholars and commentators interpret the experience of Africa is in striking balance between African indigenous worldview and modernization. The orientation as to what modernization depicts is onerous. It is attached to development. Thus, to many theorists and scholars, development cannot be discussed without a dint of modernity. Albeit, various theories have been developed by scholars of different orientations and dexterities, these include modernist theory, dependency theory, and specifically cultural theory of development. The onus of cultural theory of development suggests the inevitability of culture as the basis of development and modernization. This is pivotal to the call for decolonization and Africanization of modernity within the paradigm of Yoruba ‘*Cosmo-tology*’! This is not unconnected with the preponderant reality that “the end product of all modernization processes must be the transformation of the social organism concerned from a pre-modern or non-modern state to a modern one.”⁴ This implies that modernity is a progression from a state to another which has to be structured towards a desired end. Given this propensity, it is arguable to contend as mention earlier that the challenge that rattles modernity in Africa is the uncritical acceptance of the cultural ideals of the Euro-American ideals as that on which modernity in Africa is to be built. By this, scholars of African and western orientation ebbed and failed to recognize the fact that there exist a “rich legacy of past attempts to install modernity in some parts of the continent, most notably English-speaking West Africa.”⁵

One of the spurious derogatory enchantments against Africa worldview by the Euro-America is the misguided

4 Olufemi Taiwo, (2010:99) Olufemi Taiwo, (2010:61) *How Colonialism Preempted Modernity in Africa*.

5 Olufemi Taiwo, (2010:100) Olufemi Taiwo, (2010:61) *How Colonialism Preempted Modernity in Africa*.

3 Toyin Falola, (2016:267) *The Humanities in Africa*.

and uncritical make belief that Africans in all entreaties is inferior to the Euro-Americans. This is fundamental to the claim at some quarters that Africa is the land of peoples arrested in the infancy of the human race.⁶ This is much more echoed by Hume, Hegel, Levy-Bruhl. It is however anti-logic to subsume Africa and Africans as peoples of low rationality because “rationality is not an attribute standing on its own to which one may argue that a philosophy tradition has it and some others don’t; or that some philosophers have it and others don’t. Rationality is embedded in human languages [10].” Thus, it is apposite to stimulate the fact that no culture can claim superiority over other. Hence, modernity as a preoccupation of modernization should not be model towards a single worldview. It should be above a particular perspective. Given this possibility therefore, scholars of African traditions need to revisit their methodologies and find a way to reinvent their worldview, not necessarily looking for a meeting point from other cultures. The best that can be done is to measure the validity of their views within their own cultural logic. This will prove the fecundity of diversity as a necessary ingredient for universality. This is akin to Chimakonam claim that “without the whole, we might not understand the particulars, but it is the particular when finally understood that enriches our knowledge of being a whole.”⁷ With this premonition, modernity avidly should be culture dependent for what works in culture A might not satisfy nor function in culture B due to the dynamic nature of human beings. This precipitate relativism. Seeing Euro-American perspective, therefore, as the template of modernization that other culture must imbibe and emulate holistically would be tantamount to engaging and romanticizing what I termed *Western Dogma* or *Dogma of the West*.⁸ Thus, the need for decolonization in a bid to Africanize modernity in Africa calls for a serious contention.

The need to contend with ‘*Western Dogma*’ or ‘*Dogma of the West*’ is fundamental in decolonizing African *mindviews* that portend African cultural heritage as ingénues base on western template. This idea and unguided assumption that seems to have denied Africans and Africa her originality and rationality needs to be skewed. Thus, the problem for us therefore, has to start with challenging the view that the methods of discovery and the methods of doing things which we have inherited from the west are the only legitimate ways of discovery and doing things must be discarded as there is no paramount means of doing and achieving same result

reflective of Heraclitus idea of reality as being in the state of flux, reminiscence of the Yoruba saying *Aye n yi* - the universe oscillates and *bi oni tiri, ola ori be, lo mu baba alawo difa ojumo* - the uniqueness of each day accounts for daily divination by the diviner. This, therefore suggests the profundity of any culture outside a particular culture an alternative to such culture. In this view, it is apposite to suggest that modernity is a product of culture and no culture should assume the toga of modernity far above other cultures. An attempt to do this is an attempt to commit *epistemicide* that is, murdering of knowledge of other cultures that are assumed to be devoid of modernity within its cultural milieu. By implication, Africans should form a bedrock to which their worldview could be sustained devoid of unguided acceptance of western ideas as the ideals. When it becomes inevitable to do so, Africans should be guided with the thought of Falola who argues that “we [Africans] are not supposed to always accept the invitation to a meeting to discuss our future with those who damaged our past, those who have compromised our present and those who are bent on destroying our future. And when we do, our own priorities should be our concern.”⁹

