The Hallmark of Africanism as a Philosophy in Educational Enterprise

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Abstract

The feat of Africanism resides in the being, ontology, and epistemology of an African. As a philosophy, Africanism is structured on the hallmark of commonality which deserves recognition. This article highlights that the hallmark of Africanism philosophy is dynamically focused on leading out not only Africans but all human beings towards self-realization either within personal or collective bearing. This treatise examined Africanism as a philosophical construct, individuality of Africanism philosophy, and Africanism philosophy in educational enterprise. It is underlined that meaningful education for self-actualization ought to be ingrained in the feat of Africanism philosophy distinguished by the common African identity, cohesive vision of reality, interconnectivity of thought-patterns, and functionality of ethical system. An effort to understand the hallmark of Africanism in educational theory, policy and practice is crucial, while its negation in education is the major cause of the limits that contradict education stability in the systems of education.

Keywords: African Identity, Africanism, Cohesive Vision of Reality, Educational Enterprise, Functional Ethical System, Hallmark, Interconnectivity of Thought-Patterns, and Philosophical Thinking

Introduction

It is notable that rational thinking underpinned in Africanism itself is defined by the global influence of Africa from antiquity in terms of history, culture, and values. All the continents including Africa are established on diversity and variety of peculiarities of cultures and values. However, it is obvious that all the societies in the whole world do not have the same explanations of events, realties, or identical modus operandi. In fact a contrast of many African societies in terms of cultures reveals a wide gap of difference. However, there are significant totalities of shared peculiarities and with inherent underlying similarities as perceived in Africanism. Africanism is a philosophical reflection which emphasizes on an African pattern of thought with reference to specific maxims,

axioms, truisms, or precepts that are peculiar to African and worth being emulated by the entire world. As a philosophy, Africanism is essentially dynamic, capable of leading not only Africans but all human beings, either individually or collectively, to self-realization in different ways. Africanism thought oscillates within African common identity, unified vision of reality, interconnectedness of thought-patterns, and ethical system aligned to the principles of rigor.

An effort to realize the hallmark of Africanism philosophical thought and its significance in educational theory, policy and practice ought to be informed by the four threshold categories of Africanism. A meticulous adherence to the four threshold causes of Africanism listed as the common African identity, unified vision of reality, sense of interconnectedness of thought-patterns, and functionality of ethical system contribute towards the self-actualization. As philosophical ambit, Africanism is an independent, genuine, original, critical, and sincere evaluation if reality which gives a subjective response to a subjective question through a subjective inquiry. As such, Africanism does not take anything for granted and interrogating everything is equally crucial in order to generate a new idea, new things, and new knowledge. It is from this erstwhile proposition that this treatise tries to show the relevance of Africanism as a philosophical thinking in shaping educational enterprise. As a theoretical study, this paper utilized communitarian method of African philosophy which emphasizes on mutualism in thought, complementary method whose focus is on interlacing the prospects of missing links, while conversational method which creates a system of thoughts by assessing a relationship between oppositional possibilities (Chimakonam, 2017:119). Though this treatise aimed at elaborating the hallmark of Africanism philosophy in education, it is necessary for further studies to establish and identify what is inimical and consider discarding it. In other words, Africanism can be revaluated, and its relevance reestablished in order to enhance credence on the enterprise of education.

Objectives

► to examine Africanism as a Philosophical Construct
► to substantiate the individuality of Africanism philosophy
► to situate Africanism philosophy in educational enterprise

Africanism as a Philosophical Construct

Africa has an outstanding role in the history of humanity including a wide believe that Africa is the 'cradle of humankind'. As a continent, history underscores that Africa is the cradle of humanity. Essentially, it is almost like the oldest continent on earth, and that explains why Africa carries the mantle of initial philosophical engagement in the world. Any other philosophical purviews are not focused on extracting African oddity, causing

insolence, or moderating dignity. However, if there is any attempt, then it cannot diminish Africanism philosophy. The basic similarity that ran across all African communities is that education is strongly adapted to the physical and social environment. An important aspect of Africa and Africanism is the cultural diversity (Isife, 2022:48).

In other words, Africa is hub of a rich tapestry of cultures, traditions, languages, and customs. It cuts across the ancient civilizations of Egypt and Ethiopia to the vibrant music and dance of West Africa such that the cultural diversity of Africa is a source of pride and inspiration. Correspondingly, Africa has unique natural beauty including the stunning natural sceneries in the world, vast deserts, lush rainforests, soaring mountains, and pristine beaches. Hence, the natural beauty of Africa is a source of pride and wonder. Additionally, the resilience and innovation of Africa has a long history emanating from the ancient empires of Ghana, Mali, and Songhai to the modern-day tech hubs of Lagos and Nairobi, Africa has a proud tradition of overcoming adversity and pushing the boundaries of what is possible. In Africa, the concept of community and hospitality defines the warmth and generosity of Africans which translates African into a hub of a strong sense of community (Isife, 2022:53). It is from being together that Africans take pride in the strong social bonds as well as the commitment to the ethics of care.

This treatise underscores that Africanism is very important because Africa is a diverse and vibrant continent with a rich history and cultural heritage. Despite the challenges it has suffered over the years, including colonization and exploitation, Africa has a lot to be proud of. As a philosophy, the hallmark of Africanism is to position and justify its sagacity from an African stance (Kanu, 2014:66). As such, the concept of hallmark is fundamental and its overriding objective is to stamp and certify the standard of quality. In this case, Africanism possesses the standard of quality which defines the potentiality for Africans having the right to self-determination, or to determine the fate of Africa. It is at this point that what is essential is to distinguish pertinent characteristics, attributes, or features in terms of genuineness approved occasioned by excellence or authenticity.

