AFRICAN PHILOSOPHY AND MULTICULTURALISM

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Abstract
Multiculturalism or cultural pluralism is a condition in which there are many cultures as ways of peoples' life within (a well-defined and organized) human society. In *lato sensu*, multiculturalism is a socio-political situation that allows healthy human interaction within a society, amongst many peoples of diverse cultures, races and nations. Multiculturalism, therefore, deals with cultural diversities within a human society. It is all about proper differential integration of humanity. However, Philosophy with its conceptual appreciation of *philosophemes* remains in Okere's definition a hermeneutics of culture within the people's *weltamschaunng.* Consequently, Philosophy as a human enterprise as well as hermeneutics of culture and in our context, African Philosophy, as love of African wisdom and a disciplinary movement helps in human integration into cultural diversities. The researcher in his critical assessment finds out that Continental Africa, being a multicultural society, needs a philosophy, precisely an African Philosophy.
Keywords: Philosophy, African philosophy, cultures, multiculturalism.

Introduction

Philosophy as a human enterprise is, nevertheless, the philosophy of people, etymologically rooted in the Greek word *ethnos*, literally meaning nation, people, caste, tribe. . Ethno-philosophy as philosophy of the *ethnos* is never a caricature of African philosophy as every philosophy irrespective of the philosophical tradition is ethnophilosophical in orientation and origin in so far as it is all about the world-view of the people within the experiences of their national and rational realities. The realities in question within the idea of a nation as *natus* are part and parcel of peoples experiences embedded in their Weltanschauung as their realities. These realities as part of a peoples' life contribute and constitute their culture as their way of life. Culture, therefore, in its entirety redefines humanity as such having been defined as a reasonable being, *homo sapiens.*

African Philosophy while taking cognizance of humanity as critical beings within the traditions of Philosophy in general and African Philosophical tradition in particular delves into the realm of culture in relation to man as a cultural being, *animal culturalis.* This concept leads us to the theme of this peculiar paper: African Philosophy and Multiculturalism. Africa Philosophy is a prototype of cultural influence of the *ethnos*. Hence, African philosophy as love of African wisdom which is always expressed by the *ethnos* from within their cultural circumscriptive realities. The culture of the people, of course, embodies their rational realities. This is the basic foundation of African philosophy which some scholars have ignorantly misunderstood and nesciently misunderstood as mere cultural philosophy (or national philosophy, sage philosophy, contextualism, Placide Tempels' Ethno-philosophy and Henry Odera

Oruka's philosophic sagacity). Consequently, these scholars have taken cultural philosophy and its nuances to mere mean and interpreted as *aphilosophia* in line with the conceptual appreciation and application of *alitheia* as not God.

Moreover, African Philosophy, as a habit of the intellect (by William Anton Amo), deeply rooted in people's way of life and springing from Theophilus Okere's *philosophemes*, that is, the hermeneutics of culture, is a disciplinary movement of reinstating the supposed heritage of Africans going by the fact that most of the fathers of Greek Philosophy were once pupils in Egypt of Continental Africa as cradle of ancient civilization. Isima (2023), was succinct to tweet and inform us that "Greeks visited Egypt as students to learn from Africans. Plato studied in Egypt for 13years. Pythagoras studied Philosophy, Geometry and Medicine in Egypt for 22years. Thales, the first Greek Philosopher studied in Egypt. Hippocrates studied Medicine in Egypt for 7years". Continuing, Isima (2021), maintains that Plato said that Egyptian education made students more alert and human. Plato told his students to go to Egypt if they wanted to study the minds of great philosophers. Herodutus, the Greek Historian described Ancient Egypt as the cradle civilization. The truism of these compelling facts are complemented by recent and prominent contemporary African Philosophers in many scholarships and authorships.

In the chequered history of humanity especially with regard to origin of African Philosophical scholarship and authorship, Philosophy, presumably western philosophy, dates to Socrates and his Ionian scholars of whom, ancient history as well as contemporary history, proved that all Greek Philosophy often referred to as Ancient Philosophy of Western Philosophical Tradition had an Oriental source, that is, Egyptian tutelage. Obenga (1990) reiterated this age-long hidden but necessary facts when he writes that the Ancient Greek philosophers "having studied in Africa of Pharaonic period went back to Athens to philosophize"(p.122). Philosophy has come to stay as a human enterprise and a discipline since ages with different basic stuff of reality. African Philosophy is no exception even though with an appreciable juxtaposition into multiculturalism.

Perspectives on Culture

The term culture originates from the Latin word *colere*, meaning *to cultivate.* Minhaz (2011) is of the opinion that the word culture comes from the Latin word *cultura*, relating to cult or worship. In its broadest sense, the term refers to the result of human interaction. In the chequered history of humanity, scholars have assigned a wide range of meanings to culture as a particularity in human existence. Humanity must behave as such differentiating itself from animality as such. Human beings equally distinguishes themselves from other human beings with a differential uniqueness embedded in culture. This differential singularity makes culture basic and fundamental in human enterprise.

