

## THE IMPEDIMENT IN RE-DEFINING AFRICAN WELL-BEING

Etuse Yawo Assedi, Dr. Sabas Kimani, Rev. Dr. John Muhenda

The Catholic University of Eastern Africa (CUEA), P.O Box 62157-00200 Nairobi, Kenya

DOI: <https://doi.org/10.56293/IJASR.2025.6502>

IJASR 2025  
VOLUME 8  
ISSUE 3 MAY - JUNE

ISSN: 2581-7876

**Abstract:** Well-being as a subject is often looked at from a Western perspective, including definitions and measurements. This, however, ignores the sociocultural characteristics of individuals or groups that may be crucial to the subjective conceptualization of well-being. The concept of well-being relates to understanding how people derive and interpret wellness regarding their interactions with other humans within the family, community and social context. This viewpoint of well-being is presented in this chapter as "holistic" from a cultural approach. The notion of well-being from an African perspective is usually defined within the framework of group norms, values, kinship relationships and ties entrenched in cultural values. The concept of well-being in this sense also runs counter to the idea of well-being in western cultures. The African is a 'group person', a 'family person' and the 'we person'. These sociocultural features are presumed to affect or influence well-being, mental health and treatment. This chapter expounds on techniques to effectively understand the culture in health from the African perspective. We submit that culturally sensitive measures of well-being will aid deeper exploration of the construct within the African setting and allow for a construct base comparison between Western and African settings

**Keywords:** Africa, Impediment, re-define)

### 1.0 Introduction

Well-being has been investigated from a multidisciplinary approach, with each discipline defining the concept and exploring it within its paradigm of their enquiry. The multidisciplinary approach to well-being has made this concept contested in terms of its makeup, definition and breadth. While there is no consensus around a single definition or measure of well-being, the agreement is that conceptualizing well-being includes the presence of positive feelings and moods (e.g., happiness), the absence of negative emotions, satisfaction with life, fulfilment and positive functioning. The subjective nature of well-being that allows individuals to evaluate their own lives in the context of broader social forces and environment has facilitated the sociological exploration of this concept. Serequeberhan allusions that the problems that are affecting our African beings is postcolonial context are political issues. We Africans inherited some colonial practices that are still influencing us after the independence of our nations. The neo-colonialism takes over but continues the same practice with sophisticated structures of exploitation and domination that don't leave African beings unaffected. When we follow our thoughts, it becomes evident that the postcolonial African world is a place of failed economic progress, fractured identities, unfinished nation-building, and illusions of freedom. This article will be a reflection on the systems that are crushing Africans' existence and holding them subjugated to Western practice.

### 1.1 Colonialism to Neocolonialism:

In his book *The Hermeneutics of African Philosophy: Horizon and Discourse*, Serequeberhan upholds the brutality of colonialism arguing that:

Colonialism originates from the violent contradiction of "civil society" and serves as a desirable way to institutionally externalize this violence, which is internal and endemic to European modernity.<sup>1</sup>

<sup>1</sup> Serequeberhan, *The hermeneutics of African philosophy: horizon and discourse*, 68.

It can be asserted, according to Serequeberhan, that from the commencement of the colonization, both the colonizers and the African society in which they resided were established and sustained through the application of force and violence against Africans. He emphasized the same point that the colonized are constantly shown their inferiority because, in this context, no one can cross the limits without impunity. This critical situation shows that the heritage from colonialism utters the “thingification” of Africans because, for centuries, Africans were viewed simply as instruments or commodities unearthed by Europe, exploited for its gain; this practice endures today.<sup>2</sup> As a result, all these entities acquire distinct identities based on their individual circumstances. This illustrates that the dynamic between colonizers and the colonized relies on sheer power.

It is possible to argue then that the reality that Africans have been forced into after experiencing the slave trade is what makes African existence problematic. It depicts a people whose culture has been assimilated and who are now being forced to leave their homeland and their own being. On that opinion, Serequeberhan affirmed that:

The colonized is reminded that he is a “native,” an outcast in his own land, a conquered person-a thing of service in the historicity of the colonizer. He is maintained in his designated inferior position by the tremendous material and intellectual force exercised against him by the settler and the “mother country.”<sup>3</sup>

We can argue that colonization removed the Africans held in slavery from their native lands. The colonizers made a deliberate attempt to remove the identity of Africans, and it is by reason we say with Organski that colonialism involves a relationship where a dominant nation exerts overwhelming power over a weaker one, rendering the latter unable to assert itself independently.<sup>4</sup> Therefore, the actions of the strong nation empirically affect the weak nation. And for us Africans, it was a period of domination and negation of the excellence of our beings. As mentioned in our second chapter, a moment of imposition significantly influenced our daily experiences. The colonizers made sure that through many ways and by some scholars, the humanity of Africans was confronted with many dehumanization systems that denied the existence of Africans, even on cultural and historical levels.

This Eurocentric philosophy, for political, cultural, and economic reasons, has supported such an assertion. As we have seen above, many scholars have employed their imaginative creation and philosophy to represent Africans as sub-humans and culturally inferior. Serequeberhan responded to that point:

The settler maintains and constitutes-brings “into existence”-the “native” as an inferior being. As the embodiment of his own inferiority, and as long as he remains in this position, the native upholds endures- as if by choice- the supremacy of the settler.<sup>5</sup>

Serequeberhan underlined the earlier notion that colonial people belong to a past that has been defeated. He also recognizes that his ancestors those who confronted the initial conquest fought against the invader and lost, not due to a lack of bravery or intelligence, but because they were deficient in cunning and deception slyness.

Similarly, for the colonizers to support their false assertions of cultural superiority and the economic and cultural deprivation of Africans, for example, western imperialists find it crucial to suppress, misrepresent, or otherwise pervert the history of the Black race. Thus, “to justify the conquest, occupation, and destruction of non-Western societies” is the stated goal of colonialist thought.<sup>6</sup> Westerners often perceive colonized peoples as uncivilized and lesser while viewing their own culture as a universal standard. So, with the event of colonialism, the West attempted to categorize and give Africans a distinct humanity and identity. The captive nations' languages were repressed, so “the culture and history carried by these languages were thereby thrown onto the rubbish heap... to perish.”<sup>7</sup> This is the stage where one can be depersonalized with one's being. We can affirm that Africans were depersonalized; the lived experiences that defined them collapsed under colonialism's practices. It is crucial to emphasize that

<sup>2</sup> Serequeberhan, *The hermeneutics of African philosophy: horizon and discourse*, (London: Routledge. 1994), 68-73

<sup>3</sup> Serequeberhan, *The hermeneutics of African philosophy: horizon and discourse*, 68.

<sup>4</sup> A.F.K. Organski, *World Politics*, (New York: Knopf, 1958), 268-269.

<sup>5</sup> Serequeberhan, *The hermeneutics of African philosophy: horizon and discourse*, 69.

<sup>6</sup> G. Ching-Liang, *White skins/black masks: Representation and colonialism*. (London: KPI Ltd, 1985), p. 1

<sup>7</sup> W. T. Ngugi, *Moving the center* (London: James Curry, 1993), 31.

colonialism and imperialism are commonly employed interchangeably to signify the spread of power and influence from Western Europe into less developed parts of the world to dominate and exploit people.