In order to emplace a decolonized mentality to reconstruct modernity within the prism of Africa culture, it is potent for African to embrace their culture as there is no mean by which Africans can have proper understanding of a borrowed and/or learned culture for evidently abuse will be inevitable, especially, when the purpose of thing is not known. Ridiculously, some of the Europeans have denied Africans having or possessing the ability to reason and think outside the box without reference to western thought. The ambivalence distortion of African culture is one too many to bear such that the influx of foreign cultures have taken away any thought of originality from Africa. This is crisply captured by Hengelbrock who posits:

Indeed, arriving in Africa for the first time you feel a disappointment or even a certain shock. You are looking for African culture and you don’t find anything but western lifestyle in its worst form, and on the other hand terrible poverty and social disintegration. Speaking with African intellectuals you notice their European education and formation [11].

This perspective possesses a great burden that Africans need to navigate in the search for Africa modernity. Hengelbrock view as quoted above is a reflection of a world that strives to exist outside itself. The parameter to achieving this will be onerous and replica of what Ekanola described as *Sisyphean* [12], that is, a task that are laborious and futile. Therefore, for proper decolonization that will promote Africanization of modernity, stakeholders are to embrace

6 Olufemi Taiwo, (2010:109) Olufemi Taiwo, (2010:61) *How Colonialism Preempted Modernity in Africa*.

7 Jonathan O. Chimakonam, (2019:104) *Ezumezu: A System of Logic for African Philosophy and Studies*.

8 By Western Dogma/Dogmas of the West, I mean a situation of taking Western accretions ideas and/or ideals as the template on which everything is to be justified and validated.

9 Toyin Falola, (2016:271) *The Humanities in Africa*.

home grown ideas and ideals that could project development enviable of modern idea of civilization “for no society in the world is living outside of its culture [13].” By this, it is arguable to contend that modernity is not given, it evolves through culture. Therefore, Africa does not need to be westernized to be considered a developed continent while jettisoning its own cultural heritages, but rather, develop its modernity based on its cultural heritages.¹⁰ By this the contents of universalism that project western ideas as the ideal that must be followed needs to be reviewed as what is considered universal are mere European particularism. Hence, the need to recalibrate African worldviews in developing our own autonomous knowledge systems. This is achievable by referencing the past not as non-existent but as being alive to guide our presence in projecting the future because “it is the realization of the living past that constitutes the very beginning of our epistemological library,”¹¹ not forgetting the Yoruba saying *omo to gbagbe ile so apo iya ko* and/or *odo ti o gbagbe orison re, gbigbe ni yio gbe* - meaning whosoever forget his background cannot understanding his ways neither could such prosper in his dealings. This is suggestive of Falola’s submission that “anyone that quarrels with the past does not only lose the present but the future as well.”¹² Nevertheless, while it is imperative for Africa to build its modernity around its historical past, it is equally necessary for a critical reflection to guide against dogmatic acceptance of beliefs without subjecting such to reason. This will help guide against appealing to tradition in pursuing modernity without recourse to present realities. Hence, Africans need to domesticate modernity to recreate their world and guide against what I termed *The Difference Theory*.¹³

By decolonization, therefore, it is meant the removal of some colonial contents and/or belief system, especially those ones that denigrate and subordinate the African and her culture and replace them with re-valORIZED African contents. When this is done, Africanization will be more viable, therefore, Africanization connotes replacing all the unguided western thought systems and beliefs within which proper understanding can be situated in enjoying a home grown modernity devoid of dogmatic acceptance of the superiority of the Euro-American worldview as the model for modernity. This hinges on the fact that modernity is all about progress and advancement from ‘what is,’ to ‘what ought to be,’ The implication of this disquiet is that if Africa and Africans are serious and utilize their human and natural resources

positively, she can lead the world. An instance of this reality is the current wave being achieved by the Chinese in the technology industry, such that the whole world seems to look up to China for technological breakthrough. Chimakonam seems to put this in a perspective when he argues that “No one gave the Chinese any chances some 50 years ago, but look at where they are today. Not quite long ago in history, the Greeks regarded the present day Germans where the proud Kant and Hegel hailed from as barbarians, but look at where Greece is today, the country almost depends on Germany for its daily bread.”¹⁴ Thus, the idea of colonization as the bedrock of modernity is wrongheaded.