Culture is an essential aspects and elemental features of human enterprise. Man, fundamentally, having being born into a particular culture remains a product of culture. He's, therefore, regarded as a cultural being, *animal culturalis.* A proper appreciation

of culture encompasses a comprehensive aggregation of classifiable qualities and differential attributes that distinguishes people within a common global societies. The concept of culture, commonly understood as compendium of accommodative peoples ways of life often expressed in language, food, clothing, *et cetera* within the limits of social norms, taboos and values. Mondin (2011), defines culture as from three perspectives: *eliterian* (knowledgeable disposition), *pedagogica*l (educational) and *anthropological* (man-centred). Citing Taylor, R, Mondin (2011) while acknowledging that man as a cultural being upholds that, "culture signifies that totality of customs, techniques, and values that distinguish a social group, a tribe, a people, a nation: *it is the mode of living proper to society*" (p. 146)

Rodrigues, C. L. (n. d.) defines culture as "a system of ideals or structures of symbolic meaning. Put differently, according to this view, culture should be understood as a symbolic system which in turn is a way of communication which represents the world. This form of communication is based on symbols, underlying structures and beliefs or ideological principles". Wikipedia maintains that "culture is an umbrella term which encompasses the social behaviour, institutions, and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups. Culture is often originated from or attributed to a specific region or location". Cole (2019) defines Culture as "a term that refers to a large and diverse set of mostly intangible aspects of social life. According to sociologists, culture consists of the values, beliefs, systems of language, communication, and practices that people share in common and that can be used to define them as a collective". Culture is, nevertheless, the compendium of humanity as product of the society in contradistinction with mere animality. Culture is also what we do and how we behave and perform (for example, theatre and dance). It informs and is encapsulated in how we walk, sit, carry our bodies, and interact with others; how we behave depending on the place, time, and *audience* and how we express identities of race, class, gender, and sexuality, among others. Culture also includes the collective practices we participate in, such as religious ceremonies, the celebration of secular holidays, and attending sporting events. (Cole, 2019). As an encompassing term that includes what we have learned about our arts and literature, historical traditions, ethical values, habitual customs, culture is as such in so far it is comprehensive. Minhaz (2011) tries to show that meaning of culture as the "complex of values, ideas, attitudes, and other meaningful symbols created by people to shape human behaviour and the artefacts of that behaviour as they are transmitted from one generation to the next". Culture for him is defined in some ways, but most simply, as the learned and shared behaviour of a community of interacting human beings.

Accordingly in line with the above definition Minhaz (2011) highlights three important attributes of an individual's culture. First, it is 'created by people,' evolving due to human activities, and passed on to the succeeding generations. Second, the impact of cultural influence is both intangible and tangible. People's basic attitudes and values directly result from their cultural environment. Most beliefs in freedom of speech and choice, campaigns and lobbying, heterosexuality and LGTBQ,scientific theories and technological prowess, devil worship and God's omnipotence as are products of human action and often pigment of the imagination. Additionally, people

leave physical evidence of their culture through art and craft-work, buildings, concrete symbols and tangible signs, furniture, laws, and food. Third, the cultural environment evolves, and it most often evolves over lengthy periods. Changes in women's roles in the home and business and the outward desire for leisure time have come about quite slowly. Other changes, however, occur more quickly. Clothing styles, fashion, for example, come and go rather hastily, (Minhaz, 2011). Merriam-Webster (n.d.) defines culture as "the customary beliefs, social forms, and material traits of a racial, religious, or social group. Also, it is "the characteristic features of everyday existence (such as diversions or a way of life) shared by people in a place or time". The set of shared attitudes, values, conventions, goals, integrated pattern of human knowledge and practices that characterizes an institution or organization.

Culture is man-made. It's a product of man's unique way of life over time. Hence it is not natural but rather a human creativity, a human activity. This is why it is the product of the society which can be inherited or learnt often through language as vehicle of culture. Often it is not intentionally done but it's a resultant effect of peoples' way of facing reality and presenting themselves in such a way that they are identified and recognized as such within other comity of nations and people and race. In this context culture is holistic and integral featuring tangible and intangible realities, visible and invisible innuendoes in a material and non-material forms and modes as components of realities. In this understanding, therefore, culture moderates human actions and as well informs and inspires human activities.

Views on Multiculturalism

Culture is the most and fundamental basic people's way of life. Migration has made it possible for people of different cultures and nations meet. Migration is all about movement of peoples with all that define them as persons in a community, sharing communal dispensation within the ambient of communalism. Hence, as a people, they move with their cultures which embodies everything about their personality and being as cultural patterns and identities: language, food, religion, traditions, social patterns, leisure activities, and family structures. However, Stolnitz (1967) notes that "immigration involves not only the movement of peoples, but also the movement of cultures". Migration made it possible for multicultural interactions in our time. This is the fundamental appreciation of multiculturalism as coexistence of different culture and cultural dispensations. Rodrigues (n. d.) succinctly observes that "cultural diversity has been present in societies for a very long time. In Ancient Greece, there were various small regions with different costumes, traditions, dialects and identities…In the Ottoman Empire, Muslims were the majority, but there were also Christians, Jews, pagan Arabs, and other religious groups. In the 21st century, societies remain culturally diverse, with most countries having a mixture of individuals from different races, linguistic backgrounds, religious affiliations, and so forth. Contemporary political theorists have labelled this phenomenon of the coexistence of different cultures in the same geographical space multiculturalism".