In this assertion, it is substantial to annotate that Africanism philosophical perspective does not designate any form of social divides or biased identity lines. Instead, the predicate 'African' in Africanism is treated as a solidarity term of no racial consequence other than deriving a philosophical inspiration that define African system of thought (Mwinzi, 2020:118). It is necessary to extend the influence of Africanism to surpass the periphery of continental frontiers to make remarkable impact beyond the African setting. Any subverting foreignness of thought wedged in Africanism is combative as well as confusing reality. The impact of the foreign line of thought tends to be a continuous reality and irrespective of the source, it has to be confronted and downsized using the four thresholds causes that define Africanism.

In paleoanthropology, it is argued that African is the origin and the point of

departure of anatomically modern humans. Initial capability of thinking human being emanated from Africa with significant development of inventions for survival. Additionally, the most important center of learning in the ancient world was the library of Alexandria in Egypt. Africa has transformed the knowledge of the origins of modern human beings, progression of human diversity, and demographic parameters. A large proportion of that contribution has come to confirm that Africanism has an old history which cannot be discarded. It is from the erstwhile proposition that the contribution of Africa to human history cannot be devalued. According to this paper, what belongs to Africa can loosely be designated as Africanism in terms of typical features of African culture, distinctive elements of African semantics, and collective allegiance to the traditions, and ideals of Africa (Mwinzi, 2022d:114). In essences, Africanism is a philosophy which is systematic in nature focusing on continuous search for truth and meaning as informed by African's experience of reality. This is the justification that African philosophy argues that there are recognizable common traits reflected in Africanism. Also, common throughout history is the misunderstanding of these remittances and their meanings. An important trait is that as a philosophy, Africanism tries to 'unify and uplift' (Ude, 2022:714). At its core level, Africanism philosophy draws attention not only to a common history, but a common identity and destiny. As such, Africanism preserves an ethical system traces, its origins from ancient times, and promotes values that are the product of the African civilizations and global stability.

As a philosophy in its own right, Africanism is attentive to the history of African people as well as the totality of African locale. It is in some respects an affirmation of the place of African thinking in the global arena. In essence, Africanism attempts to counteract the probable anomalies and notions prolonged by contradictory philosophical purviews that justify the rationales for underrating other peoples' thoughts and also underestimating the accurate accounts of such peoples' contributions to the being of world history. Africanism is centered on the value of self-determination and African intervention upon culture, philosophy, and history. In relation to education theory, policy and practice, Africanism tries to examine and integrate the perspective of historical African peoples and polities into the contemporary global society. Thus, Africanism takes a critical stance on potentialities where foreign individualism has moderated and contracted African interconnectedness (Ude, 2022:720).

Africanism perspective of philosophy tries to explore the lives of Africans with special reflection on existential situations, lived experiences, alongside prevailing conditions among the African people. It is within the context of African philosophy that Africanism stresses the need for 'collective self-reliance' with special reference to the historical, cultural, and sociological contexts of Africans. Thus, Africanism emanates from a common history and a common destiny which serve as the backdrop of human philosophy and by alignment African philosophy. Africanism is paradigm which composes of the

ontology, epistemology, cosmology, axiology, and aesthetics of African people which emanates from African experiences, and articulated in this treatise as the summation of the 'African voice'. Africanism endorses the solidarity as a properly entrenched aspect for enabling the African continent to independently fulfill its potential responsibility towards the global common good. The collective cause which is defined by the aforementioned solidarity is crucially an all-African alliance and its significance is to empower and position the African people at the global arena as positive contributors of world history. Africanism comprises of a critical thinking emanating from African experiences of reality in terms of how African people of the past and present make sense of African destiny and of the world within (Mwinzi, 2022b:2).

According to this paper, the value of Africanism as a philosophy is objectified under the meaning of African's thought, purposeful tutelage, and consolidated restructuring of universal perceptions, as well as unleashing a passionate, and dynamic assertion of African thinking i.e. the cause that would stimulate the necessity of reviewing social structures in Africa and the world. As such, Africanism philosophy defends the influence by Africa or cultures of African origin. In other words, the aim of Africanism is not to homogenize the experience of populace under the parasol of African ancestry within an international stadium, but to identify the common causes that define African people as well as the relevance of such common causes in building a better world (Nweke, 2018:69). It is an identification of common causes that Africanism takes the lead in pointing to the difficulties of reconciling current factions among Africans and situating potential remedies that can transverse to other parts globally.

As a philosophy, Africanism represents the aggregation of the historical, cultural, spiritual, artistic, scientific, and philosophical identities and legacies of Africans from antiquity to the present. Africa has specific cultural uniqueness whose philosophical implication and relevance is not available nor is it applicable and accessible to other cultures in the world. An apt example which is attuned to Greek philosophy is that 'force cannot exist without being and consequently, there is no being without force'. In opposition to that static and attributive thought of Aristotelianism in which being has force, African ontology underscores the dynamic aspect of force which resides on an African understanding that force is the nature of being, and therefore is an automatic component of existence (Ebo, 2018:70). Thus, the nature of Africanism in the global arena indicates that many of the terms and concepts used are meant to shift the abstract framework of Africans from being objects that are acted upon to subjects who are agents that act.