Given the contention that conceives modernity as an upshot of colonization as wrongheaded, it behooves us to clarify the misguided link of colonialism with modernity. Though, to some scholars, modernity is a product of colonialism while to some, it is not. My perspective is within the prism of the latter. It is astonishing to contend that modernity being what it is; predates colonialism. Colonialism only marks a stage towards modernity; therefore it will be illogical to assume that modernity in Africa is a product of colonialism as some may want us to believe. Taiwo’s reason suggests this claim when he argues that “the distinctive marker of modernity is to be found in it politico-philosophical discourse that can be summed up in three key concepts: *subjectivity, reason, and progress*.”¹⁵ Inferable from this contention is suggestive of the inevitability of subjective nature of modernity that needs to be enthroned through reason that could stimulate progress enviable of what could be regarded as modernity as far as modernity in itself connotes progressive movement from one stage to another.

In fact, it is more suitable to argue for the missionary orientation of modernity in Africa than thinking of colonialism, this is because “modernity is a larger movement than colonialism, and it is the essence that the colonial authorities in different parts of the continent claimed to be implanting in the continent.”¹⁶ Thus, one is poised to argue that modernity predates colonialism in Africa. This in itself is right is suggestive of the fact that seeing colonialism as the vector that usher Africa into modernity is wrongheaded.

It is apposite to set the argument straight that the project of colonialism as operated in Africa subvert modernity than promoting it, because, such modernization pre-suggests African traditions as inferior. This is evident in submission

10 S. Layi Oladipupo, (2019:63) “The Fallacy of development.”

11 Toyin Falola, (2016:277) *The Humanities in Africa*.

12 Toyin Falola, (2016:278) *The Humanities in Africa*.

13 I have argued out what is similar to this in one of my research titled *Fallacy of Development in Africa*. The idea canvasses in ‘The Different Theory’ is derivative of the superiority and inferiority complex that rattle the dichotomy and/or gap between African and Euro-American cultures.

14 Jonathan O. Chimakonam, (2019:192) *Ezumezu: A System of Logic for African Philosophy and Studies*.

15 Olufemi Taiwo, (2010:5) Olufemi Taiwo, (2010:61) *How Colonialism Preempted Modernity in Africa*.

16 Olufemi Taiwo, (2010:6) Olufemi Taiwo, (2010:61) *How Colonialism Preempted Modernity in Africa*.

that “the option that colonialists adopted in the continent ended up subverting modernity rather than enhancing it.”¹⁷ This in a way denied Africans the ability to progress and make do with their ways of life as that which should be promoted to meeting up with current realities. Given the fact that modernity is progressive in nature, that is, a progression from one stage to the other stage of advancement that suggests changes from a less attractive entailment to a more desirable and attractive posture, Africa and Africans were denied this opportunity of self-development in the name of civility. For instance, the orthodox belief in the potency of witches to fly and inflict pains and agonies on their victims can be imbued into current reality of a flying war plane that releases missiles in combating terrorism. Hence, the development of jets, and other air space machines could as well be used to advance and absorbed the activities of the witches in Africa (Yoruba) pre-colonial existing structure to promote modernity if properly harnessed without western unguided influencing and domineering spirit. It is fundamental to mention that as part of modernization in Africa, we have heard of *Reformed Ogboni Fraternity*, the same way we could have been talking of *Reformed Witchcraft*, *Reformed Onisegun*, and *Reformed Babaalawo* among others if Africa and Africans did not allow the over blotted audacity of western ideologies as parameter for modernity. The unguided acceptance of western ideologies within the context of this discourse undergirds modernity in Africa. In fact, the march towards modernization of Africa was aborted through colonial incursion of the Africa continent.

Thus far, it is *subaltern* to suggest that colonialism is not the harbinger of modernity in Africa, because Africa was progressing towards what is today called modernity prior colonialism. In essence, it is argued that colonialism denied Africa her place in modernization. And, since no culture can assume a proper sense of modernity nor survive the journey into modern civilization in the wave of globalization, it is imperative to revivify African cultural values, heritages, belief systems and epistemologies in order to subdue the nitty-gritty of modernization as sole contribution of westerners in the sense that modernization does not equal westernization. Modernity as it is; is a movement equivalent of paradigm shift from one autochthonous to another. Thus, it is imperative for the Africans to revisit their heritages with a view to improving the status quo by making their worldviews an open phenomenon as against her closed sense, if this is not achieve, then African scholars would be validating G. W. F. Hegel's rejection of Africa as being part of history and Levy Bruhl's claims that Africans are bereft of rationality. This should be attended to, because a continuous dependence on the nature of western modernity

as the prototype to be followed by Africans and adopt in the continent of Africa would only make Africans and Africa a perpetual slave of IMF, World Bank, Foreign Aid and its obnoxious conditionalities; since “no colonial regime would have hesitated to ally with the most conservative forces to topple a holistic but progressive and modernist leader. After all, the main preoccupation of these regimes was not to carry out social reform but primarily to control and to maintain law and order so as to facilitate economic exploitation.”¹⁸ Hence the hyper-curative quest for decolonization and Africanization of modernity in Africa.