The concept multiculturalism is a product of two words *multi* and *culturalism*. Etymologically, *multi* is from Latin word *multus* much, many, more. *Multi* speaks of many, numerous, umpteen. Often it's a prefix giving us words like multiple, multifaceted, multitude, multimillionaire with meanings showing large indefinite quantity or numbers as in battalion. Culturalism is a concept from cultural relating to culture and the suffix *ism* relating to theories. Culturalism by an applied implication is a theory of culture. It is a theory on peoples' way of life as enshrined in their nature overtime as people from the same root within an environment. Multiculturalism as a bi-lexical word that means theory of many cultures. The idea of multiculturalism expresses a kind of mixed ethnic community or a defined area where multiple cultural traditions exist. It's like a single country with many nationals. Collins & Forsyth (2014) define multiculturalism as a situation in which all the different cultural or racial groups in a society have equal rights and opportunities, and none is ignored or regarded as unimportant. Merriam-Websters (n.d.) complemented this definition by insisting that multiculturalism is a " cultural pluralism or diversity (as within a society, an organization, or an educational institution)". It maintains that it is " a multicultural social state or a doctrine or policy that promotes or advocates such a state". Multiculturalism is a term that has come to serve as shorthand for a host of different and not necessarily related cultural and educational issues. Arguments relating to gender studies, ethnic and racial studies, affirmative action, freedom of speech on campus, compromise and corruption among educational administrators have all been aired under the title, multiculturalism. (Barnes, n.d.). This is why Ravitch (n.d.) is of the opinion that "successful multiculturalism builds the bonds of community that lead to interracial, inter-ethnic friendships".

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The phenomenon multiculturalism becomes a socio-political policy or socio-political theory that is meant to protect the cultural diversities inherent in people's *modus vivendum* and *modus operandum* in a well-defined environment. However, the concept of multiculturalism is understood from two perspectives as descriptive perspectives (describing a society where a variety of different cultures coexist within the limits of religious and linguistic diversity) and perspective as regards policy responding to cultural diversity (The second set of groups that are understood as a form of linguistic diversity are national minorities, referring to groups that have settled in the country for a long time, but do not share the same language with the majority), (Rodrigues, n. d.). Multiculturalism is equally witnessed in the existing global divides of global North and global south as well as the contemporary digital divides. In spite of the divides there is still mutual interaction and complementary connectedness amongst the divided countries on a socio-political cum economic gains. Rodrigues (n. d.) maintains that other third kind of group diversity can result from *distinct territory location* with regard to their specific geographical area in which they are located. And the fourth kind of group diversity is race. Racism has been an entrenched generational evil of humanity as it justified slavery and colonialism and all other forms of man's inhumanity to mankind even in this 21st Century. Doherty (1949) emphatically defines racism as, "a way of thinking that has dogmatized that notion that one ethnic group is condemned by the laws of nature to hereditary inferiority and another group is marked off as hereditary superior". The inhuman nature of racism attracted Papal

condemnation thus: even though human beings differ from one another by virtue of their ethnic peculiarities, they all possess and are inclined by nature to meet each other in the world of spiritual values (John XXIII, 1963). And there is a maxim that there is only one race and it is the human race! Any other race is inhuman, unnatural and *un*divine.

Races are groups whose physical characteristics are imbued with social significance. In other words, race is a socially constructed concept in the sense that it is the result of individuals giving social significance to a set of characteristics they consider that stand out in a person's physical appearance, such as skin colour, eye colour, hair colour, *et cetera.* Nkrumah (1964) terms racism as *foul intellectual rubbish* while he reminded us that *we neither face east or west, we face forward.* Rodrigues (n. d.) summarily shows that there are variety of ways whereby culturally different religious groups and different linguistic groups accommodate each other and define themselves by their territorial identity and variant racial groups. Religious diversity is a widespread phenomenon in many countries tolerating each other. Linguistic diversity is also widespread as many countries of the world with lenient visa policies tries to welcome people of divergent languages and promoting bilingual tolerance. These tolerance of divergent cultures bordering on language and religious differences remain the foundation-boost of migration. Nevertheless, Stolnitz (1967) insists that multiculturalism is the acceptance of a number of cultures within a multi-ethnic society. Multiculturalism as officially adopted public policy is controversial. Those who favour a policy of multiculturalism assert that it promotes respect for individual differences, fosters diversity, and promotes beneficial cultural evolution. Multiculturalism can be referred to as a cultural phenomenon divorced from politics and socio-economic dealings. This is why the fruits of multiculturalism and immigration are seen in everyday life. From ethnic enclaves in urban areas to ethnic foods in grocery stores, people experience the fusion of different cultures, (Stolnitz, 1967). Wikipedia explicates the term multiculturalism as having a range of meanings within the contexts of sociology, political philosophy and colloquial use. In sociology and in everyday usage, it is a synonym for *ethnic pluralism* with the two terms often used interchangeably, and for cultural pluralism in which various ethnic groups collaborate and enter into a dialogue with one another without having to sacrifice their particular identities.

Appreciation of Philosophy

Philosophy, etymologically from the Greek Lexicons, is *philos* (love) and *sophia* (wisdom) transliterated love of wisdom. To this point philosophy remains a human science that seeks wisdom and a personal enterprise with an unaided reason. Philosophy is totally a human undertaking and endeavours. Maritain (2005) maintains that Philosophy is the highest of the human sciences, that is, of the sciences which know things by the natural light of reason. But there is a science above it. For if there be a science which is a participation by man of the knowledge proper to God himself, obviously that science will be superior to the highest human science. Such a science, however, exists; it is theology (p. 72-74). The word theology means the science of God. Traditionally, Philosophy is *cognitio rerum per altissimas causas, solar rationis*

(science that studies all things in their ultimate and universal principle). It is *scientia rerum per ultima causas,* that is, knowledge of things through their ultimate causes. It's worthy of note that neither discipline nor culture, science or arts and every form of humanities and society is devoid of philosophical influence.