On the part of Neocolonialism, it is merely the continuation of the practices of open colonialism because Serequeberhan asserted that the elite of the Westernized native ruling class in a neocolonial context perceives matters differently. This perspective encompasses both the settlers and the educated professionals from the "mother" country. They describe a backward peasant in a neocolonial setting or of brown, yellow, and black masses. They declare the colonized or neocolonial exploited subjects to be the enemy of history and use biological language when discussing them. It is argued that the neo-colonized, or native people, lack moral sense and are inferior. It is, in essence, the rejection of all that humanity asserts as its own, including its ideals and values.<sup>8</sup> However, it creates numerous methods to achieve goals formerly attained through overt colonialism under the guise of such expressions. For Serequeberhan, the neocolonial elite feels no regrets or moral qualms, as he inflicts violence not on human beings but on entities that are neither fully human nor entirely indistinct in nature.<sup>9</sup> This hypocrisy and evil system, known as neocolonialism, is what Nkrumah defined as: the general objective of neocolonialism is to achieve colonialism while preaching independence.<sup>10</sup>

Therefore, neocolonial African experiences are becoming increasingly exhausting as the political landscape in Africa grows more turbulent and intolerable for its people. The population finds itself at the mercy of tyrants who impose their rule in the name of various political systems, such as democracy. The leaders have become more corrupt, and it seems that nothing is effectively improving the lives of the people.

## 1.2 Independence of Africa and Pseudo-Sovereignty

According to Serequeberhan he argued that:

For the settler, the "native"-just for the neocolonial elite, the peasant-is a thing, a beast of burden. Just as the flora and fauna of the conquered territory or the neocolonial state, the "native," or the neocolonized peasant, is more a or less useful resource, an object of calculative exploitation.<sup>11</sup>

It is precisely this calculative exploitation that reduces and annihilates the dignity of Africans as human beings. It is so because the neocolonial elite attempted to refuse the liberation of African countries. It is noteworthy that, as Caplan pointed out, since 1960, every European colonial power namely, Britain, France, Portugal, Belgium, and Spain along with the US and South Africa, has rejected resolutions at the United Nations General Assembly advocating for the independence of all colonies in Africa.<sup>12</sup> To date, we can feel their presence in various African countries, where they exploit resources without regard for the humanity or well-being of Africans. In this neocolonial context, Serequeberhan notes that this situation reflects Europeans' defensive and reactive hostility towards Africans.

Therefore, we can state that no African nation has ever truly or empirically enjoyed sovereignty since it attained independence. Even if they possess juridical sovereignty or the legal standing of international sovereignty, foreign powers from the Developed countries maintain influence over their political and economic systems through aid and development assistance. Similarly, Serequeberhan asserted that the colonized individual is not merely a defeated person; they also harbor resentment as they are compelled to acknowledge the colonizer's illegitimate power. Meanwhile, the colonialist embodies all authority, leaving Africans to endure this situation silently.<sup>13</sup> Commenting on Serequeberhan's position, Ishwor Thapa, who shares the same idea, declares that nations influenced by neocolonialism are autonomous in theory and possess all the qualities of international sovereignty that are acknowledged by law. However, other forces control and drive their political, economic, and other institutions and policies.

<sup>8</sup> Serequeberhan, *The hermeneutics of African philosophy: horizon and discourse*, 70.

<sup>9</sup> Serequeberhan, *The hermeneutics of African philosophy*, 70.

<sup>10</sup> Kwame Nkrumah, *Neo-Colonialism, The Last Stage of Imperialism*, (London: Thomas Nelson & Sons, Ltd., 1965), 241.

<sup>11</sup> Serequeberhan, *The hermeneutics of African philosophy*, 70.

<sup>12</sup> Gerald Caplan, *The Betrayal of Africa*, (Toronto: Groundwood Books, 2008), 34

<sup>13</sup> Serequeberhan, *The hermeneutics of African philosophy*, 71.

Therefore, Serequeberhan argued that the presence of those former colonizers is still felt in African countries, dictating what ought to be done and how it should be done. The former colonizers have never left the colonies. He demonstrated that what justifies colonization is the interests that constitute the major part of the wealth of European countries. Moreover, these interests explain the predation and presence of the colonizers in Africa. Understandably, it was against the will of the established global political order to set free the African continent from colonialism.

Thus, this context was set for our gloomy state or our postcolonial existence marred by corruption.<sup>14</sup> As Serequeberhan noted, 'the history of post-colonial states in Africa is unfortunate, which began in a period of independence and liberation with many hopes and which, in more cases, has ended in marginalization and neo-colonial despair.'<sup>15</sup> While Africa has indeed regained sovereignty over its territory, it has largely failed to reclaim itself.<sup>16</sup> Therefore, we argue that independence did not bring the freedom that African people expected. However, it has accentuated the sophisticated presence of the colonizers that are still controlling them from within.

### 1.3 Colonial structures in relation to Africans' Being Alienation

According to Serequeberhan, it is crucial to recognize that the Western powers, who were the original colonizers, still hold a dominant position in the postcolonial world today. Cornelius could highlight that it is primarily the "models" of growth and development they have established, now embraced globally, rather than solely the influence of their weapons.<sup>17</sup> Their system is controlling us, Africans, in our daily lived experiences.

Indeed, the former colonizers left behind a system that continued their practices after Independence. The national bourgeoisie, those who took over from the colonizers to lead their fellow Africans, could not break free from the economic and political reliance on foreign powers because it lacked the creativity to organize itself and was already formatted to imitate the colonizers. Serequeberhan emphasized that capital cities are focused on the politics and economy of Europe, which served as the colonial and now neocolonial setups, similar to what was happening during the colonial period. Cash crops and the export of raw commodities supplement the enclave of the urban natives. At the same time, the urban native uses the past ethnic hostilities of the rural native. Because power is transferred, even the old colonial strategy of "divide and conquer" is still there.<sup>18</sup>

According to Serequeberhan, the picture of Africa is not that different from the period of open colonialism. Africa is a continent mired in tremendous poverty, lagging much behind other developing nations and unquestionably centuries behind the Western civilizations of Europe and the United States. Africa is associated with severe debt, starvation, illnesses, illiteracy, and civil unrest that express humanity's distress.

#### 1.3.1 Bad political and economic orientations

On some of the pages of his book, *The hermeneutics of African philosophy: horizon and discourse*, Serequeberhan upholds that:

The policies emanating from the "center" are geared toward the politics and economics of Europe, the original center of the colonial and now of the neocolonial setup. Cash crops and the export of raw materials are complemented by ethnic "parliamentary" procedures.<sup>19</sup>

These statements highlight the actual issues that Africans face, which relate to their political beliefs and orientations or way of life. They raise ideas that can support and sufficiently satisfy Africans' deepest desires to free themselves from neocolonialism.

