Ethnophilosophy as the Foundation of African Philosophy and Pedagogy: A Reply to Bernard Matolino

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Abstract
Recent scholarship has queried the place of ethnophilosophy in contemporary African scholarship. Apart from the criticisms that have greeted this trend in the history African scholarship, a more recent one has emerged. Bernard Matolino for instance has argued that ethnophilosophy is a dead end. Through the method of philosophical analysis, this study counters Matolino's view as it expresses that rather than being a dead end, ethnophilosophy is the foundation for original African thinking. To make my case more clear that ethnophilosophy is the foundation of original African thinking, this research provides an instance via Julius Nyerere's *Ujamaa* and its self-reliant philosophy of education which has the capacity to initiate a template for education development on the continent. On this showing, we submit that in spite of the barrage of criticisms, ethnophilosophy continues to emerge victorious disclosing its sub-structure upon which original African thinking thrives.

Keywords: African Philosophy, Ethnophilosophy, Nyerere, Pedagogy, *Ujamaa*

Introduction

During the era of the Great Debate concerning the existence and nature of African philosophy, ethnophilosopher was so criticized that most African scholars who were engaged in the cultural exploration of ideas were quick to avoid being labeled thus. It is however interesting to commence with an idea of ethnophilosophy, its meaning, major (early) proponents and how it was dealt a crucial blow by other scholars. This is the

task of the next section. After a comprehensive knowledge of this critique, the second section then turns to Bernard Matolino's, more recent problem with ethnophilosophy. In the third part of this study, effort is made to counter Bernard Matolino on the grounds that not only is ethnophilosophy the foundation of African philosophy and not at a dead end, but the basis for any authentic theory of pedagogy. It is here that I invoke Nyerere as cue. The fourth part concludes this study.

Ethnophilosophy and its Early Critics
It is the debate on the existence on African philosophy that allowed for the urgency for some African (and in some other cases non-African) scholars and philosophers to interrogate some indigenous African cultures. The protagonists of this theory (such as John Mbiti, Placid Temples, Barry Hallen, and Olubi Sodipo, to mention but a few), hold that the different African worldviews properly constitute what could be regarded as African Philosophy. They would define African Philosophy as the philosophical thoughts of Africans which can be extracted from their various worldviews, myths, proverbs, etc.[1] In this case, Ethno-philosophy is based on the assumption that "there is a metaphysical system and an ideology, embodied in the traditional wisdom, the institutions and the languages of Africa." Thus for Maurice M. Makumba, under ethno-philosophy is studied traditional thought and beliefs.[2] Consequently, the term ethno-philosophy conceives African philosophy as descriptive and communal thought, as opposed to seeing it as a body of logically argued thoughts of individuals.

The proponents of ethno-philosophy (Temples, Mbiti and Senghor) reject any attempt to examine African culture on the criteria of the logic of the rationality of the Western paradigm. Put differently, ethno-philosophy is the philosophy indigenous to African, untainted by foreign ideas. It places little or no emphasis on scientificity, logic, criticism and argumentation

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1   I.A. Kanu, *African Philosophy: An Ontologico-Existential Hermeneutic Approach to Classical and Contemporary Issues*, (Jos: Augustinian Publications, 2015), Pg. 48.
2   M.M. Makumba, *Introduction to Philosophy*, (Nairobi: Paulines Publications Africa, 2005), Pg.152.

and makes more emphases on local relevance or context. This does not in any way mean that this trend of philosophy undermines the significance of scientificity, logic, criticism and argumentation.[3] This is further buttressed by Pantaleon Iroegbu when he writes:

> Some people make a sharp distinction between natural traditional intuitive wisdom as are couched in proverbs, idioms, legend and myths on the one hand, and acquired or learned rational critical wisdom or thought that is a fruit of reflective, discursive, analytic and synthetic rigour, on the other hand. While the first is often called folk-philosophy (ethno-philosophy), discoverable in all cultures and traditions, the second is regarded as scientific philosophy. It seems to us however that the so-called folk-philosophy has in its internals, some basic logic and rationality, method and functionality, rigour and coherence. The difference between it and the so-called scientific philosophy appears to be a matter of degree, not fact of rationality, systematicity and method. After all, rational or scientific philosophy is in itself also a culture philosophy, be it a literary and rationalistic one. And folk-philosophy is a rational thought of some person(s) appropriated by the community.[4]