It is important to mention that breakthrough in health sector through scientific discovery is not an exclusive preserve of the westerner and/or Euro-Americans. Ever before the advent of western codified template of medical sciences and discoveries, Africans have been known for improvising solutions to their health challenges and which could not be seen as inferior to the overrated western medical discoveries; if not for the unguided negligence of the needed advancement of such African worldviews. Evidences abound in some reputable *online website videos* that substantiate the fact that traditional Africans are knowledgeable in this regard. Some of such videos revealed the activities of African traditional healers who carried out successful neurosurgeries and brain surgeries. In one of such account the British narrator who interviewed some of these activities attested to the potency of such surgeries by claiming that they possessed ninety-six percent success rates, better than what the surgeons in the best hospitals in London could offer.¹⁹ However, it is unfortunate that this development that could have given Africa continent her right place in the progress towards modernization within her worldview was truncated by the advent of colonialism. Instead of progressing in this direction “what was given in return by the treacherous colonialist/missionary was religion and endless prayers to the European God who of course, being light of skin and male, like the chauvinistic European racist, discriminates against prayers from his unwanted African children.”²⁰ It should be noted that modern science is an offspring of ethno-science. By this, local knowledge system needs constant review for moderation with a view to improve such towards modernity instead of *demonizing* it as done by Euro-American and some African scholars.

Rummaging the essentiality of the need to revisit African culture in the strand of modernity is to remodel

18 Olufemi Taiwo, (2010:80) Olufemi Taiwo, (2010:61) *How Colonialism Preempted Modernity in Africa*.

19 See “Traditional Brain Surgeries” in <https://oddafrica.com/category/healing-for-further-understanding-and-confirmation-of-the-above-claim>.

20 Jonathan O. Chimakonam, (2019:203) *Ezumezu: A System of Logic for African Philosophy and Studies*.

17 Olufemi Taiwo, (2010:25) Olufemi Taiwo, (2010:61) *How Colonialism Preempted Modernity in Africa*.

universalism to enhance Africa worldview such that Africa ideas and worldviews would not be seen as inferior to western idea and if Africa ideas and worldview is placarded to be inferior, Africans should not hesitate to demonstrate that Africa idea could also be universalized in the context of what universalism is. It is in this light that Falola's idea of pluriversalism is projected. He explains pluriversalism as:

An African academic orientation as well as practices that create their own distinctive methodologies and epistemologies, both driven by African's own clearly-defined agenda to attain an intellectual autonomy in the service of economic and political liberation. The final intellectual products of African scholars, even when they combine localism with globalism, will be a distinguishable autonomous hybrid that is African in its imprimatur. Thus, we become the centre of knowledge, not its periphery; we originate as well as adopt and adapt; and, we invent as well renew. We create "African universalism" in the context of "multiple universalism."²¹

Derivable from the above is the authenticity of *universal/cultural-particularism*. That is, what is assumed to be universal is a product of a culture that is over-generalized. Hence, in the push for authentic modernity, the epistemologies of the culture that seeks such modernity should be the fulcrum on which such should be built. When this is achieved and other culture adopt and adapt such as way of life in envisioning modernity, then it becomes a universal phenomenon.

Conclusion

The onus of this discourse is suggestive of the fact that what is needed to transvalue African culture in the face of globalization is pure, objective and positive modernization of African knowledge. Thus, one of the burdens that need to be fizzled out is the closed nature of African traditions. It is, therefore, suggested that Africa traditions and culture is to be made open instead of its closed posture where Africa traditional customs appears to be more protective, such that it denies criticism that could translate to modernity but that which aid dogmatism. Hence, it is believed that the need for modernity in Africa is sacrosanct. It is an expectation that must be activated, and to achieve this, it is imperative to blend the positives contents of both modernity and tradition because modernization cannot be achieved through a total break with tradition.

It is hoped that in the search for modernity, Africans should not see themselves as second fiddle, though there is the need to embrace other ideas and ideals, it should

not be holistic imitation of such ideas and ideals. This is reflective of the fact that uncritical and unreflective imitation is tantamount to limitation, therefore, while Africans are learning from other cultural nomenclature of modernity, it should be done in a way that could embrace and appropriate the ideas and ideals of others by placing them side by side their own worldview that reflects their own cultural heritages.

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