It is from this erstwhile assertion that Africanism is a positive and progressive paradigm which comprises of all what an African is including philosophical and axiological proportions of the African persona. As a philosophy, Africanism is a theory of agency which isolates an African who must be viewed and view the self as an actor rather than observer to the historical changes. Africanism has a role of scrutinizing every aspect

of the subject place of Africans in historical, social, axiological, and philosophical domains. An encounter with the domains mentioned above explains the necessity of elaborating on the four causes of Africanism which remain as identity threshold and whose implication in education cannot be flouted including but not limited to common African identity, unified vision of reality, sense of interconnectedness of thought-patterns, and functionality of ethical system.

The Individuality of Africanism Philosophy

This treatise is premised on the understanding that African people have threshold causes that define their ontology including the common African identity; the cohesive vision of reality; the interconnectivity of thought-patterns; and the functional ethical system. The trait of common African identity spirals around humanity and upon the responsibility of individuals to each other (Nweke, 2018:68). Therefore, common identity is the principle holding the element of conformity. Hence, common African identity plays a crucial role in Africanism philosophy as the cause behind acquisition, preservation, and transmission. Thus, Africanism philosophy is characterized by the principle of reciprocity which emphasizes on the importance of mutual exchange and cooperation (Mwinzi, 2022:16). This concept emphasizes that nothing exists in isolation, highlighting the idea that change in one part of a system affects the whole. Accordingly, there is an understanding that African people have a unified vision of reality which integrates the corporeal and the abstract realities and consequently, there is no room for irreducible dichotomies within the cohesive vision. In Africanism, there is an important element of interconnectedness of thought-patterns which involves the complex relationships and interactions that binds together all forms of reality into a network of mutual influence and dependence.

Correspondingly, Africanism philosophy promotes an ethical system which ought to be functional such that interactions are guided and girded by ethics. Additionally, collaborative partnerships in Africanism philosophy assume a consultative and consensus purview, highlighting the value placed on the centrality of morality in collective decision-making (Rogers & Sizer, 2010:248).

(i). Common African Identity

The philosophy of Africanism alludes to an existence of shared identity. The concept of common identity does not emanate from empirical phenomena, but it is a construct springing from a collective purpose (Mwinzi, 2022b:104). In essence, it is the cog of unique sameness, identicalness or rather the reality of being the same, analogous, similar or identical. African identity is 'being-with' as opposed to the Western individualism, communalism as opposed to collectivism. African 'self' is rooted in the

family-hood. In other words, common identity is a collective uniqueness of individuated being or a shared sense of belonging. Africa has weaved an identity that is latent in four core levels (echelons or stratums) of existence which create a putative ambience to identify an African person. In the framework of this article, the aspect of African identity is basically at the forefront as an ontological element of the reality of (Africa cum) the being of an African.

In the contrary, a series of infiltration and appraisals of Africa by the perspectives of foreign partners tend to plunge the collective uniqueness into crises of identity. Conversely, though it is possible to expose the African identity into crisis it is not possible to compromise it if such negation or reversal is drawn on other 'truths' or 'perspectives' outside of African thought (Ebo, 2018:64). Accordingly, the concept of common African identity is close-knit, persistent, exclusive, and all-pervading. It follows necessarily that Africanism considers every person as equal partner, whilst, the tendency to inflate, magnify, and glorify an individual above the others is rare. Thus, defined by common identity, the philosophy of Africanism balances potential pressure of exceeding too high above the defined standards (Mwinzi, 2021:100). A contrary view is that there are geniuses, misfits, and alien innovations that are often reviled, though have been allowed to transpire, but with obvious repercussions of nonconforming tendencies including fraud, faked identities, data falsification, conflict of interest, discrimination, kickbacks etc.

The philosophy of Africanism is against such alien repercussions, but not opposed to the possibility of growing-points in a sensible setting. However, such growing-points should not deviate from specified standards, and thus, are required to remain within the established expectations (Chapfika, 2024:4). Africanism is opposed to creating an ambience of foreign characters and as such it is resolutely hostile to innovations entrenched in nonconforming tendencies. Hence, the aspect of common African identity reclines towards enforcing conformity mechanisms. A trait of the philosophy of Africanism as per common African identity is to attune to a personal impression which is inward-looking, defensive, and sustained by intricate patterns of belonging and stratification which afford protection against a world which is constantly hostile and precarious.

(ii). Cohesive Vision of Reality

Africanism philosophy has a focused end. In every sector of life, unity of purpose is considered to be essential to facilitate the process of attaining full potential. The value of unity is to create cohesiveness and Africanism philosophy ensues from the premise that anything which is divided cannot subsist or stand. This attunes to an assertion that Africa, which is the cradle of humanity, must take the lead in promoting unity, or solidarity rather than fragmentation (Ude, 2022:713). Any form of refuted cohesive vision of reality translates to a rift and defeat. An effort to navigate through resistance and embrace stability is a relative trajectory of a unified end result reflected under a fused vision of reality in the

philosophy of Africanism. This attunes to the essence of unified reality theory which constructs how all reality evolves from an absolute existence. It also demonstrates that the absolute existence recognizes the intrinsic attribute of its being (Mwinzi, 2022a:336). Hence, unified reality model shows that cognizance, rather than being a product of the evolution of physical reality, is itself the source of what is experienced by all Africans, and that physical reality is itself one form, one aspect of an evolving universal cognizance.