Some other philosophers and scholars such as (Pauline Hountondji, Segun Gbadegesin, to mention but a few) have rejected ethno-philosophy on some grounds. Some of them claimed that there is no African philosophy is premised on the ground that there were no historic African philosophers like Aristotle, Plato, Socrates and many more as we have in western philosophy. Fidelis Okafor notes that one of the reasons for this is that "it is said to be that it deviates from the methodology and framework that have been laid down by the Western philosophical tradition, whose origin is traced back to Ionia in

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3   I.A. Kanu, *African Philosophy: An Ontologico-Existential Hermeneutic Approach to Classical and Contemporary Issues*, Pg. 48-49.

4   P. Iroegbu, *Enwisdomization & African Philosophy: Two Selected Essays,* (Owerri: International Universities Press, 1994), Pg.117.

ancient Greece."[5] Over the course of time, the greatness of a philosopher tends to be measured by the extent to which that philosopher loathed and criticized the Weltanschauung; that is, the status quo of his place and time as expressed in the way of life of the people. Hence, ethno-philosophy, for the aforementioned deracinated Africans, who invoke the parameters of Western philosophy conclude that the trend is unqualified to bear the honorific title of Philosophy.[6] This is why Henry Odera as cited by Pauline Hountondji, humorously remarks:

> What may be superstition is paraded as 'African religion', and the white world is expected to endorse that it is indeed a religion but an African religion. What in all cases is a mythology is paraded as 'African Philosophy', and again the white culture is expected to endorse that it is indeed a philosophy but an African Philosophy.[7]

Pauline Hountondji insists that ethno-philosophy is no philosophy because it is communal and collective thought and it is not written down. It is important to state that based on Pauline Hountondji's assertion that philosophy started with oral tradition before it was put down into writing, philosophy is not philosophy because it has been written down; it is philosophy because it is first an idea.[8]

While it is vital that writing is a crucial factor in the process of intellectual development in any society, it is pertinent to note that though one of the Greatest Greek Philosopher, Socrates never wrote anything, Plato his student put his thought into

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5   F.I. Okafor, "In defense of Afro-Japanese Ethnophilosophy" in *Philosophy Journal East and West*, Vol.47, No.3, 1997, Pg. 370.

6   F.I. Okafor, "In defense of Afro-Japanese Ethnophilosophy", Pg. 370.

7   P.J. Hountondji, *African Philosophy: Myth and Reality,* (Bloomington: Indiana University Press, 1983), p.60.

8   I.A. Kanu, *African Philosophy: An Ontologico-Existential Hermeneutic Approach to Classical and Contemporary Issues*, Pg. 49.

writings. One of the problems that confront African Philosophy is documentation. Speaking on the relevance of documentation, Bodunrin writes:

> The influence of writing...cannot be under-estimated. Writing helps us to pin down ideas and to crystallize them in our minds. It makes the ideas of one day available for later use. It is by its means that the thoughts of one age are made available to succeeding generations with the least distortion.[9]

The implication of the above is that even if writing is not a pre-requisite for philosophy, it is doubtful whether philosophy can progress adequately without writing. He further argues: "Had others not written down the sayings of Socrates, the Pre-Socratics and Buddha, we would today not regard them as Philosophers, for their thoughts would have been lost in the mythological world of proverbs and petty sayings."[10] This is why, according to him, a people without literate civilization cannot really have a philosophy. Sale Mohammed in his "African philosophy" lends weight to Bodunrin's submissions and adds another line of argument, the institutional pre-requisite. The written tradition that is necessary for a philosophy, according to Sale Mohammed, also goes with the institutional prerequisite, which is a pre-requisite for the establishment of any intellectual.[11]