Taking cognizance of its main branches and other applied areas, Philosophy cuts across every learning and teaching to be known as *mater scientia,* mother of sciences or knowing. Obenga (1990), in his philosophical discourse writes, "Philosophy has nourished science. It preceded the sciences. Science (Physics, Chemistry, Mathematics, Political Science, Aesthetics, Logic, Biology, Sociology, etc.), was born of Philosophy" (p.5). No wonder the Medieval philosophers influenced by the religious innuendoes of their time, based on the chronological coincidence of Medieval Philosophical tradition and relationship with the significant figure of Jesus Christ and the dominating power and influence of his teachings, regarded philosophy as *ancilla theologae,* handmaid of theology. This kind of idea borders around analytic philosophy or linguistic philosophy. Plato, however, extols philosophy as *regina scientiarum,* that is, *queen of the sciences.* This is why, philosophy, as a course, from the first day, equips you with the great advantage of asking basic questions in every situation of life. Philosophy gives the needed self-identity, which is, when your real self tries to meet with your ideal self. Always ask the fundamental philosophical questions typified on *why, how, what and who.* Phrasal questions like these and the likes will keep you on the go as Igbo adage would say: o*nye ajuju anaghii efu uzo.* Questioning as these makes and identifies you a philosopher. This in line with Godalex Ezeani definition of philosophy as *inquism,* that is, intelligent questioning. However, the actual meaning of Philosophy for him is Intelligent Questioning (IQ) Plus Critical Analysis (CA), that is, in a simple formula, Ezeani (2015) maintains that: *IQ + CA = Ph*. Philosophy is primarily an inquiry. Therefore, it will always question your intentions and actions. It is the *habit of the intellect* according to William Anto Amo. It is the habit of Philosophy to examine your day to day activities and involvements. And this again makes you, young philosophers, to be mindful of the dictum of Socrates, the first philosopher of Western Philosophical Tradition as scripted on the doorpost of the Delphic oracle, thus: *man know thyself* as well as being conscious of the Aristotelian dictum thus: *unexamined life is not worth living*. Philosophy, therefore, makes you to *know yourself* and most importantly *examine your known life,* and psycho-spirituality will tag it *examination of one's consciousness*.

It is worthy of note that Philosophy is as old as the *homo cogitans,* the thinking man. In the chequered history of humanity especially with regard to scholarship, Philosophy, presumably western philosophy, dates to Socrates and his Ionian scholars of whom, ancient history as well as contemporary history, proved that all Greek Philosophy often referred to as Ancient Philosophy had an oriental source. However, Obenga (1990) reiterated this age-long hidden but necessary facts about the Ancient Greek philosophers studentship in Africa of Pharaonic period. We must note that Ancient Egypt, of Black Pharaonic era, has been known to be the mother and cradle of ancient civilization through an old inscription that read thus: thirty centuries before Greeks presented an orderly conception of life, in language suggestive of a tradition already several centuries old. With regard to Africa, one notes that we are dealing with

philosophy that was dated alongside the oldest ancient civilization of Egypt. Onyewuenyi (2005), supported this age long view of Egyptian philosophy pre-dating the Greeks in his book: *The African Origin of Greek Philosophy: An Exercise in Afrocentricism* and other African Philosophers in their authorships had the same view with these titles: George, G. M. James, *Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy.* Philosophy has come to stay as a human enterprise and a discipline since ages. Philosophy as a a part of world philosophical heritage is a product of traditions of philosophy:

Understanding Philosophical Traditions

Tradition as *trado*, *traditio*, (handing over) and *tradere* (hand over, deliver) deals with the accepted and practised *handed-downs*. In line with this, tradition is the mother of communal existence and mother of socio-political integration in every viable society. Consequently, Philosophical traditions as human tradition and social processes are instituted to propitiate philosophy as human enterprise. Kellog (2015) defines tradition as "a way of thinking, behaving, or doing something that has been used by the people in a particular group, family, society, *et cetera*, for a long time".

Philosophical traditions study critical traditions or institutions of philosophy within the history of Philosophy as a human excursus. In Philosophical traditions, philosophical works, authors and ideas are divided into time and space, to understand how they came about, that is the evolution or development of such philosophical enterprise. Onebunne & Okoye (2023) reiterates that Philosophical traditions has to do with proper understanding of philosophy from the regional and historical aspects of its development. Granted that philosophers do not and ought not to necessarily agree but their opinions and views are important in the cause of history. Perennial problem of philosophy alludes to this that philosophers do not necessarily agree but their thoughts endure. Continuing Onebunne & Okoye (2023) maintains that the idea of tradition is very pertinent in philosophy. Tradition is used to indicate the quality of a piece of information being discussed. Whether they are documented fact or not does not decrease their value as cultural history and literature. Traditions are a subject of study in several academic fields. The concept of tradition, as the notion of holding on to a previous time, is also found in science-technological enterprise and more in philosophical discourses. Contemporary philosophy is often divided into traditions dominant in different philosophical traditions. Philosophy as a a part of world philosophical heritage is a product of traditions of Philosophy: Western Philosophical Traditions (WPT), Eastern/Oriental Philosophical Traditions (EOPT), Abrahamic (Judeo-Islamic) Philosophical Tradition (AbPT) and African Philosophical Traditions (APT). However, Kanu (2015) succinctly, observed accordingly that the "universality of Philosophy is the basis for African Philosophy" as well the Western Philosophy. Other chapters will be on the proper understanding of African Philosophy from APT with the principles of Africanism and Pan-Africanism