Accordingly, unified vision connects with reality in general by means of a single process which is self-relational. In other words, a cognizance and existence occurs to advance unified vision into reality by forming relationships with itself, in which analogously concur in a very limited way to what happens to a rubber band that is twisted repeatedly upon itself, i.e. it remains a whole entity while differentiating into other different forms. It is equally notable that the unified reality model demonstrates that reality is a state of existential relativity translating into self-assertion. The idea that the universe consists of existence which has formed relationships with itself is not foreign, but what appears to be new is the presentation of this idea in the form of a detailed, defined, and dynamic structural model that correlates with the nature of physical reality as articulated in Africanism (Apologun, 2020:13). Primarily, this explains why Africanism philosophy uses corollary inference to demonstrate the significance of unified vision of reality as a pervasive and absolute cognizance that transcends the realities of space and time.

Africanism view of cohesive vision of reality describes in detail how an African perceive the universe which proceeds from nothing, and how experiential reality evolve from a more fundamental level that is nothing (Marais, 1984:265). It is from this backdrop that in viewing the fundamentals there transpires that unified vision of reality which takes a position on the nature of reality. Its follows necessarily that taking position on the nature of reality is in opposition to the dominant material conception reflected in a limited perspective. It is at this angle that some global forces tend to insert and initiate critical resistance molded on individualism (Mwinzi, 2020:108). Consequently, as a multiplier effect, the intrusion of individualism tends to replace cohesive unity of Africanism visualization and such tenacity seems to lead to a destructive divisive cause in Africa. This is a trail that tends to expose the essence of unified vision of reality.

In the contrary, Africanism philosophy slants towards a trajectory which promotes unity, concord, fraternity, and alliance which are vital elements that propel the unified vision of reality (Chapfika, 2024:20). Thus, in the Africanism philosophy, the bond of relative connectedness spirals on the framework that every individual is related to everybody else such that the principle of relatedness is the basis of the life pattern found in the African unified vision of reality. The fountain of Africanism philosophy defines the connectivity of the physical reality and non-physical such that it evolves to assimilate and enhance a social scheme of security. The communal structure of security has an advantage of a natural pattern of personal relationship, rather than being the responsibility of an

autonomous institute. This article emphasizes the intrinsic worth of each individual within the context of a larger affinity of humanity where communal security is guaranteed by the sense of belonging (Oloruntoba, 2023:3).

(iii). Interconnectivity of Thought-Patterns

An African does not think and exist in isolation. All lines of thought exist in association with the greater reality including but not limited to African perspective of ontology, cosmology, sociology and even religious orientation or conviction. This connectivity of thought underline the primary notion that all forms of reality are indivisibly interconnected and consequently have an impact upon each other in a universal web of interaction which is seamless. It is that domain of African philosophy in general and ontology in particular that explores the connectivity behind African distinctive notion of reality and existence. In this case, Africanism philosophical purview (African thinking) expands the essence of interconnectedness between the individual, community, and humanity. It is the cause behind the being and essence which defines African ontology (Mwinzi, 2022d:112).

The notion of African ontology involves the principles that determine the actual structures of everything that exists in the diverse components of the universe, including human beings, and various worldviews. Here, the Africanism interconnectivity of thought-patterns analyses African conceptions of the nature of being, of what is or exists and, by implication, what does not exist (Chapfika, 2024:20). In other words, what is responsible for the attitude of certain individuals in relation to other human beings defines Africanism philosophy in terms of being and ontology. In one word, it is the concept of representation i.e. the lived experiences are powerfully and deeply entrenched representations. It is by nature that Africanism may not prefer the path of constructing rigid and narrowly argued systems of thought to explain the universe and the place of human beings in it, but, the usage of metaphors, symbols, imaginative thinking, parables, allegories, and poetry applies. This implies how individuals are presented and represented over time to the selves within codified forms which determine how selves understand, relate with, and perceive the represented.

Accordingly, the sense of interconnectivity of thought-patterns is one of the most feted components of African thought. It is discussed under different philosophical propositions among Africanism perspectives including African metaphysics especially ontological and cosmological purview (Ude, 2022:708). In simple terms, African interconnectivity of ideas seeks the classification and explanation of entities. It is notable that African interconnectivity is about the object of inquiry, what is to be examined including the claims about the nature of being and existence. In this case, African interconnectivity explores diverse systems of categories in order to analyze and understand the essence of such categories across different domains (Ekeh, 2020:88). Some of the overt

questions concerning African interconnectivity of ideas are naturally ontological and may include: What defines an object, event, or process? How do parts of objects compare to parts of events? What does it mean for something to cause another? Can events change? Do future events exist? What changes can something undergo and remain the same? Hence, it follows necessarily that the interface of Africanism philosophical interconnectivity of ideas alludes to the universality of African ontological framework.

Therefore, this treatise underlines that the sense of interconnectedness thought-patterns comprises of various ways of underlining a thought-pattern that somewhat defines Africa whereby entities of reality (both material and non-material) are complexly linked to each other and impinge on one another in a somewhat universal web of interaction (Mwinzi, 2022c:89). Hence, the interconnectivity of thought-pattern in an African framework is premised on the view that individual choices and actions affect not only the individual person but also those around, and even those who will come thereafter. It is from this erstwhile assertion that interconnectedness interlaces individuals, community, and nature. In this case, interlacing individuals, community, and nature is sturdily rooted on concrete ethical practices.