The consequence of no documentation gave rise to the denial of African Philosophy. Some scholars are of the view that African Philosophy only started with the coming of formal education which involves writing. Chukwudum Okolo for instance, argues that there was no African Philosophy before the dawn of literacy in Africa. The dawn of formal education

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9   P.O. Bodunrin, "The Question of African Philosophy" in *Journal of the Royal Institute of Philosophy,* 1981 Vol.56, No.126, Pg.177.
10   P.O. Bodunrin, "The Question of African Philosophy", Pg. 177.
11   G. Azenabor, *Understanding the Problems in African Philosophy,* (Lagos: First Academic Publishers, 2010), Pg. 21-22.

in Africa, which coincided with colonialism may be the start of formal African Philosophy.[12]

No matter the argument, oral tradition is part of African Philosophy. While written documentation is very important for posterity sake, it is also, important to state here that most philosophical thoughts that we put into written started with oral transmission before they were documented. For instance, the philosophical thoughts of Socrates were in oral form until one of his pupils, Plato put them down in writing. This is also true for the *Ifa* literary corpus which hitherto used to be oral but now documented too for anyone to glean the reflections of its deity, Orunmila.[13] It is on this showing that Godwin Azenabor argues that writing is not the only form of transmitting thought. Apart from written tradition, discussions, debates, conversations, oral traditions, arts, symbols, etc., are all part of a philosopher's work.[14] So, if African philosophy of Education is to be appreciated and gain universal acceptance and recognition, documentation of African Philosophers' thoughts is necessary, in whichever forms it comes: arts, symbols, pictures, writings, crafting etc. It is from this understanding that this study seeks to defend ethnophilosophy further. Before doing this however, it is important to make a clear distinction between ideology and philosophy.

Between Ideology and Philosophy
In this section, our aim is to demonstrate whether ethno-philosophy is an ideology or a philosophy. The discourse is apt here for the sake of those who consider ethno-philosophy an ideology. To achieve, it is important to make a clarification of the two concepts: ideology and philosophy.

The concept of Ideology has a long history and many people often confuse it with philosophy or even political science.

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12 C.B. Okoro, *What is African Philosophy? An Introduction* (Enugu: Freemans Press, 1987), Pg.27.

13 E. Ofuasia. "*Ifá* Divination as an Exercise in Deconstructionism." *South African Journal of Philosophy* 2019b 38 (3), Pg. 330-45. DOI: https://doi.org/10.1080/02580136.2019.1656961

14 G. Azenabor, *Understanding the Problems in African Philosophy,* Pg. 29.

According to Pantaleon Iroegbu and Matthew Izibili, a philosopher may not necessarily be an ideologist, but an ideologist may have a philosophy behind the ideology he or she is proposing for change in the society. Such proposed change is often followed by a call for action, with little or no full consideration of the consequences. Ideology is emotion laden while philosophy properly speaking is a contemplated reflection on reality, both as whole and in its various aspects, seeking deeper meaning and relevance for life both at the individual and at the communal levels.[15]

Philosophy is basically a reflection on reality. The reflection on reality is not the exclusive property of philosophy alone but it certainly stands at its core. Such conception of philosophy already underscores the primacy of reality over reflection or thinking.[16] Philosophy is a method of reflective and constructive thinking and reasoned inquiry.[17] According to Oroka, philosophy is a philosophic wisdom and activity concerning the existence of things around us. It concerns with what is, and why what is, is, as well as a man's place in the universe of things. Philosophy is therefore perceived as an attitude towards life, which makes it (life) become more intelligible, meaningful and purposeful.[18] Akinpelu holds that philosophy plays the roles of a mid-wife: it helps in bringing ideas to birth in the way that midwives help in delivering babies.[19] In all, there are three aspects of philosophy: an activity, a set of attitudes, and a body of content.[20]

While philosophy has to do with basic principles of reality in their various ramifications, ideology deals with the passionate change it wants to effect in society. While philosophy is the fundamental ground or explanation of things in general, and