<sup>14</sup> Obikwelu Ifeanyi John, Gérard-Marie Messina, Odumegwu, Andy Chukwuemeka, *The Effects of Neocolonialism*, 34.

<sup>15</sup> Tsenay Sequeberhan "Decolonization and Philosophy." *Existence and Heritage: Hermeneutic Explorations in African and Continental Philosophy*, Sate University of New York Press:USA, 2015, 9.

<sup>16</sup> Said, E.W. 'Never Just a Blind Supporter', (Interview given to Imad Musa in Palestine Report, no. 24, 1995), 8.

<sup>17</sup> Cornelius Castoriadis, *Philosophy, Politics, Autonomy*, (New York: Oxford University Press, 1991), 200

<sup>18</sup> Serequeberhan, *The hermeneutics of African philosophy: horizon and discourse*, 97.

<sup>19</sup> Serequeberhan, 88.

Consequently, we could assist in addressing pervasive bad governance and poor policies, which we can call a disorder in Africans' social and political behaviour. Serequeberhan said the colonists "established a new order where they had brought disorder. One era of time ended, and a new colonial era began to be established."<sup>20</sup> This order encompasses local government issues and diminishing trust in exploitative resource policies, extending to severe levels of corruption, unsustainable public expenditures and debt, and an inability to tackle criminality. We continue to make the same mistakes in many areas, and there is little indication that political leadership can effectively change policy or improve governance. Even though each case of poor governance or bad policy has a different negative effect on politics and the economy, the devastating toll they take on future trust significantly contributes to significant economic consequences. We then assist African societies that are facing challenges in various eras, as demonstrated above in the second chapter of our dissertation.

Additionally, regarding some economic and political choices, we can appeal to the tribunal the reason for the Bretton Woods institutions. It included an international trade organization in its original intentions and was established in 1944 to support economies that had been severely damaged by natural disasters. Among these institutions are the World Bank and the IMF. To promote exchange stability and synchronize the monetary policies of its members, the IMF aims to create a secure environment for international trade. It can provide short-term financial assistance to countries facing balance-of-payment difficulties.

### 1.3.2 Alienation Institution

In this part, Serequeberhan could inquire about the form of independence that occurred in the early 1960s. According to him, several evidence demonstrate that the crucial norm was based on Africa's inability to actualize and appropriately live up to its official status as an independent nation. We consider this because the history of foreign aid is extensive, with military aid predominating in earlier periods. European countries allocated substantial sums of money to their colonies during the colonial period, with a primary focus on economic expansion and infrastructure development. After World War II, international organizations, including the United Nations, World Bank, and International Monetary Fund, were created, accompanied by the launch of the Marshall Plan. These organizations have played a crucial role in distributing global funding, establishing criteria for receiving aid and assessing the impact of foreign aid. Foreign aid has historically served as a means to economically and politically influence developing nations.

During the Cold War, for instance, the United States, the former Soviet Union, and their allies employed foreign aid to forge political alliances and secure strategic advantages. Although the Marshall Plan effectively reconstructed Europe, recent foreign aid initiatives have come under fire for being overly abundant and obstructing growth and development in recipient nations. Supporters of aid believe that the successful strategies of the Marshall Plan could be duplicated in Africa by instituting suitable policies. However, they frequently neglect to consider that the Marshall Plan was a targeted, short-term effort, in contrast to the long-term, open-ended commitments that are presently in place today. Serequeberhan argues that European political leaders primarily contend with domestic and historical political and economic challenges. This is rooted in a tradition that inherently assumes the obliteration of our own traditions and histories, leading to the alienation of our identity.<sup>21</sup> Serequeberhan declared that their programs overlook colonized non-Europeans. Instead, their policies acknowledge colonization as a necessary step toward achieving "human freedom" (i.e., European freedom) worldwide. Similarly, Dambisa argued that this kind of aid creates entitlement in governments, which stifles innovation and progress.<sup>22</sup>

Therefore, as a result, foreign assistance has little effect on reducing poverty in African nations. Furthermore, in countries where corruption is widespread, foreign aid has accentuated it. Corrupt government officials can mismanage aid funds, purchase unnecessary military hardware, initiate unproductive initiatives, and expand the size of the government workforce without advancing progress. Aid money has the potential to encourage corruption rather than uplift those who are impoverished and advance society. This happens because the former colonizers continue to control the funds borrowed and determine how to invest them according to their own plans, which are

<sup>20</sup> Serequeberhan, *The Hermeneutics of African Philosophy*, 66.

<sup>21</sup> Serequeberhan, *The hermeneutics of African philosophy: horizon and discourse*, 36.

<sup>22</sup> M. Dambisa, *Why Foreign Aid Is Hurting Africa*, Wall Street Journal, 2009.  
<http://online.wsj.com/article/SB123758895999200083.html>



not necessarily in the best interest of the natives. Finally, African leaders find themselves serving the priority of the West rather than their own population.

### 1.3.3 Overdependence and its consequences in Africa

Serequeberhan noted that the colonialist ultimately could not conceive of a time when he did not exist. His intrusion into the history of the colonized is glorified and elevated to an absolute necessity.<sup>23</sup> "This absolute necessity" makes Africans to be still caught in a form of total dependence, which also sounds like a form of slavery. Africa's introduction to the modern European world was marked not by liberation or enlightenment but by the harsh reality of colonial oppression. Even the support provided by Europeans can be seen as another means of control over African nations.

Foreign aid has increasingly become a crucial source of funding for the budgets of African nations. Consequently, neocolonialism in Africa contributes to debt accumulation and excessive dependence in various ways. One such method involves trade policies that favor affluent countries while limiting the ability of developing nations to expand their economies. In discussing this overreliance, Serequeberhan emphasizes that it is vital to understand that this pivotal orientation was not merely a pursuit of utopia but rather a profound revolution against neocolonialism, aimed not only at the current circumstances of Africans but also at their future. For instance, instead of establishing their own industries, African countries are forced to depend on exporting raw materials to industrialized nations. This suggests that rather than advancing their industrial sectors, African countries are increasingly relying on the export of raw materials and minerals.<sup>24</sup>

Africa is experiencing a significant political and economic crisis, which is a considerable understatement. As we can observe, most African nations lack basic infrastructure, experience limited economic growth, and access to necessities like food, healthcare, and education is both limited and costly. Arid regions are encroaching on formerly agricultural territory, and so on. It's a long list. All of this is happening while the continent is heavily indebted to the wealthy Western nations, many of which were obtained in an attempt to combat the region's economic difficulties but have not significantly improved the situation. The current financial crisis in Africa is attributed to various factors, including political unrest, underdeveloped human resources, and the legacy of subpar colonial economic systems and trading practices.<sup>25</sup>

All of these points are true in the sense that how the issue of political and economic calamity has been handled has more often served to sustain the status quo or made matters worse. At the same time, the rest of the world watched rather than assisting Africans in their time of need. The most significant obstacle to any potential remedies to the entire political and economic crises is Africa's debt issue, which also explains our impediment is the heritage of colonialism. It caused considerable confusion among Africans. This is ironic, as the initial goal of the loans was to assist in easing the economic woes of the receiving nations. Almost immediately after gaining independence, most African countries were in debt. Since then, the total amount of debt has continued to increase steadily.