Africanism, Pan-Africanism

Onebunne & Okoye (2023) explains thus that *Africanism* as a theory and a school of thought is all about Africans and African continent. Africanism defines and interprets *Africanity* in relation to African *Weltanschauung*. The spirit and full understanding as well as the appreciation of Africanism are equally expressed in belongingness. Belongingness as one of the definitive principles of communalism defines Africans and African ideologies. Levy, Stewart and Kent (2023) define Africanism as "a feature of language or culture regarded as characteristically African". Continuing, they define it also as "the belief that black Africans and their cultures should predominate in Africa". Africanism portrays the content of Africa as an exclusively *whole* continent with peculiar history and particular characteristic. This is why it is "allegiance to the traditions, interests, or ideals of Africa". History is replete with common trends of socio-cultural and traditional outlook. The truism of this fact is seen within the dispersed descendants of African people who have displayed many forms of cultural retention of their African ancestry amidst different interpretations and misunderstanding. This is why Africanism is a kind of devotion to African customs and traditions. Specifically, Africanism is a strong promotion of independence for African continent or of Pan-Africanism. Africanism, nevertheless, spells identity, autonomy and recognition of all that make an African to be known as an African as such. Africanism, therefore, is a theory that simply identifies and links all Africans and their entities as such. This form of identification or association in Africanism underlies belongingness as an African Metaphysics of *to be,* (Onebunne, 2019a). Belongingness, therefore, situates Africanism within the context of communalism in African Philosophy. The spirit of Africanism is rekindled in Pan-Africanism as Bob Marley musically begged: *Africa unite!* The idea of Africanism and Pan-Africanism tries to constitute the dream of African Philosophy.

Proper Understanding of African Philosophy

Onebunne (2023) maintains that as a discipline, African Philosophy traditionally is knowledge of African realities and African realisms in their en-globing universal principles. Iroegbu (1994) was very premier in giving the succinct definition of African Philosophy. In this definition, one can read a kind of defence as regards African philosophy. This is why for Pantaleon Iroegbu African philosophy is a *philo-sophia*, a quest for African wisdom. Moreover, as a discipline, African philosophy is the love of African wisdom, that is, *philosophia Africana.* However, Socrates in epitomizing the idea of philosophy as pursuing of wisdom defines philosophy as the pursuit of wisdom. One, therefore, can define African philosophy as the pursuit of African wisdom. African Philosophy, therefore, is *scientia rerum per ultima causas* within African realities. It is the search for the unaided authentic human knowledge that is philosophical and African. It is the habit of every wise and reasonable African man.

Consequently, as a movement, Onebunne (2023) insists that African Philosophy as a movement is a clarion invitation by Bob Marley's redemptive insinuation to "emancipate yourselves from mental slavery…none but ourselves can free our mind". His redemption song demands a total breakaway from the stereotype innuendoes that philosophy is the prerogative of the west, therefore, questioning directly our human

nature as *homo sapiens* and *homo cogitans* as well as *animal rationalis*. As a movement, African Philosophy, rooted in and springing from African philosophical tradition, is a cursory look into the problematiques and prospects of Africa as part of the world philosophical heritage. As a movement, African philosophy is an effort at recovering all the lost status as result of the stolen legacies with regard to philosophy and its origin. As a movement, African Philosophy searches for the authentic knowledge that is Philosophy and African within and or outside the African cultural world-view. Therefore, a definitive-thoughtful interpretation and critical analysis of the symbols of African cultures would be African philosophy *qua tale*. More so, a reflection with profound application of criticality, analyticity and originality on African thoughts and cultures will give credence to Philosophy and rightly put, African Philosophy. However, rather than Western philosophy of Western philosophical tradition and her philosophy which started with wonder, African philosophy according to Chimakonam (n.d.) started with *onuma*, frustration. That is, having been frustrated by colonialism and racialism and other bumps of African predicaments orchestrated by many years of doubt, its historical existence, greatly shrouded in controversies and submerged in conspiracies of lies, Africans lately woke up to rediscover the truth about philosophy and the Western connection. Therefore, as a movement, African philosophy started out of frustration with many lies levelled against Africans literary disposition. African philosophy remains a movement as long as the neo-colonialists and the imperialists refused to hearken to Papal directives to Hands-Off Africa