15 P. Iroegbu, and M.A. Izibili, *Kpim of Democracy Thematic Introduction to Socio-Political Philosophy*, (Benin-City: Ever-Blessed Publishers, 2004), Pg.156.
16   M.M. Makumba, *Introduction to Philosophy,* (Nairobi: Paulines Publications Africa, 2005), Pg.7.
17 J.D. Okoh, *Philosophy of Education: The Basics*, (Owerri: Corporate Impressions, 1998), Pg.5.
18 O. Oroka, "The Relevance of Philosophy of Education" in *Nigerian Journal of Educational Philosophy*, 1, (2010), Pg. 1-5.
19   J.A. Akinpelu, *Essays in Philosophy and Education*, Pg. 167.
20   C.D. Marler, *Philosophy and Schooling,* (Boston: Allyn and Bacon, Inco., 1975), Pg. 5-11; and P.G. Smith, *Philosophy of Education: Introductory Studies,* (New York: Harper & Row, 1965), Pg. 2-16.

has a specific method that is not ideologically motivated, but rather seeking deeper meaning and relevance via analysis, interpretation and synthesis, ideology has its own approach which is action-bound for revolution or at its modest input, change to another system. One may therefore not confuse philosophy with ideology. Both are different engagements.

Briefly put then, one can say that while ideology undergirds a philosophy, it is not philosophy strictly speaking. Further, while philosophy is critical thinking on life, on being and on reality as reality, it could give vent or occasion or room or lee way to ideology. More so, whereas philosophy goes deep in thought and reflection, ideology goes wide in praxis and action. While philosophy calls for extended reflection, ideology calls for practical action, for consequential change. Therefore ethno-philosophy is a first order philosophy. It is not just an ideology. But before doing this however, it is important to first consider the proposal of Bernard Matolino, which is even more recent.

Bernard Matolino on Ethnophilosophy as Dead Discourse
In a multi-perspective discourse[21] on ethnophilosophy, published in *Filosofia Theoretica,* where seven contemporary African scholars provided their diverse views on ethnophilosophy, one finds the most recent attack of ethnophilosophy as a dead end, emanating from Matolino.

According to Matolino, ethnophilosophy is an invention, one which has no authentic place in contemporary African scholarship. It is an invention that promotes unanimity, incapable of philosophic reflection and divergent commitments. In his words: "ethnophilosophy actually fears difference as it sees it as a threat to African unity of thought, which ethnophilosophy has an interest in maintaining."[22] What this means is that for Matolino, ethnophilosophy does not

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21 See E. Imafidon, B. Matolino, L.U. Ogbonnaya, A. Agada, A.D. Attoe, F. Mangena and E. Etieyibo. "Are We Finished with the Ethno-philosophy Debate?: A Multi-perspective Conversation." *Filosofia Theoretica: Journal of African Philosophy, Culture and Religions* 2019 8(2): 111-138. DOI: https://dx.doi.org/10.4314/ft.v8i2.9

22   E. Imafidon, B. Matolino, L.U. Ogbonnaya, A. Agada, A.D. Attoe, F. Mangena and E. Etieyibo. "Are We Finished with the Ethno-philosophy Debate?: A Multi-perspective Conversation.", Pg. 114-5.

accommodate the world-view of the *other*. It does not entertain the critical spirit of interrogation and introspection. To be clear, it has an interest in the preservation of the status quo thus. This objection is a misfire.

Matolino fails to appreciate the place and impact of ethnophilosophy in the philosophical inquiries of contemporary African scholars such as Jonathan Chimakonam[23] and Ada Agada[24] for instance. These two scholars have been able to provide a logic and an ontology respectively, with the open admission that ethnophilosophy is the crucial base upon which their originality is sourced. They have also shown that their ideas are not totally reducible to the African place since it can be applied to other parts of the world too. It is on this basis that Emmanuel Ofuasia[25] took a critical assessment of Chimakonam's Igbo-inspired, Ezumezu logic to show that it grounds thought in Yoruba ontology. Ofuasia, in his attempt to show the universal nature of Chimakonam's logic, proceeded to show that it can also serve as a basis for original thinking in process-relational ontology. Interestingly, both Agada and Chimakonam admit that ethnophilosophy is the source of their inspiration.