### 1.3.4 Assimilation by Force and Cultural Homogenization

Serequeberhan describes the colonial situation in Africa, highlighting that the colonialists viewed themselves as human beings engaged in the expansion and global dissemination of their cultural and historical reality. Conversely, those deemed as 'the other' were seen as dehumanized entities, frozen in time and reduced to a subservient state. Discussing the repercussions of colonialism, Serequeberhan argued that it acts as a mechanism for institutionalizing violence, rooted in the violent contradictions inherent in "civil society." This endeavor aims to spread their civilization to other nations for the exploitation of indigenous peoples.

<sup>23</sup> Serequeberhan, *The hermeneutics of African philosophy: horizon and discourse*, 66.

<sup>24</sup> (AFD quoted in UNDP, 2016, p. 10).

<sup>25</sup> Harold Nyikal, *Neo-Colonialism In Africa: The Economic Crisis In Africa And The Propagation Of The Status Quo By The World Bank/IMF And WT, For ENG297C: Ethics of Development in A Global Environment* (Poverty & Prejudice), 2005.  
<https://web.stanford.edu/class/e297a/Neo-Colonialism%20in%20Africa.pdf>

Therefore, through neocolonialism, wealthy nations imposed their culture on less industrialized countries through commercial agreements, foreign aid, and the media, resulting in forced assimilation and cultural uniformity. As a result, the traditional practices and values of the native Africans are lost, while feelings of inferiority and alienation become more pronounced. The imposition of Western fashion, view standards, and educational institutions on traditional societies in Africa has resulted in the depreciation of indigenous cultures and languages and increased disaffection among Africans.<sup>26</sup> According to Serequeberhan, that we are not ourselves, except for what the neo-colonialists want us to be. We carry a kind of identity that resembles a mask on our face, while our inner being is in tension with it, a fact that influences our daily lives.

### 1.3.5 Self-depravation and Institution of Corruption

On the other hand, Serequeberhan accused Africans of contributing to and continuing the legacy left by the colonialists. He stated that, in actuality, Africa had already experienced "endemic problems" in the 1970s and 1980s, which were caused by the political obsequiousness of African leaders to Europeans. Ironically, then, the neocolonial death of the continent is currently presided over or, more accurately, dictated by the same African governments. This is the dark mystery and paradox of the modern African continent. This is Africa's current dilemma and a dark mystery. It is a kind of link that is transformed into a legacy Africa is carrying on with the colonialists.<sup>27</sup> African governments transposed most of the practices of the colonialists in their societies. Through them, the colonialists remain present and continue to colonize the African continent through sophisticated trade and commerce in various forms.

Among these forms of domination, as stated in the previous sub-title, are foreign aid and funds. Therefore, since Aid is a strategy to enslave Africans, the neo-colonialists do not hesitate to fund the local government, knowing their incapacity to use the funds efficiently

Serequeberhan, in the position of hermeneutics, reveals that the African governments dreamed of playing a colonial role by wearing the white mask after having internalized the obsessive and violent image of the White man; the political leaders experienced the fantasy of domination. Dominated during colonization, they, in turn, dominated the people they claimed to defend. We can uphold with Renault that African independence does not represent the opposite of colonial binarism. The leaders become more like a white man who fights the black people. "What else is black Negrophobia (fear of Negro) if not the fruit of the introjection of white authority, aggression turned against oneself?"<sup>28</sup> The reaction of Serequeberhan is so critical to the politics in Africa, where leaders have revealed their intimate characters in the aftermath of independence, far from being the promoters of the real dignity of the people and far from concretely embodying the needs of the people.<sup>29</sup> The national liberation battles are ultimately an imposture because they establish a second, more dominant class that is even more savage than the first and supplants the original dominant class. We can only observe that the population suffers, and their daily experiences are a nightmare.

### 1.3.6 Africa misinterprets itself

According to Serequeberhan, considering the abovementioned situations, Africa misunderstands itself.<sup>30</sup> It is obvious that crimes against African development have been instituted by the neocolonialists, which has impacted African beings. We can say that Africa finds itself at a crossroads of confusion, unsure of which direction to take. We have lost our being, and even our resources are controlled by the neocolonialists. Therefore, the resources of less developed African nations have been exploited by industrialized and imperialist nations, utilizing their economic influence, leaving the local populace impoverished and unable to meet their basic needs. There is no care or proper plan in place for the well-being of the people. Even more, those populations are denied their rights and find themselves being exploited the same way their mineral are exploited. For example, international corporations

<sup>26</sup> Obikwelu Ifeanyi John, Gérard-Marie Messina, Odumegwu, Andy Chukwuemeka, The Effects of Neocolonialism on Africa's Development, *Pan-African Journal of Governance and Development*, Vol. 4, No. 2, August 2023, 26.

<sup>27</sup> Serequeberhan, *The hermeneutics of African philosophy: horizon and discourse*, 15.

<sup>28</sup> Renault Matthieu, *Frantz Fanon, de l'anticolonialisme à la critique postcoloniale*, (Paris: Éditions Amsterdam, 2011), 58.

<sup>29</sup> Serequeberhan, *The hermeneutics of African philosophy: horizon and discourse*, 21

<sup>30</sup> Serequeberhan, *The hermeneutics of African philosophy: horizon and discourse*, 16.

have exploited the Democratic Republic of the Congo (DRC) and its abundant natural resources without providing proper compensation to the indigenous population. According to Ida,<sup>31</sup> this has resulted in pervasive misery and defilements of human dignity, such as child and forced labor. Furthermore, Western countries have used their political clout to back repressive regimes in weaker nations, which has resulted in the desecration of human rights, such as political repression and violence toward political opponents.

#### 1.4 Ambiguity in African Development

According to Serequeberhan, what seemed unambiguous has become obscure and opaque when discussing freedom in the aftermath of independence.<sup>32</sup> The freedom that Africans hoped for turned into a dream as Africa faced the ongoing struggles of poverty and hardship—issues rooted in the subordinate status imposed by European colonialism and continued through neocolonialism. Unthinkably, the ambiguity of this postcolonial situation undermines social and political development. The significant historical violence of colonialism, along with the persistent "misunderstanding" of our postcolonial context perpetuated by neocolonialism, prompts critical reflection on the situation in post-colonial Africa and supports our argument here.

In response to the above postcolonial ambiguity, Serequeberhan contended that hegemony, in addition to the explicit violence of colonialism, arises from within, maintaining and reinforcing our subordinate position in today's world. Therefore, embracing the "to be" of our history involves tackling European neocolonial oppression: the dynamics of economic, cultural, and scientific domination subordination.<sup>33</sup>

Our understanding of development is about human well-being and a dignified social environment. It is a process by which human beings strive to maximize their potential for a better life. This brings into line with Mabogunje's conceptualization: development is fundamentally a human issue, focusing on the ability of individuals to realize their innate potential and effectively adapt to their changing circumstances.<sup>34</sup> According to Serequeberhan, in this postcolonial context, he observed an inadequacy between Africans and their development lifestyles.