The recent happenings in Africa with regard to *coup d'état* and Western world interference buttresses this philosophic movement in Africa. The Nigeriens are under extreme poverty while democracy and unholy alliance with France allows the looting of their Uranium for the comfort of France. Trying to stop France from the bloody day robbery via *coup d' état* is termed attack on democracy. A summary of Omali Yeshietla *YouTube* speech has these views thus: Niger represents the struggle of black people in this time and age. The French and US see the seizure of power in Niger as an attack on democracy. However, it is colonial democracy. France has been bleeding Niger for decades even after the so called independence. It seems in Niger, they need neo-independence. France in fact has been bleeding almost all the Francophone countries and it has no lexicon in democracy. African nations speak the language of the colonial master and not theirs and they go on construction their colonial democracy with its form of elections with die-hard consequences. French domination in Africa and in Niger is coming to an end and there is already an out-cry. How can France talk of democracy when no body voted for them to come to Africa. France is facing their iniquity in Niger as the people have been starving to death while their resources empower France and allies. The *coup d'etat* in Niger is actually the people trying to free themselves for France terrorism. *Coup d' etat* in the dark-Niger is all about military takeover from France and antiterrorism of France terrorism! *Coup d'etat* in Niger is all about Nigeriens fighting for their resources in view of developing their country. *Coup d' état* in Niger is not against democracy, it is rather a *coup d' etat* against France and her terrorist activities in Africa. Niger has been living under French supremacy as leadership style in spite of their independence. *Coup d'etat* in Niger is

military intervention to years of democratic *coup d'etat* by France. This is laughable when democracy in Niger has impoverished people more and enriches US and France more. The highest expression of democracy is self-determination. Coup d'etat is simply self-defence. The highest democracy is France to get out of Africa. The highest democracy is Africans to be in-charge of their resources and never to live under colonial and imperial domination of France. France should leave Niger at once. So before now the was no democracy in Niger nut neocolonialism! Let France know that colonialism is over. France! Hands Off Niger. Colonial Masters Hands Off Africa!
In Contemporary times, Onebunne (2023) concluded that African Philosophy is primarily a discipline and secondarily a movement. It is more of a movement as it tries to reclaim its position as a discipline within the world of philosophical heritage. It is, therefore, fundamentally a disciplinary movement as it tries to rediscover itself within the world philosophical heritage and equally establish itself as such. In *lato sensu*, African Philosophy is that branch of knowledge that grew from African Philosophical Tradition as a philosophy done within and outside continental African for humanity as a human enterprise with regard to authorship, scholarship and literature. Moreover, the adjective African qualifies the noun Philosophy and beyond delimiting it, it expands such critical enquiry on the far side of just African. In *stricto sensu*, it is that course that is African and Philosophical within the limits of *Africanity* and *philosophicality* or *Africanness* and *Philosophicalness*.

African Philosophy is philosophy as it is done in and for Africa and others. It is an African by-product of human engagement on people's culture. It is a philosophical tradition that is African within the mainstream of philosophy as a systematic study. African Philosophy is the critical and universalizing interpretation of the culture and the world-view of African people by philosophers within and outside African continent. It is a kind of philosophy done within African philosophical tradition designating the *corpus* of African philosophical writings. However, African Philosophy, like in other philosophical traditions, has an historical development along the path of human consciousness, critically encountering their realities.

Hermeneutics of Culture and *Philosophemes:* Redefining African Philosophy
Philosophy as world critical heritage started with wonder on the elemental suggestions through Thales as the *urstoff* of reality and for Socrates the pursuit of wisdom and for Amo the habit of the intellect. However, African Philosophy starting with *onuma* in the views of Chimakonama Jonathan and with Okere's *philosophemes* as philosophical raw materials remains is fundamentally and basically the interpretation of cultural Weltanschauung of the *ethnos*. We are to engage Okere having engaged Ricoeur as such. Theophilus Ibegbulam Okere (1940-2020) studied philosophy at the prestigious Catholic University of Louvain, obtaining a PhD in Philosophy in 1972, as the first Nigerian to do so with his PhD dissertation, titled: *Can there be an African philosophy: A Hermeneutical inquiry into the condition of its possibility" w*as seminal. It sets the stage for later researches in African philosophy demonstrating that African Philosophy is a hermeneutics of culture drawn from the reservoir of cultural *philosophemes.*

Philosophy as *love of wisdom* and *habit of the intellect* dwells more on the world-view of the people especially as it is embedded in the culture of the people. Philosophy is wondering on the reality and the world-view of the people in question. Omoregbe (in Boudorin, 1985) asserts that "human experience is the source of the reflective activity known as philosophy" (p.1). It is by this singular human exercise of interpreting realities and reflecting on the peoples' world-view and symbolic cultures that one excises the habit of the intellect and attains the level of wondering for the love of wisdom which is *philosophia* . Hence, Paul Riceouer (in Okere, 1983) asserts: "one can philosophize from culture, or at least from those elements of culture that can be called symbols" (p.18). Okere (1983) buttressing further remarks thus that: "symbols are pregnant with meaning…philosophical discourse is, therefore, a hermeneutical development of the symbols… enigmas which precede and nourish it" (p. 18). Therefore, Okere (1983) writes, "we assert, however, that in black Africa there exists a reservoir of cultural *philosophemes* from which any future philosopher can inspire himself or borrow his share of philosophical raw materials. In such a culture a philosopher can plant his roots and from inside it, and as forming part of it, develop a philosophy with his culture as non-philosophical background" (p. 120).