For Agada, "ethnophilosophy is the proper foundation of authentic African philosophy even though it is not the definitive African philosophy."[26] While reacting to the source of logic, Chimakonam reveals: "Ezumezu logic, as my theory is called, is an African culture-inspired system."[27] Within the same paragraph, Chimakonam seems to counter Matolino's proposal as he adds: "It is not a unique, African culture-bound or closed

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23 J. Chimakonam. *Ezumezu: A System of Logic for African Philosophy and Studies*. (Cham, Switzerland: Springer 2019)

24 A. Agada. *Existence and Consolation: Reinventing Ontology, Gnosis and Values in African Philosophy*. (St Paul, MN: Paragon House 2015).

25 E. Ofuasia "Unveiling Ezumezu Logic as a Framework for Process Ontology and *Yorùbá* Ontology." *Filosofia Theoretica: Journal of African Philosophy, Culture, and Religions* 2019a 8(2): Pg. 63–84.

26 A. Agada, *Existence and Consolation: Reinventing Ontology, Gnosis and Values in African Philosophy*, Pg. xiv.

27 J. Chimakonam. *Ezumezu: A System of Logic for African Philosophy and Studies*, Pg. xvii.

system."[28] It is therefore clear that for these scholars, ethnophilosophy is one of the most basic sources of inspiration for original African philosophy that is excusable from the charges of imitation of Western philosophy. It is important to state that ethnophilosophy can help inspire people, but it is not the only source of authenticity or originality of African Philosophy. However, those authors are also quick to add that these ideas must be applicable and not reducible or bound *only* to the culture that they derived their inspiration from. On this showing, it is clear that they have responded very well to the warrant of Matolino, which makes his argument mitigated. Matolino however asks some questions concerning the contribution of ethnophilosophy:

> If we take the social and political struggles of African people, the relationship between Africa and its former colonial masters, with all the difficulties that come with it; we could ask in what way ethnophilosophy can be considered as capable of contributing anything theoretically sound to explain this situation or to pave means of escaping that same situation. In what ways is ethnophilosophy especially capable of speaking to the African experience, in an authoritative and convincing manner? It cannot, because it is an invention that is meant to deride Africans as only capable of the form of thought process that is limited in the same way ethnophilosophy is.[29]

Aside the fact that ethnophilosophy has contributed to the emergence of contemporary African ontology (in Agada) and logic (in Chimakonam), it is interesting to note that Matolino seems to have reservations concerning the place of ethnophilosophy in contemporary African thinking. There are several doyens or scholars that have both endorsed ethnophilosophy as the foundation of African thought and even

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28   J. Chimakonam. *Ezumezu: A System of Logic for African Philosophy and Studies*, Pg. xvii.
29   E. Imafidon et al, "Are We Finished with the Ethno-philosophy Debate?: A Multi-perspective Conversation.", Pg. 115.

applied it. For instance, Mogobe Ramose, a contemporary scholar of African philosophy has argued well that ethnophilosophy is "the foundation and edifice of African philosophy."[30]

At this juncture, it is therefore important to turn and answer how ethnophilosophy has been the basis for the political and pedagogy for liberation on the African continent, as we turn to Nyerere. The crucial focus is to show that ethnophilosophy has been the pivot, the root for most of the theoretical formulations that have engaged Africans since political independence, the aftermath of decades of colonialism.

At this juncture, a critic may argue that *Ujamaa,* since it is a failure cannot serve as a model to guide contemporary African living. The success or failure of *Ujamaa* is however, beyond the scope of the present discussion. For the moment, the aim is to uncover the places of connection between original and indigenous folk philosophy that inspires Nyerere. This is the focus of the section that follows.

Ethnophilosophy as the Foundation of Julius Nyerere's *Ujamaa* and Philosophy of Education

In this section, we aim to reveal the error that Matolino finds in ethnophilosophy, by assuming that it has contributed nearly nothing to theoretically initiated a basis for the improvement of the continent. It is important to understand that while trying to build his *Ujamaa,* Nyerere looked into his culture and sought the need to re-invoke aspects of this culture to serve as a political platform for the emerging African states.