The poverty and misery that Africans show are the consequences of the practices of Western countries that continue using the same strategy during the colonialism period. It is about exploiting and over-using the Africans at the service of the West without considering the needs of these ones. Industrialized and developed economies purchased these resources to convert them into final goods, which were then sent back to the colonized in a profitable trade for the West. African nations pay exorbitant rates for those made items, draining funds that could be used to increase their capacity for development.

Additionally, in the colonial countries controlled by Western European powers, Indigenous people were stripped of their health and opportunities. At the same time, the Europeans enforced their hegemony and domination. Serequeberhan could further argue that development theory is a symptom of Western hegemony.<sup>35</sup> However, for Serequeberhan, African development should be understood in light of the necessary decolonization of the African's mind.

In the same vein, Serequeberhan maintained that the problems of the African postcolonial context, particularly in terms of alienated education, have significantly impacted Africans' self-realization.<sup>36</sup> For him, African political and economic practices remain an expedition driven by an externally encouraged and internalized sense of inadequacy among Africans. This mission aims to devalue or destroy African creativity, agency, and value systems through colonialism. That is why he advocates for a paradigm shift in the educational approach for Africans. Similarly, we consider Chidozie's perspective, which asserts that maximal and concerted progress can only be achieved when the

<sup>31</sup> S. Ida, *Child Labor and Human Rights Violations in the Mining Industry of the Democratic Republic of Congo*, Human Right Watch, 2022, 14.

<https://www.hrw.org/news/2022/07/14/child-labor-and-human-rights-violationsmining-industry-democratic-republic-congo>

<sup>32</sup> Serequeberhan, *The hermeneutics of African philosophy: horizon and discourse*, 16.

<sup>33</sup> Serequeberhan, 21.

<sup>34</sup> Akin L. Mabogunje, *The Development Process: A Spatial Perspective* (London: Hutchinson and co ltd 1980), 45.

<sup>35</sup> Serequeberhan, *The hermeneutics of African philosophy: horizon and discourse*, 21.

<sup>36</sup> Serequeberhan, 21.



discourse is primarily African, particularly within the context of theories at African universities and research institutions centers.<sup>37</sup>

This reinforces Fanon's assertion that if we do not eliminate the damaging effects of colonialism and reshape our reality to reflect true independence, then independence itself amounts to little more than an illusion:<sup>38</sup> A minimum of readaptation, some reforms at the summit [of power], a flag, and, all down below, the undivided mass always 'medialized,' which continues its perpetual movement.<sup>39</sup>

It's important to remember that colonization did not only obliterate the ways of life and thought that characterized precolonial Africa. Even now, this heritage persists through its most visible colonial legacy: the colonial-postcolonial state, which comprises the colonial state apparatus operated for and by Westernized individuals in Africa. Serequeberhan can emphasize that the heritage of our defeats controls us.<sup>40</sup> After all, we could say that the foreign policy strategies and objectives of former colonial powers aim at economic dependence and political subservience, which confuses Africans in their aspirations to be themselves and to serve themselves.

### 1.5 Reconsideration of the Postcolonial Identities

We feel that a significant shift in consciousness is necessary due to the severity of Africa's crisis. Serequeberhan calls on Africans to transform all social frameworks and political systems alienating. This is the only condition for building postcolonial identities recognizable to others. African nationalists launched decolonial movements, but they did not produce the desired effects. The colonizer and the colonized continue operating under the same colonial mindset. Serequeberhan denounced that fact: I begin by recognizing that Europe has embraced globalization. As a result, its heritage is intertwined with our African identity, a legacy we collectively experience as stepchildren. We, modern Africans, are shaped by the world that mirrors our essence, which is Europe.<sup>41</sup> The impediment in our being remains substantial and warrants critical attention.

Africa is a continent where many human beings, men, women, and children, are lying down, sick, wounded and injured, marginalized, and abandoned. They are people who need to be saved from the existential ambiguity of being what they are not and suffering from what they do not deserve as human beings. As we can see, Serequeberhan advocates for self-emancipation. The capacity for Africans to change their lived experiences. And for us, this picture we draw and bring forth is the will to overcome the endemic situation in which Africa is still being caught.<sup>42</sup>

Consequently, the failure in question has intensified discussions about Africa, both among Africans and the rest of the world. It has prompted various metaphysical claims. This encounter has created an environment for a specific kind of alienated self-awareness; some people interpret this metaphysically as a reflection of what it means to be African. On that crucial note, Serequeberhan notes that African philosophy, in its hermeneutical orientation, requires a rethinking of African heritage and a recognition that it is thematically and historically linked to the demise of direct European colonial dominance, aiming to de-structure the persistence of neo-colonial hegemony in contemporary African existence.<sup>43</sup> Serequeberhan is aware that colonialism was a violent imposition; therefore, the struggle for liberation, Serequeberhan thinks, will follow a similar approach.

Serequeberhan understands that identity is something that must be earned rather than assumed. One might think that the hermeneutics of place cannot account for struggle. Struggle, it seems, is ultimately a geographical paradigm. It is commonly associated with living spaces, both literally and figuratively, and arises from a state of misery.

<sup>37</sup>J. Chidozie Chukwuokolo, *Afrocentrism or Eurocentrism: The Dilemma of African Development*, 27

<sup>38</sup> Tsenay Serequeberhan, "Philosophy in the Present Context of Africa." *Theoria* 68, no. 168, 2021, 30-41.

<sup>39</sup> Fanon, *Les damnés de la terre*, (Paris: François Maspero, 1961), 94.

<sup>40</sup> Tsenay Serequeberhan, "Philosophy in the Present Context of Africa." *Theoria* 68, no. 168, 2021, 30-41.

<sup>41</sup> Serequeberhan, *Contested memory: the icons of the occidental tradition*, T(renton: African World Press, 2007), xix

<sup>42</sup> Tsenay Serequeberhan, *The past in the Present of African-American and African Existence*, (Rowman and Littlefield Publishers: Oxford, 2000), ix.

<sup>43</sup> Serequeberhan, *Philosophy and Post-Colonial Africa*, 17.

Hemming someone in causes difficulties for the person. Removing choice and attempting to define identity externally is what it is to hem someone in. Serequeberhan's insight, drawn from Fanon, Du Bois, and others, is that thinking in place means thinking about the struggle for existence. This struggle, for him, is a response to a call, one that should be outside the non-place —the in-between place that nevertheless lacks integrity. Thus, we need a practical understanding of ourselves and the situations in which our actions have meaning.