Onebunne (2019a) rightly affirms that many African literatures gave credence to Okere's work on African Philosophy as *an avante guard* in the application of hermeneutics of culture as philosophizing *per excellence*. Oguejifor & Onah (eds.) (2005) interpreting Okere further writes "taking inspiration from some European hermeneutic philosophers, Okere argues that philosophy, every philosophy, is essentially a hermeneutics of culture (in the fullest meaning of the term culture)" (p. x). Okere (1983) asserts greatly of the possibility of African philosophy and its ultimate source thus: "but designating what is African Philosophy needs some criteria. Philosophy is a unique cultural form and, despite affinities, is not to be confused with other forms such as myth, Weltanschauung and religion. But it grows out of a cultural background and depends on it" (p. i). Philosophical excursus is a product of critical cultural symbolism; that is a kind of reflection on the symbols of his culture, amidst implications it embodies. Philosophy *ipso facto,* as a human enterprise is a reflection on symbols which are pregnant with sense and meaning. However, the unique relationship of culture to Philosophy is explained in the natural constitution and traditional understanding of man as *animal culturalis* and *homo cogitans.* African cultures being symbolically structured are laden with vital and significant meaning. Hence, a critical reflection on these symbols trying to make the inherent and underlying meanings open and explicit would give credence to what constitutes African Philosophy.

African Philosophy is *scientia rerum per ultima causas* within African reality. Therefore, form onset, African Philosophy has been a discipline and a movement. It is more of a movement as it tries to reclaim its position as a discipline within the world philosophical heritage. Hence, as a discipline, African Philosophy is a critical cursory look into the inherent problematiques and prospects of Africa as part of the world philosophical heritage. As a movement, African Philosophy searched for the authentic knowledge that is Philosophy and African within the African cultural world-view.

Therefore, a definitive thoughtful interpretation and critical analysis of the symbols of African cultures would be African philosophy *qua tale*. More so, a reflection with profound application of criticality, analyticity and originality on African thoughts and cultures give credence to Philosophy and rightly put, African Philosophy. However, such profundity in the critical appreciation of African cultural world-views make of them, veritable moments for African philosophy. With the methodological moment of proper hermeneutics, one can dependably and realistically infer that African Philosophy is Philosophy with African source and is nourished from African culture as its cultural reservoir and primary critical nourishment. Okere (1983) was the *primus interpares* in asserting authoritatively that culture is the foundation of Philosophy by hermeneutically engaging Paul Ricoeur extensively on the existing relationship between culture and philosophy thus: "it is by interpreting the symbols of a culture that one can arrive at reflexion, philosophy. Ricoeur defines reflexion as the connection between the comprehension of signs or symbols and self-comprehension…In a methodical process from culture to philosophy, the movement from symbols to reflective thought, Ricoeur proposes three stages, or levels of interpretation: the phenomenological stage…the hermeneutical stage… and the reflexive stage...Thus for Ricoeur, one can philosophise from culture, or at least from those elements of culture that can be called symbols. Symbols are pregnant with meaning... There is no symbol which cannot become reflexion or comprehension through an interpretation (p. 58-79).

African Philosophy, therefore, has a share in the mainstream of philosophical tradition growing as a human enterprise as a result of critical interpretation of tradition and cultural realities. Okere (1983) asserts that "all philosophy is essentially an historical and time bound interpretation of being" (p. 38). Amidst all sorts of bizarre and false ideas on the capability of African man to philosophize, questioning the depth of their philosophy, one can boast of African philosophical scholarship as well as African authorship. However, Iroegbu (1994) identified as an optimistic contemporary philosopher was very apt in defining African philosophy as: "the reflective inquiry into the marvels and problematics that confront one in African world, in view of producing systematic explanation and sustained responses to them. It is an inquiry with two aspects: *philosophical* and *African*" (p. 116).

Iroegbu (1994) was very *premier* in giving this succinct definition. In this definition one can read a *kind* of defence as regards African philosophy. This is why for Pantaleon Iroegbu African philosophy *is a philo-sophia,* a quest for African wisdom. However, Iroegbu was academically astute enough to reiterate that "African philosophy is philosophy done in an African context…the different aspects and complexities of existence that challenge him as an African person. In this respect, every philosophy is contextual philosophy". For Iroegbu (1994), therefore, these philosophical concepts alone "are what we generally call the African philosophical *philosophemena*: raw materials for philosophical reflection, questioning, responses, analysis and eventual synthesis"(p.118). In this statement of fact, Pantaleon Iroegbu continue to echo his teacher Theophilus Okere who had earlier conceived the idea of *philosophemes* as deposit of conceptual data or realities for philosophical enterprise.

Multicultural Philosophy

Mutliculturalism is all about stern global integration of diversity of different cultures and cultural dialogues. As a consequence, multiculturalism becomes a response to the demands of migration and cultural diversities while promoting inclusivity and preserving cultural heritage.

Multicultural philosophy as a philosophical system is all about different critical approaches as regards to cultures as well the existing values and the place of different cultural backgrounds, beliefs, and identities, attributing significance to the need to include all voices and perspectives in philosophical discourse. Multicultural philosophy offers a platform for the critical exploration of the dynamism in traditional and cultural studies. Multicultural philosophy leads to cultural assimilation, very much expressed in the concepts of: inculturation, acculturation and enculturation. These are conceptual forms of socialization as the thrust of Multicultural philosophy. Equally it can lead to cultural relativism as it cobwebs the universality of philosophical systems and become an opportunity to appreciate the differences and expand proper understanding of human ways of life in any environment.