(iv). Functional Ethical System

The philosophy of Africanism underscores the significance of axiology in general and ethics in particular. As an integral splinter of philosophical axiology, ethics and ethical principles are not alien in African. In Africanism philosophy, good or moral value is determined in terms of its consequences for humankind and its indelible influence in human world. All this can be interpreted to mean that African morality originates from considerations of human welfare and interests, but not necessarily from the divine assertions. A functional system of ethics is integrally embedded in the ideas and beliefs about morality i.e. what is right or wrong, what is good or bad in terms of character (Mwinzi, 2024b:364). It is also entrenched in the notions of satisfactory social relations and attitudes held by the individual persons. Furthermore, functional ethical system manifests itself in the forms and the patterns of character which is expected to generate social harmony and compliant living, impartiality, and objectivity (Mwinzi, 2018:325). The philosophy of Africanism ratifies the concepts of reverence, self-discipline, aspiration for education, respect for conventional standards, and collaborative responsibility.

Accordingly, the philosophy of Africanism is the standard for articulating, analyzing, and interpreting the ideas and beliefs about moral conduct (Nweke, 2018:70). In the Africanism philosophy, the nominated ideas and beliefs about moral conduct have certainly evolved into functioning ethical systems that are defined by ethical values, principles, and rules with an intention of guiding the social and moral fiber of human beings in Africa. In the philosophy of Africanism, the concepts of reverence, maturity in self-discipline, aspiration for education, respect for conventional standards, and collaborative

responsibility are quite fundamental, but there is a sustained threat caused by the observance of magnitude, priority and place.

The outcome of ignored ethical system or the cause-effect or causality does not occur from logic but from natural phenomenon, such that any form of judgment is not only based on the outcomes but the process, not by what is done, but the doer as well (Apologun, 2020:17). Consequently, the puritan ideal applies and is equally understood. Thus, the moral code condemns disloyalty, hostility, disregard of obligations, as well as indiscipline. According to Africanism philosophy, the functional ethical system does not approve indeterminate terms neither does it poses any possibility for compromising and postponing observation of conventional standards. In its nature, the functional ethical system puts morality above principle, kinship above self, race above humanity, and the value of enhanced internal fusion.

Africanism in Educational Enterprise

There are many scholars who have committed to give an elaborate investigation and clarification into Africanism as philosophy itself as well as the perspectives and principles of the African stock that exist under the realms of common African identity, unified vision of reality, sense of interconnectivity of thought-patterns, and functional system of ethics, but relatively little has been done to establish how such threshold concepts are related to education enterprise. In an effort to unlock this impasse and augment the future possibilities, this paper reverts to the crucial role of education in Africa. And thus, there is necessity of a real stand comprising of profound and extensive analysis and interpretation (Mwinzi, 2016:379). According to Africanism perspective, education is an instrument which serves as a transformative force, fostering commercial growth, societal progress, and individual empowerment.

In this case, the relevance of Africanism in contributing to the formation and establishment of an educated African to serve in a global stadium is crucial in the contemporary society. A major mandate of this treatise is to elaborate the relevance of Africanism philosophy in educational enterprise. However, a consistent approach to meet such a mandate requires a logical presentation of how educational enterprise is intertwined with the concepts of common African identity, cohesive vision of reality, interconnectivity of thought-patterns, and the functional ethical system.

Common African Identity and Education

The common identity is the principle holding the element of conformity. An element of common African identity comprises of the value of close-knit, persistent, exclusive, and all-pervading cause of concentration (Etta, Esowe, & Asukwo, 2016:304). It involves the idea of sameness, identicalness or identical belongingness. African identity

is 'being-with', whereby, African 'self' or 'personhood' is rooted in the family-hood. This is the cause behind the conviction of Africanism that humanity is not solely embedded in an individual person, but remains as the quality owed to each other, and in which there is creation for each other and need to sustain this otherness. Africanism considers every person as equal partner, whilst, the tendency to inflate, magnify, and glorify an individual above the others is discouraged. Hence, common identity is a collective uniqueness or a sense of belonging — a balance of potentiality.

African identity has ontological element and the being of an African which cannot be distanced from education. A common African identity plays a crucial role in Africanism philosophy as the cause behind acquisition, preservation, and transmission of conventional knowledge, beliefs, values, and practices among Africans (Idang, 2015:98). It is true that Africans did not invent nuclear fission and other weapons of war because such products tend to compromise the hallmark of Africanism. In a similar thread, although Africans have not invented some of the global sophisticated innovations, such as aircraft which abolished the challenge of distance, technology which abolished privacy, vaccines which abolish the balance of nature, and all other innovations that make it impossible for natural continuity of life, and necessary to live peens, the golden ethical rule remains upheld. In the contrary, beneath the conflict of politics lies a deeper conflict of the mind broadly speaking, and oversimplified, it is a question of whether the African person struggles to emerge is to accept and build mainly upon foreign values, or whether to abandon foreign technology, which Africa will, certainly borrow — it is to follow a specifically African path of its own implying a form of nonalignment. It is eccentric and on the extreme end that alienating Africanism from education means diverting Africans to accept everything else in detail, but negating the African being and epistemology as a whole in the processes of teaching and learning (Chapfika, 2024:9). Thus, negation of common identity implies that repercussions of nonconforming tendencies occur.

Nonetheless, Africanism allows possibility of growing-points in a competitive society, but not deviate from specified standards. However, Etta, Esowe, and Asukwo (2016:305) emphasize that "the system of teaching and learning in the community should enable the learner to learn and know what is in relation to what the community wants, whereby that relatedness is the hallmark of knowledge i.e. the communal knowledge, which arises from the needs of the common life in the community and ends in the preservation of the community's heritage. Hence meaningful concepts are formed within the experience of the community".