### 1.6 Self-examination with Tsenay Serequeberhan

Serequeberhan believes that the indisputable historical and violent experience affected by colonialism and the continued misunderstanding 'of our situation perpetuated by neo-colonialism call forth and provoke thought in post-colonial Africa. <sup>44</sup>In his opinion, the present African thought frame emerges between two realities: the colonial annihilation of the standards and practices of our forefather's African heritage and the consequent neo-colonial inertness of our contemporary situation.<sup>45</sup>

Serequeberhan believes philosophical hermeneutics is always explicitly and self-consciously sited in a specific historico-cultural context.<sup>46</sup> Indeed, as far as Serequeberhan is concerned, all philosophy, not just hermeneutics, must be situated in this manner, and no matter how meticulously neutral and universal it pretends to be, it must also have a political dimension.<sup>47</sup> Therefore, he castigates the Western philosophical establishment for playing along with the intellectual and political issues involved in portraying Africa as irrational and primitive, especially when viewed against the background of European colonialism. Western civilization was indeed propagandized as the cultural paradigm, and most African things were considered negations of that ideal.<sup>48</sup>

Serequeberhan reminds us that in the midst of lamenting over cultural and social alienation brought by the colonial administration, some salt has been added to the wound inflicted by the colonial government by the present domination of the new world order championed by the US. The whole rhetoric of the UN boils down to the fashioning of the world conceived by the US. As Francis Njoku argues, Serequeberhan is driving the point that the fight against colonialism in post-colonial Africa has added difficulty. The more the African plays or fights, the more he scores goals elsewhere and against his home front.<sup>49</sup> For this reason, Serequeberhan argued that:

The 1970s and 1980s have already been for Africa a period of endemic famine orchestrated by the criminal incompetence and political subservience of African Governments to European, North American, and Soviet interests. Thus, the irony of ironies, the official inheritors of the legacy of the African liberation struggle today, preside over or, more appropriately, dictate the neo-colonial demise of the continent. This is the paradox and dark 'enigma of contemporary Africa.<sup>50</sup>

Neo-colonialism solicits the support of Africans in giving away their riches and identity. Without a doubt, the liberation struggle has become confused, for the naive mid-century euphoria of liberation 'and freedom 'has come to nothing. It has been callously dashed on the historically languid violence of neo-colonialism. These very terms, 'liberation' and 'freedom,' the proud, clear, and popular slogans of yesterday's anti-colonial struggle, are today's opaque, obscure, and ambiguous enigmas. Amid this confusion, Europeans took a serious advantage to settle more efficiently their domination. During famine and political terror, Western military intervention, liberation, and freedom have become the words with which Occidental power imperiously proclaims its military power and political domination.<sup>51</sup>

<sup>44</sup> Serequeberhan, *The Hermeneutics of African Philosophy* (New York: Routledge, 1994), 16.

<sup>45</sup> Serequeberhan, *Philosophy and Post-Colonial Africa in African Philosophy: An Anthology*, (Oxford: Blackwell Publishers, 1998), 45.

<sup>46</sup> Serequeberhan, *Philosophy and Post-Colonial Africa*, 3

<sup>47</sup> Serequeberhan, *The Hermeneutics of African Philosophy*, 4

<sup>48</sup> Kwasi Wiredu, ed., *A Companion to African Philosophy* (UK: Blackwell Publishing Ltd., 2004), 128.

<sup>49</sup> Francis, O. C. Njoku, *Essays in African Philosophy, Thought & Theology* (Owerri: Claretian Institute of Philosophy, 2002), 85.

<sup>50</sup> Serequeberhan, *Philosophy and Post-Colonial Africa*, 10.

<sup>51</sup> Serequeberhan, *Philosophy and Post-Colonial Africa*, 13

### 1.7 Concerning Redefining Our Well-being.

Serequeberhan always invites Africans to quit their position as dominated beings, to quit the impediment that still holds them connected and merged with Europeans. First of all, following Serequeberhan's position, Marcien Towa criticizes the brand of Africanity proposed by Senghor and the negritude poets as only validating European prejudices against Africa.<sup>52</sup> Here, Towa's annoyance with the negritude movements is that it ended up as a mouthpiece through which European stereotypes of Africans are spread. Senghor's declaration of emotion for Africa and reason for Europe excludes Africa from the power of intellect and, at the same time, affirms the inferiority of Africans in front of Europeans. Contrarily, Towa argues that the philosophy that will lead Africa forward must be conceived pragmatically. He states that:

In this sense, African philosophy refers to the intellectual activity of Africans, specifically the critical examination of fundamental problems, applied to African reality. The kind of scholarly activity in question is, in this sense, neither African, European, Greek, nor German; it is philosophy in general. What is African are the men of flesh and bones who are and who evoke the problems of supreme importance and on whom these same problems are applicable immediately<sup>53</sup>.

This is about considering the realities that Africans live in. This consideration should reflect the aspirations of all human beings without any discrimination. We could say it is a holistic examination that will reflect on the paradigm for philosophy. We believe and recognize that meaningful critical analysis will contribute to Africa's political and economic rejuvenation. However, not everything cultural is philosophical, as conceived by ethnophilosophers. Thus, Towa proposes carefully sifting through the oral literacy texts for inconsistencies, irrelevancies, and untruths. Only the texts that survive this test can be relied upon to contribute to making Africa powerful again.<sup>54</sup>

To extend this view, Theophilus Okere outlines a program for implementing a hermeneutic approach. The first major issue he addresses is the proper relationship between such a hermeneutic philosophy and Africans' heritage, i.e., their lived experiences. He dismisses the work of the so-called ethnophilosophers as not worthy of the label 'philosophy,' as we mentioned above. At most, these collections of myths, proverbs, and worldviews qualify as ethnography, serving as compendiums of cultural beliefs and practices. It is on such materials that hermeneutic philosophers might labor to render them philosophical by interpreting them, distilling and assessing their meanings, their true significances, and their values to and for Africa's cultural present and future<sup>55</sup>.

The most controversial issue of postcolonialism is the question of identity and experiences that define our being, which is our existence and history. The question of identity came to the surface with the issue of increasing social and political instability in Africa. It came with notions such as hybrid nations and constitutions of countries with diverse cultural backgrounds. Some scholars, such as Jones Brockmeier, argue that the notion of identity encompasses a broad area of intellectual problems studied in various disciplines and from diverse theoretical perspectives. The rise of the question of identity became a significant problem not only in literature but also in the lived experiences of people, which we attribute to the impact of colonialism. As Africans, who suffered under colonialism and adopted the westerners' civilization, who are denied humanity. We don't lose only our identity but also our humanity before Westerners. This raises the question of the Other, which becomes a critical and projecting problem. So, for us, if the question of self and the other arises in this period, it would mean that the notion of Identity has emerged as an unresolved question in this postcolonial period, which is our concern and necessitates our attention. Serequeberhan very well represented that we carried on a certain heritage without critical attention. Our societies are a reflection of the duplication of Western civilization. And for him, replacing one

<sup>52</sup> Anderson, Samuel D., "Negritude Is Dead?: Performing the African Revolution at the First Pan-African Cultural Festival (Algiers, 1969)." *The First World Festival of Negro Arts, Dakar 1966: Contexts and Legacies*, (Liverpool University Press: Cambridge, 2016), 133-150.