Nyerere advocates the idea of *Ujamaa* or familyhood, as his version of African socialism to combat the individualism that is creeping into African due to civilization and colonization. By tradition, Africans are people who work together for the benefit of all members of the society.[31] Although not limited to only Africans, however, many Africans hold the value of sharing and assisting one another, which in Botswana is called

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30   M. Ramose, *African Philosophy Through Ubuntu,* (Harare: Mond Books 2002), Pg. 43.
31   J. Nyerere, *Ujamaa*: *Essays on Socialism.* (Nairobi: Oxford University Press, 1968).

letsema. However, in an era of urban living where Western capitalism has entered the contemporary African soul, this shade of communalism no longer wields serious influence. In spite of this, Nyerere's ethnophilosophical background, which informed his political theory, was to help restore the cooperative spirit that the African people had before the colonizers introduced the idea of individualism. Mulenga stated, "Nyerere's aim was to transform the colonial value system which had alienated Africans from their past into one group of attitudes based on past African values and attitudes of self-esteem, cooperation, and family."[32] Unity was one of the principles that Nyerere advocated among Africans. He believed that when the society is united, they can help one another. Nyerere believed that people of Tanzania had to live as a family.[33]

Ujamaa is original, both by being an African word, and by the significant project it embodies. Nyerere in *Ujamaa* wanted the entire nation to live as a family, the way traditional African families did. African families lived in concord. There was mutuality, understanding and co-operation. The parents cared and all gave their best and received from family members the best the family could afford. And this made family feeling a good feeling. As family is the first agent of socialization for any human, Nyerere believes that within the confines of the principle of *Ujamaa,* the capacity to be corrective of moral or behavioural anomalies is catered for. In other words, *Ujamaa* can correct two critical ills of traditional family life in a contemporary age: (a) Inferior role of women and consequent maltreatment; and (b) Low level of existence accorded to women.

To come out of the mess of individuality and 'Westerness' that is becoming of Africans, Nyerere suggested a solution. The solution was in the philosophy of education he proposed, which

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32   D. Mulenga, Mwalimu: Julius Nyerere's Contributions to Education. Convergence, 2001, Pg. 17.

33   T. Major & T.M. Mulvihill, "Julius Nyerere (1922-1999), an African Philosopher, Re-envisions Teacher Education to Escape Colonialism" in New Proposals: *Journal of Marxism and Interdisciplinary Inquiry*, Vol. 3, No. 1 (October 2009), Pg. 15-22.

was an answer to the question posed earlier education for what? Education for self-reliance was the philosophy whose purpose was to foster communal goals of living together and working together for the common good. But then, what is self-reliance?

The concept "self-reliance" (which came into a lime line barely few decades ago) has gained prominence in the political vocabulary of the so-called third world. According to Isaac Igwe, Self-reliance is the philosophy of a new social order, is the sine qua non for the African search for authentic education in the contemporary period.[34] In the words of Ogundowole:

> Self-reliance has now developed, grown to become a philosophy and, in truth, a world view to shape and guide the restructuring of the old, and to enhance the establishment of a new world economic order. Self-reliancism, therein has been used to represent the philosophical and ideological ideas ensuing from the principles that underlay the concept of self-reliance.[35]

It is this self-reliance that Nyerere invites via his ethnophilosophically nurtured *Ujamaa* to cater for his theory of education or pedagogy. Nyerere believed that the purpose of education should be to liberate a human-being.[36] He concurred with Paulo Freire's idea that education is a path to permanent liberation and it should make people self-reliant. According to Freire "liberating education consists in acts of cognition, not transferals of information."[37] Education should help people to recognize their oppression and then participate in its transformation. Nyerere stated that:

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34 I.C. Igwe, "Ogundowole's Self-Reliancism as a Paradigm for Africa's Education" in *Bachelor of Arts Degree Project,* University of Lagos, 2010, Pg.vi.