Accordingly, this treatise acknowledges that Africanism is highly concomitant to Africans of African descent as well as the scholars interested in African setting, whose academic activities deal with the subject matter of African nature. This is where the trait of common identity among other traits shared across the board among Africans ought to be integrated in the teaching and learning processes (Idang, 2015:100). As a philosophy

aligned to African standard, Africanism is rich and has diverse history including the data that has been lost over time. An apt support for this erstwhile assertion is that some of the oldest philosophical texts in the world were produced in Ancient Egypt.

Cohesive Vision of Reality and Education

African cohesive vision of reality is essential in identifying education as a necessary means to bring all human beings together to focus on visualized ends of knowledge acquisition. Here, a unified vision of reality integrates the corporeal and the abstract realities and consequently, there is no space for irreducible dichotomies within the solid vision. In its totality, the unified vision of reality forms the unity of purpose. The unity of purpose is an essential composite of Africanism because it leads to cohesiveness and as such, it ensues from the premise that anything which is divided cannot stand or subsist. Accordingly, as an absolute existence in its own right, Africanism identifies the intrinsic attribute of its being. Hence, being a unified reality, Africanism illustrates the concept of universal cognizance leading to self-relation. On its own right, Africanism cognizance and existence advances towards relationships with itself and alignment with others (Ekeh, 2020:90) i.e. existential self-relation formed relationships with itself and transcends the realities of space and time.

In Africanism, an idea of unified vision of reality is a model of a systemic cosmological form of the universe i.e. everything is designed to sustain the universe. In the same vein, Africanism promotes unity, togetherness, fraternity and alliance i.e. all the vital elements that propel the unified vision of reality have to function in a formal totality. Thus, in the Africanism, the bond of relationships ratifies that every individual is related to everybody and to everything else i.e. the principle of relatedness provides the basis of operational patterns of Africanism. The unified purview unites physical reality with what is completely non-physical in order to enhance a social security scheme of all Africans. Africanism is characterized by the principle of reciprocity which emphasizes on the importance of mutual exchange and cooperation.

In a general sense, it is remarkable that the Greeks of antiquity acknowledged the philosophical excellence of the Egyptians of the fifth century BCE. It is in record that first Greek thinkers travelled to Egypt to obtain the outstanding feat of the Egyptian knowledge, and such philosophers including Thales, Pythagoras of Samos, Socrates, brought all the Egyptian (African) philosophy to the Greek world. Accordingly, a lot of western philosophical thought is a product of Egypt, Africa, where Africanism and its cohesive vision of reality resides (Anakwue, 2017:168). This explains why in the 21st century, it is probable to deduce that that the word philosopher originated from was borrowed itself seems to have emanated from Egypt. It follows necessarily that the founding Greek word *philosophos*, which translates as the lover of wisdom, aligns to an Egyptian concept "mer-rekh (mr-rḫ)" whose literal meaning is the lover of wisdom, or knowledge. However, it is

advisable that this assertion should be ratified with caution due to cultural relativity. Essentially, the uniqueness of African culture cannot be underestimated and consequently, the distinguished legacy asserting that Africans of the Egyptian origin elevated the African culture through science, math, architecture, and philosophical feat surpassed all the standards of the time (Anakwue, 2017:172). Hence, it is clear that philosophical preeminence that comprises of coherent philosophical position is not a reserve of certain cultures.

Interconnectivity of Thought-Patterns and Education

As one of the largest continents on earth, Africa emerges to be the aboriginal territory by human beings on earth. The sense of interconnectedness of thought patterns is one of the most feted components of African thought. It is discussed under different philosophical propositions among Africanism perspectives including African metaphysics especially African ontology and cosmological purview (Ude, 2022:708). This implies how individuals are presented and represented over time to the selves, codified as forms of presentation which determine how selves understand, relate with and perceive the represented. In simple terms, ontology seeks the classification and explanation of entities. Ontology is about the object of inquiry, what is to be examined including any potential claims about being, its nature, as well as existence (Ekeh, 2020:91). In this case, ontology involves formulating a system of categories to analyze and fathom the essence of reality across diverse domains. Some ontological questions include: What defines an object, event, or process? How do parts of objects compare to parts of events? What does it mean for something to cause another? Can events change? Do future events exist? What changes can something undergo and remain the same?

Africa has so many things that other countries do not have and that is what distinguishes uniqueness and strikes the difference. The uniqueness of Africa's thought ensues from the domain of origin of Africa. The dichotomy arising from the variants of the continuity and persistence explains the nature of the domain of African philosophy in general and ontology in particular. It is from this context that a combination of African ontological, cosmological and epistemological purviews form the connectivity behind the notion of reality and existence of Africanism philosophy (Ekeh, 2020:91). In this case, the idea of unity in diversity, continuity in variety has a significant basis in aboriginal African philosophy.