<sup>53</sup> Marcien Towa, Conditions for the Affirmation of a Modern Philosophical Thought, in *African Philosophy: The Essential Readings*, ed. Tsenay Serequeberhan, (New York: Paragon House, 1991), 195

<sup>54</sup> Samuel O. Imbo, *An Introduction to African Philosophy* (Maryland: Rowman & Littlefield Publishers, Inc., 1998), 32

<sup>55</sup> Theophilus Okere, *African Philosophy: A Historico-Hermeneutical Investigation of the Conditions of Its Possibility* (Lanham, MD: University Press of America, 1983), 9.

Eurocentric ideal with another Eurocentric does nothing to emancipate Africa from Eurocentrism.<sup>56</sup> Ironically, on this point, Franz Fanon argued about the consequences of colonialism and the change formed by the experience of immigration, "examines the experience of having to wear 'white masks' to get by Europe, of having to bend one's own identity to appear to the colonizer to be free of all taint of primitive native traits."<sup>57</sup> In reaction to that, to support the view of Serequeberhan, Bill posits that the identity construction is the ability to resist, to recreate oneself as a postcolonial, anti-imperialist subject. This recreation of the self needs to be contextualized because it is the construction of identity that constitutes freedom, and human beings are what they make themselves to be, even if they are subjects of repressive discourse.<sup>58</sup>

We acknowledge that the strength of this book, *Our Heritage*, resides in recognizing that hermeneutics is not a foreign methodology imposed from the outside but can be a way of theorizing expressions of life within Africa. We can say that, definitely, for our author, Serequeberhan, the hermeneutics he is discussing deal with praxis and an attempt to emancipate possibilities. It concerns Africans' ability to establish their identity through their preoccupation with the problems and issues that matter to them. These issues include the "present-day African situation as it arises from the ambiguous and fractured heritage of the African past."<sup>59</sup> Serequeberhan emphasizes that it implies a study of crucial problems, which are "the lived concerns, the questions as issues embedded in a concrete, existential-historical horizon."

## Conclusion

Re-evaluating well-being in the context of one own culture may encourage self-awareness of curial determinants of life outcomes and facilitate behaviours that aid better well-being outcomes. Furthermore, cultural adaptation of the well-being concept for family and community may allow for a more realistic evaluation of one's position and need. In other words, such re-evaluation of well-being will help African families and communities identify factors peculiar to their well-being and individual or group needs that facilitate well-being. Cultural adaptation of well-being in African settings will aid the measurement, understanding and promotion of community, family or individual relevant determinants of life outcomes. Furthermore, keeping in mind the debate around what constitutes well-being, an Afrocentric exploration of the concept may provide a basis for establishing the core components of well-being across cultures.

## Bibliography

1. Serequeberhan, Tsenay. *The Hermeneutics of African Philosophy*. New York: Routledge, 1994.
2. \_\_\_\_\_, *Philosophy and Post-Colonial Africa in African Philosophy: An Anthology*. ed. E. C. Eze. Oxford: Blackwell Publishers, 1998.
3. \_\_\_\_\_, *Our Heritage: The Past in the Present of African -American and African Experience*. Lanham, MD: Rowman & Littlefield Publishers, 2000.
4. Serequeberhan, T. "Karl Marx and African Emancipatory Thought: A Critique of Marx's Euro-centric Metaphysics," *Praxis International*, vol. 10, nos. 1 & 2, 1990
5. Serequeberhan, T. "Eurocentrism in Philosophy: The Case of Immanuel Kant", *The Philosophical Forum*, vol. 27, 4, 1996.
6. Serequeberhan, T. *Existence and Heritage*. New York: SUNY Press, 2015.
7. Agrey, Loren G. "Philosophical Hermeneutics: A Tradition with Promise". *Universal Journal of Educational Research* 2(2) 2014.
8. Appiah, K. A. *In My Father's House: Africa in the Philosophy of Culture*. Oxford: Oxford University Press, 1993.
9. Asiegbu, F. M. "Contemporary African Philosophy: Emergent Issues and Challenges". *Ogirisi: a new journal of African Studies*. Vol.12. 2016.

<sup>56</sup> Serequeberhan, *Our heritage: the past in the present of Africa-American and Africa, existence*, (Mryland: Rowan&Littlefield, 2000,) 53-55.

<sup>57</sup>

<sup>58</sup> Bill Ashcroft, *The Empire Writes Back: Theory and Practice in Postcolonial Literatures*, (London: Routledge, 1989),112.

<sup>59</sup> Tsenay Sequeberhan, "African Philosophy: The Point in Question", in *Tsenay Serequeberhan. African Philosophy: The Essential Reading*, (New York: Paragon House), 3-28.