35 E.K. Ogundowole, *Philosophy and Society,* (Lagos: Correct Counsels Ltd., 2004), Pg. 90.

36 D. Mulenga, 2001b Mwalimu Julius Nyerere: A Critical Review of his Contributions to Adult Education Postcolonialism. International Journal of Lifelong Education 20:446-470.

37 P. Freire, *Pedagogy of the Oppressed,* (New York: Continuum Publishing Co., 1970), Pg. 67.

> People cannot be developed; they can only develop themselves. For while it is possible for an outsider to build a man's house, an outsider cannot give man pride of self-confidence in him as a human-being. Those things man has to create in himself by his own actions. He develops himself by what he does, he develops himself by making his own decisions, by increasing his understanding of what he is doing and why; by increasing his own knowledge and ability and by his full participation as an equal in the life of the community he lives in. [38]

For Nyerere, self-reliance education would ensure that the Tanzanian child was educated to be self-dependent and make a living in the Tanzanian community. Thus, Nyerere, conceives the goals of education as:

> To transmit from one generation to the next the accumulated wisdom, knowledge, skills, values and attitudes of the society…to enable the young live in and serve the society and to prepare them for the future membership of the society…it involves the active participation of the maintenance and development of the society.[39]

To achieve this, Nyerere proposed a change in school curricula and in the way schools were run. He insisted that schools must become communities -communities which practice the precepts of self-reliance. There must be the same kind of relationship between pupils and teachers within the school community as there is between children and parents. Each school would have, as an integral part of it, a farm or workshop which would provide the food eaten by the community, and make some contributions to the total national income.[40] Every school would also be a farm -the school community would consist of people

38 J. Akinpelu, *An Introduction to Philosophy of Education*, (London: Macmillan, 1981), Pg.118.
39 J. Nyerere, *Ujamaa*: *Essays on Socialism,* Pg. 129.
40 P.O. Akinsanya, *Philosophizing About Education*, (Lagos: University of Lagos Press, 2015), Pg.114-115.

who were both teachers and farmers, and pupils and farmers. Schools would also train the child to prepare his food, wash his plates, clean his rooms and other chores, and most importantly, make graduates to fit into and serve the communities from which they come.[41]

Conclusion

From the arguments provided thus far, it is therefore clear that one cannot push aside the place of ethnophilosophy in the formulation of ideas and deep thoughts that can be classed as original. It is disheartening that Matolino in 2019 has failed to learn from the various sharp rejoinders that had greeted ethnophilosophy since Hountondji's first major attack. To therefore say that ethnophilosophy has no contribution to African politics, this study has succeeded to prove to be invalid. To be sure, this research has shown that ethnophilosophy has revealed itself as one of the key underlying frameworks upon which authentic African philosophy which will not be accused of "transliteration/copycatism and imitation/commentating"[42] by Jurgen Hengelbrock[43] and Heinz Kimmerle[44] can thrive. Unfortunately, this is the implication that Matolino pushes African thinking to assuming Western ideas hook, line and sinker as the source of intellectual inspiration only to be accused of lacking originality. Nyerere's philosophy of education and political reflections have served to effectively counter the misleading outlook of Matolino that ethnophilosophy has not contributed toward the political life of Africans and their pedagogy. It is on this note that this research concludes that for the sake of originality and source of authentic thinking in African philosophy, the role of ethnophilosophy, as one of the main propellers of thought cannot be wished away. To deny

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41   J. Nyerere, *Ujamaa*: *Essays on Socialism,* 1967.
42   J. Chimakonam, Ezumezu: *A System of Lozu for African Philosophy and Studies*, p.17.
43   J. Hengelbrock. "You cannot free yourself from Hegel. An Encounter with Heinz Kimmerle." *Intercultural Communication* 2002 www.galerie-inter.de/kimmerle Last Accessed 01/06/2020.
44   H. Kimmerle. "The Stranger between Oppression and Superiority." *Intercultural Communication* 2002 www.galerie-inter.de/kimmerle Last Accessed 31/05/2020.

this hard fact is to fail to be convinced by the argument provided in this research.

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