Furthermore, Africanism philosophy ratifies the significance of interconnectedness patterns of thought. This is where ideas are interwoven to generate knowledge that is required to advance Africans. An aspect of interconnectedness of thought-patterns involves the complex relationships and interactions that bind all things together in a network of mutual influence and dependence. This concept emphasizes that nothing exists in isolation, highlighting the idea that if any change occurs in one part of an

entire system, it affects the whole (Mwinzi, 2024a:95). Here, the nature of being, of what is or exists and, by implication, what does not exist come to the fore. It is the cause behind the being and essence of African ontology i.e. the essence and actual structures of everything that exists in diverse components of the universe, including human beings and various worldviews. It is built on interconnection of ideas between the individual, community and humanity (Chapfika, 2024:20). Here, the intrinsic worth of ideas of each individual in concurrence with the larger affinity of humanity take precedence. In other words, what is responsible for the attitude of certain individuals in relation to other human beings defines the being and ontology. In one word, it is the concept of representation i.e. the lived experiences in relation to are powerfully and deeply entrenched representations.

It is by nature that Africanism may not prefer the path of constructing rigid and narrowly argued system of thought to explain the universe and the place of human beings in it, and therefore, the use of metaphors, imaginative thinking, and poetry applies. Hence, it follows necessarily that ontological interface of African metaphysics alludes to the African sense of interconnectedness. This treatise underlines that the sense of interconnectedness thought-patterns comprises of various ways of underlining a thought-pattern that somewhat defines Africa whereby entities of reality (both material and non-material) are inextricably linked to one another and impinge on one another in a somewhat universal web of interaction (Ekeh, 2020:91). Hence, the sense of interconnectedness thought-pattern in an African framework is premised on the view that individual choices and actions affect not only the individual person but also those around, and even those who will come thereafter. It is from this erstwhile assertion that interconnectedness interlaces individuals, community, and nature. In this case, interlacing individuals, community, and nature is sturdily rooted on concrete ethical practices.

Functional Ethical System and Education

As a philosophy, Africanism ratifies a system where ethics has a fundamental role. In Africanism philosophy, an ethical system is envisaged to be functional and its value aims at girding correct interactions. All African epistemological and moral assumptions are rooted on metaphysical notions and any form of education must arise from socio-cultural phenomena which recognizes the human person as an authentic being who forms the richness and the versatility of the uniqueness of human beings (Idang, 2015:110).

In the Africanism philosophy, the significance of education cannot be ignored, and consequently, the best path to articulate the ethical system of Africa and to expand its global influence is by incorporating it in educational theory, policy, and practice (Mwinzi, 2022:299). It is through education that the contemporary Africanism philosophy ought to sustain a reflective attention to the moral ideals as well as understanding of African ethical thinking. Although Africa is extremely geographically too vast, there are some shared moral standards across the continent. As such, ethics is an essential component of

humanistic and utilitarian nature which focuses on improving social functionality and human prosperity. On the other hand, it is equally relevant to note that social welfare is not a mere aggregate of individual welfare; rather, there is a collective 'common or social good' embodying values that everyone would like to have such as peace and stability (Etta, Esowe, & Asukwo, 2016:310). In general, African ethics is social and naturally collective rather than an isolated ideology. An Africanism ethical orientation emphasizes on cooperation and altruism as crucial aspects. African ethics places more weight on duties of pro-social behavior than on rights per se, in contrast to most of foreign ethics.

In a number of African cultures, ethics is centered on the character of an individual person, and saying 'a person has no morals translates as something like 'the person has no character'. According to Africanism philosophy, the character of a person is a reflection of the accumulation of positive feats and unequivocal habits of conduct which cannot change in the life of an individual person. In some African cultures, the concept of 'personhood' is parallel to the idea of an 'adult' human being who exhibits moral virtues, whilst, anyone who exhibits negative behavior is not perceived as a person, even if such an individual exists as a human being (Sawadogo & Simpore, 2022:103). Hence, it is from this erstwhile assertion that ethics does not spiral around divine commands, but on practical interfaces including the realm of education.

This is the cause behind the ratified decree of Africanism philosophy that humanity is not solely embedded in an individual person, but remains as the quality owed to each other, and in which there is an inherent creation for each other and need to sustain this otherness creation in terms of safeguarding the sense of meaningful education envisaged to transform an African person as well as other persons in the global stadium. Thus, the being of an African is relative to the being of others – including both the corporeal and abstract realties (Oloruntoba, 2023:3). Consequently, education has to align to the being of an African and vice versa in terms of common African identity, cohesive vision of reality, interconnectivity of thought-patterns, and the being of functional ethical system. It is at this point where education emphasizes the substance of consultative and consensus purview, highlighting the value placed on collective decision-making in Africanism philosophy.

Methodology

Africanism philosophy derives its basis from communitarian, complimentary, and conversational methods of rigorous discourse. A communitarian slant emphasizes on the value of community and understands the individual within the context of community i.e. it is established on the purview or principle that human identities are largely shaped by different kinds of constitutive communities, and as such, the importance of a concord perspective resides in the community, while social cohesion justifies the being of an individual. A communitarian function of African philosophy emphasizes on the value of mutualism in thought (Jecker, 2022:667). In principal, communitarian function portrays

the expression that 'a person is a person through a person'. The communitarian purview endorses that the sense of self of an individual is relatively formed by the existence of relationships with others i.e. the being of an individual is justified by relativity to other (existential) realities including human beings. Accordingly, communitarian task aligns to the universal bond of sharing connectivity' whose relevance in this treatise is applied in the unified vision of reality. The hallmark of Africanism philosophy which is unpackaged under the concept of common identity manifests itself in the African socio-ethical space which translates into a profound form of metaphysical mutual coexistence and is justified by communitarian. Hence, Africanism philosophy has provided the world with diverse sequence of philosophical reflections leading to harmonious co-existence. Subsequently, communitarian method justifies the cause for realizing the common good as well as attaining communal living (Ekeh, 2020:91).