10. Ancient Greek Letters Writing, A cultural history, Oxford University Press: UK, 2013.
11. Antonio, Gramsci. *Quaderni Del Catcere*, vol.2. Torino: Giulio Einaudi, 1975.
12. Barry Hallen, *A Short History of African Philosophy*. Bloomington: Indiana University Press, 2002.
13. Bart Moore-Gilbert, Gareth Stanton and Willy Malley, *Postcolonial Criticism*. Routledge: New York, 1997.
14. Brown, S. "Foreign Aid and Democracy Promotion: Lessons from Africa," *The European Journal of Development Research*, Vol.17, No. 2, 2005.  
[http://aix1.uottawa.ca/~brown/pages/Stephen\\_Brown\\_EJDR.pdf](http://aix1.uottawa.ca/~brown/pages/Stephen_Brown_EJDR.pdf)
15. Bodunrin, Peter, *The Question of African Philosophy*. In Serequeberhan, Tsenay (ed): African Philosophy. The Essential Readings. New York: Paragon House, 1991.
16. Cesaire, Aime, *Letter to Maurice Thorez*. Paris: Presence Africaine, 1957.
17. \_\_\_\_\_. *Discourse on Colonialism*. New York: Monthly Review Press, 1972.
18. Cesaire, Aime. *Return to My Native Land*. New York: Penguin Books, 1969.
19. Davidson, B. *Africa in Modern History*. New York: Penguin Books, 1985.
20. Dungan, D. R. *Hermeneutics*. Arkansas: Gospel Light Publishing Company Delight, 1888.
21. Dianne, Schwerdt O. *Reconstructing Identity in Postcolonial African Inflection: Individualism and Community in the Novels of Ngugi wa Thiong'o*, A thesis submitted for the degree of Doctor of Philosophy, (Australia: University of Adelaide, November 1994.
22. Dussey, R. *Africa Ill with Its Politicians*. Belgrade: Vlatacom Institute, 2019.
23. Davidson, Basil. *Modern Africa*. New York: Longman, 1983.
24. Dilthey, W. *Hermeneutics and the Study of History*. Eds. Rudolf A. Makkreel and Frithj of Rodi. Princeton, New Jersey: Princeton University Press, 1996.
25. Easterly, William. *The Whiteman's Burden: why the West efforts to aid the rest have done so much ill and so little good*. New York: The Penguin Press, 2006.
26. Edward W. Said, *The Pen and the Sword, conversations with David Barsamian*. Monroe, ME: Common Courage Press, 1994.
27. G. W. F. Hegel, *The Philosophy of History*. New York: Dover, 1956.
28. Hallen, B. *A Short History of African Philosophy*. Bloomington and Indianapolis: Indiana University press 2002.
29. \_\_\_\_\_. "Contemporary Anglophone African Philosophy: A Survey" in Wiredu, K. (ed.). *A Companion to African Philosophy*. Oxford: Black well 2004.
30. Heidegger, H. *Being and time*. J. Macquairre and E. Robinson (Trans.), Southernton: Camelot Press, 1980.
31. Hountondji, P. *African Philosophy: Myth and Reality*. Bloomington: Indian University Press 1983.
32. \_\_\_\_\_. "African Philosophy: Myth and Reality". in Serqueberhan, T. (ed.). *African Philosophy: The Essential Readings*. New York: Paragon House, 1991.
33. Imbo, Samuel O., *An Introduction to African Philosophy*. Maryland: Rowman & Littlefield Publishers, Inc., 1998.
34. J. Oguejiofor & Godffrey I. Onah, eds., *African Philosophy and the Hermeneutics of Culture: Essays in Honour of Theophilus Okere Munster*: Lit Verlag, 2005.
35. Kagame, A. *La philosophie Bantu Rwandaise et l'Etre*. Bruxelles : La Divine Pastorale, Madu,
36. Kane, Cheikh Hamidou. *Ambiguous Adventures*. Collier Books, 1969.
37. Kebede, M. *Africa's Quest for a Philosophy of Decolonization*. Amsterdam - New York: Value Inquiry Book Series, 2004.
38. Komo, Louis-Dominique Biakolo. *The hermeneutical paradigm in African philosophy: Genesis, evolution and issues*. *Nokoko*, 6, 22017.
39. Kwame, S. "Rethinking the History of African Philosophy" in Afolayan A. & Falola, T., *The Palgrave Handbook of African Philosophy*. New York: Springer Nature, 2017.
40. Lefort, Claude. *Democracy and Political Theory*. Minneapolis: University of Minnesota Press, 1988.
41. Millar, D. *African Knowledge and Science: Understanding and Supporting the Ways of Knowing in Sub Saharan Africa*. Bolgatanga: Compass books, 2006.
42. Manning, Patrick. *Slavery and African Life*. Cambridge: University Press, 1990.
43. Mudimbe, V. Y. *The Invention of Africa: Gnosis, Philosophy and the Order of Knowledge* (African Systems of Thought). Bloomington: Indiana University Press, 1988.
44. Nkrumah, Kwame. *Class Struggle in Africa*. New York: International Publishers, 1975.
45. Njoku, Francis.O. C., *Essays in African Philosophy, Thought & Theology*. Owerri: Claretian Institute of Philosophy, 2002.
46. Nugent, Paul. *Africa since Independence: A Comparative History*. New York: Palgrave Macmillan, 2004.



47. Okolo, Okonda. "Tradition and Destiny: Horizons of an African Philosophical Hermeneutics", in Tsenay Serequeberhan (ed.), *African Philosophy: The Essential Readings*. New York: Paragon House, 1991.
48. R. O. *African symbols, proverbs and myths: The hermeneutics of destiny*. Frankfurt: Peter Lang, 1992.
49. Robinson, James. "Hermeneutics since Barth", in *New Frontiers in Theology*, vol 2, The New Hermeneutics. New York and London: Harper and Row, 1964.
50. Wiredu, Kwasi. ed., *A Companion to African Philosophy*. UK: Blackwell Publishing Ltd., 2004.
51. Xintian, Y. *Cultural Impact on International Relations*. Washington, D.C: Library Congress, 2002
52. Zimmermann, J. *Hermeneutics: A Very Short Introduction*. Oxford: University Press, 2015.
53. Ashcroft, B. 'Globalism, Postcolonialism and African Studies, *Companion to Racial and Ethnic Studies*. Blackwell Publishers: Oxford, 2018.[https://www.researchgate.net/publication/373424423\\_Globalism\\_Postcolonialism\\_and\\_African\\_Studies](https://www.researchgate.net/publication/373424423_Globalism_Postcolonialism_and_African_Studies)
54. E, Eze. *Post-Colonial African Philosophy: A Critical Reader*. Oxford: Blackwell, 1997.<https://philpapers.org/rec/EZEPAP-3>
55. Elungu, Elungu Pene. "La philosophie, condition du developpement en Afrique aujourd'hui," *Présence Africaine* Editions, 1977.<https://www.jstor.org/stable/24350634>
56. Hans Pedersen, "Heidegger on authenticity: the prospect of owning one's existence." *Leadership and the Unmasking of Authenticity*, eds BE Cusher and MA Menaldo (*Cheltenham: Edward Elgar Publishing*) (2018): 57-74.[https://avalon.law.yale.edu/20th\\_century/truman.asp](https://avalon.law.yale.edu/20th_century/truman.asp)
57. Nkrumah, Kwame. 'Redefinition of Neo-Colonialism' in *Readings in African Political Thought*. London: Heinemann 1975.
58. LINGUŠ, J, *Biblická hermeneutika*. Banská Bystrica: Trian, 2002.
59. Buber, Martin. *The Philosophical Anthropology of Max Scheler, Philosophy and Phenomenological Research*, in *International Phenomenological Society*, Vol. 6, No. 2 (Dec., 1945), 307. <https://doi.org/10.2307/2102887>
60. Mudimbe, V. Y, *The invention of Africa: Gnosis, philosophy, and the order of knowledge*. Lulu Press, Inc, 2020.
61. Mueni Wa Muiu, Fundi Wa Afrika: *Toward a New Paradigm of the African State*, CODESRIA'S 11th general Conference-Maputo. Mozambique December 6-11, 2005.
62. Mungwini, Pascach. "The question of recentring Africa: Thoughts and issues from the global South." *South African Journal of Philosophy* 35, no. 4. 2016.
63. Obuks Ejohwomu and Malachy Igwilo, *Challenges of Identity Work in Africa's Temporary Organisation:Developing Tsenay Serequeberhan's Horizons*, The University of Manchester, United Kingdom, 2019..<https://www.researchgate.net/publication/334448307>
64. Chistyakova, Olga. "Understanding of Man in Western and Eastern Cultural Traditions", in *4th International Conference on Culture, Education and Economic Development of Modern Society*. Moscow: Peoples' Friendship University of Russia, 2020.
65. Robert Mesle, *Process-Relational Philosophy: An Introduction to Alfred North Whitehead*, Pittsburgh: Templeton Press, 2008. <https://www.amazon.com/Process-Relational-Philosophy-Introduction-Alfred-Whitehead/dp/1599471329>
66. Rodee, C. C. *Introduction to political science*. Japan: McGraw-Hill Book Company. 1983.<https://www.amazon.com/Introduction-Political-Science-Carlton-Clymer/dp/0070533865>
67. Seblo J.Ndlovou-Gatsheni, "Do Africans exist? Genealogies and paradoxes of African identities and the discourses of nativism and xenophobia". *African identities*, (Johannesburg: South African Institute of International Affairs (SAIIA), University of the Witwatersrand, vol. 8, no 3, 2010 <https://plato.stanford.edu/entries/processphilosophy/>