In a similar vein, the complementary method of Africanism philosophy is the prospect of interlacing together the missing links. Complimentary method is also known as integrative and it is an approach which involves incorporating what is within prior knowledge and experiences to support new knowledge and new experiences i.e. it is naturally complimentary. This refers to integrating existing maxims to justify the course for decision making. The emphasis on the interconnectedness of different realms of knowledge (Mwinzi, 2015:679). Complimentary method aims at translating the feat of diversity and variety into immediate usage in real situations. Therefore, a complementary reflection serves as a unifier of various existential attitudes of the human nature and thought in order to ascertain that no single person has the monopoly of knowledge which is necessary to explain the value of interconnectivity of thought-patterns. This is where there is an incessant interplay between corporeal and abstract realities forming a trajectory spectrum, whereby each facet of reality has an identical importance and therefore, supposedly artificial divide between what is substantial and what is mystical remains nonexistent (Ekanem, 2012:56). Consequently, the looseness or ambiguity wedged between the physical domain and conceptual domain does not necessarily stem from an ingrown limitation of the parochial mind, but it is the outcome of the ambiguous nature of the physical universe, constituting of all what human beings are made of or can ultimately be reduced to. Thus, it follows necessarily that the looseness or ambiguity in question is not necessarily a sign of indifference to applicable distinctions demanded by an epistemology, but is itself an epistemic stance, namely: do not make distinctions when the situation does not call for such distinctions in order to safeguard the feat of Africanism. This explains why there are no African racist parse unless influenced from without. Hence, the unconditional uniqueness and specialty of Africanism philosophy.

Finally, this paper is supported by conversational method which is a new wave of philosophical practice both in place and in space. The process or activity of conversing is an informal exchange of ideas or discussion. However, in more technical sense, a

philosophical conversation transcends informal exchange of ideas or dialogue to incorporate formal intellectual exercise propelled by coherent reasoning. In Africanism philosophy, conversational method forms a theoretic framework on which ethical, metaphysical and epistemological discourses are grounded. This paper adopts and promotes conversational framework in philosophizing African philosophy. It is an assessment of a relationship between propositional and oppositional expositions. The conversational interconnectedness of networks of reality; the more accurate a thought should be, the more specific a location should be too. Essentially, conversational framework is fundamentally applicable on controversial topics or thoughts related to substantive issues in African philosophy that require any form of rigorous thinking (Mwinzi, 2021:105). A conversational method, scholars engage with each other, where discussion may focus on phenomenological issues of concern, or dialogue on concept of concepts. In other words, it is an encounter between proponents and opponents, or a proponent and an opponent engaged in contestations and protestations of thoughts in place and in space. In an Africanism philosophy, it is an interlocking of the possibility of material and spiritual manifestations or a monistic-cum-harmonious relationship between material and spiritual aspects of reality. Hence, this treatise avers that Africanism philosophy deliberates on the fragmentations replicated in reality as indications of a harmonious complementary relationship between and among realities.

Conclusion

This treatise endorses that the philosophy of Africanism and educational enterprise ought to be premised on the understanding that Africa has substantial threshold feat that should not be overlooked or under-considered when defining and deliberating on the histories and identities of African people. The threshold feat identified in this treatise are the onset causes and equally allied towards defining an African and Africanism philosophy in a continuous fusion. It is the view of this paper that Africa deliberates on what should be circulated to other human beings, and this explains why Africanism philosophy justifies the being and essence of an African (Mwinzi, 2013:137). As a place of diversity and continuity, the concepts of common African identity, cohesive vision of reality, interconnectivity of thought-patterns, and the functional ethical system, define the prolific feat of African resilience which should be at the center of education not only in Africa but all over the world. In this case, the relevance of Africanism in contributing to the formation and establishment of a global person is crucial. An aspect of common African identity the element of conformity, in terms of perseverance, persistence and determination with an aim of realizing identical belongingness. This is where humanity is not established on individuals, but on being with others with minimal inflation of an individual above the others (Ekeh, 2020:90). Accordingly, common identity plays a crucial role in Africanism philosophy as the channel behind the acquisition, preservation, and transmission of

conventional knowledge, beliefs, values, and practices among Africans. It is the principle holding the element of conformity and the cause for a balanced potentiality. The feat of unified vision of reality disregards the possibility of irreducible dichotomies and this explains why there are global forces presenting critical resistance. It is a collaborative enterprise in Africanism philosophy which assumes the necessity of a consultative and consensus purview, highlighting the value placed on collective decision-making influenced by communal indulgence. A similar thread is that Africanism philosophy ratifies the significance of interconnectedness patterns of thought. This is where ideas are interwoven to generate knowledge that is required to advance Africans. Since individuals make the whole, there is a conviction of Africanism philosophy that quality is owed to all humanity and the necessity of safeguarding the sense of interconnectedness of thought-patterns is mandatory.

As such, the feat of collective formulate of Africanism philosophy on humanity and integrative patterns of cultural plurality are central in redefining the recreating capability in Africa. It is foundational that thoughts about the monumental challenges confronting humanity in the global stadium can find perennial solutions from Africanism philosophy. Here, Africanism philosophy is supported by communitarian method which ratifies the worth of cohesion connecting the individuals with the community, while complimentary method interlaces the missing links by establishing a cause for unity in diversity, continuity in variety, and finally the conversational method which is the necessary dialogue that slots in the formal intellectual inclination in order to propel coherent reasoning as reflected in the Africanism philosophy.

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