Multicultural philosophy as a philosophical thought that celebrates the diverse interactive nature of human experiences as *animal culturalis*. Such singular act of embracing different cultural perspectives guarantees a kind of comparative analysis of ideas from many cultural perspectives while it enriches one's critical appreciation of and understanding of critical concepts of philosophy. This is truth, knowledge and our moral and ethical responsibilities. This form of critical integration in multicultural philosophy promotes inclusivity and conditions every critical exclusivity. Multicultural philosophy with its historical background dates to ancient times through evolutionary moments with man as *homo cogitans* and *homo loquens* leading to *animal culturalis*. This is the beginning of traditions of philosophy and their philosophical tapestry for multicultural thoughts across the history of philosophy and traditions of philosophy. Multicultural philosophy with its historical background is set to provide a unique basis for understanding its development and profound impact. Ancient civilizations saw the emerging of diverse cultural and philosophical traditions thereby laying the groundwork for the evolution and expansion of multicultural philosophy over time. Hence, the traditions of Philosophy gives credence and sheer understanding with regard to multicultural philosophy in their respective engagements.

Ancient Eastern/Oriental Philosophical Tradition with Indian philosophy has *vendetta* epitomizing ideals of civic virtues of truth through multiple paths and tolerance. Chinese philosophy extols Confucianism with its social harmony and other moral values. Western Philosophical tradition with their organized and superimposed Western philosophy had a great paradigm shift in fostering western culture championed by Socrates the father of Western philosophy with his maxim: unexamined life is not worth having and the Delphic dictum: man know thyself. Western philosophical thoughts are equally expressed in the real and ideal concepts relating to realities in relation to man as measure of all things with an unaided

reasoning. Wikipedia buttress this thus: Western philosophy encompasses the philosophical thoughts and works of the Western world. Historically, the term refers to the philosophical thinking of Western culture, beginning with the ancient Greek philosophy of the pre-Socratics through Medieval or dark ages unto Contemporary times with many philosophical systems especially with regard to the enduring significance of Platonism and Aristotelianism through Pythagorianism unto Existentialism.The motto of Western Philosophical Tradition as Plain living and high thinking prefers reason as the greatest instrument of attaining fundamental truth of the cosmos and human conditions.

Abrahamic (Judeo-Islamic) Philosophical Tradition (AbPT). This Abrahamic Philosophical tradition. Taylor & Omar (2012) summarized the Abrahamic Philosophicall Tradition thus Abrahamic faiths—Judaism, Christianity, and Islam—have bequeathed to the world a rich religious and cultural heritage which has been enormously influential through the centuries up to the present. While this is easily evident in the modern practices of these monotheisms, it is also profoundly present in the development of their diverse intellectual traditions with theological and philosophical insights and analyses seeking to understand and explain the nature of the presence of the divine to human beings. African Philosophical traditions with Pan Africanism championing brotherhood and reclaiming lost and stolen legacies as well as Decolonialism that tries to confront western imperialism and colonial interference in African nations.

Multicultural philosophy borrowing from a *multi* critical cultures encompass a wide range of cultural perspectives, promoting equality, cultural inclusivity and de-emphasizing cultural exclusive equality amidst challenges of the pervasive influences of western dominance, ethnocentrism and cultural relativism. These philosophical tenets create meaningful inter-cultural dialogue while creating a healthy global outlook and interconnectedness that transcends other narrow cultural limits. Some of the multicultural philosophers have contributed greatly in diversified global philosophical inquiries as they promote a kind of philosophical equipoise between nature and human existence among peoples of different cultures. The contributions of the multicultural philosophers have equally helped the diversification of philosophical discourse, increasingly expand the range of philosophical ideas and methods, influencing different branches of philosophy with many alternative frameworks and dominant paradigms shifts and connectedness within the philosophical traditions.

African Multicultural Philosophy

There is this profound significance of African philosophy in appreciating our world and the world around us. Hence, in the pursuance of the profundity and comprehensible diversities in the world of philosophy, there ought to be a comprehensive exploration of the rich varieties of African Philosophy within the interconnectedness and frame work of multiculturalism. There is, therefore, an intricate relationship between African Philosophy and Multiculturalism. In multicultural environment individuals from diverse cultural backgrounds coexist with the African spirit often referred as spirit of brotherhood, a communal spirit deep-

rooted in her extended family system. However, the dynamism in African philosophy and its transformative as well as adaptive nature allows the appreciable status of multiculturalism, in a large sense, the multicultural philosophy. In our apt apprehension of the vast complexities of African philosophy, the individual is not immune nor separated from the community; rather, the individual's well-being is *in tandem* with the well-being of the community. This is African communalism, expressed in a unique relationship of the self and the other, very much contrasted with individualism of the Western orientation. This idea of communalism, promoting sense of community cohesion as well as appreciable cultural specificity are rooted in the core African Metaphysics of *To Be* give insight into African philosophical systems with their potentials to enrich the discourse on multiculturalism. African philosophical systems have their roots in the rich complexity of cultural, social, and historical factors that have shaped the continent for centuries as mother and cradle of ancient civilization. And in the contemporary times, continental African remains very attractive to the western world with its abundant natural and profound human resources. Here lies the richness and variety of African Philosophy within the multicultural context doggedly expressing communal concepts like *Ubuntu and EBUB (egbe bere ugo bere), et cetera*.

African Philosophy as a disciplinary movement has been delineated etymologically as love of African wisdom that emerges from specific experiences and perspectives very peculiar within African societies so much embedded in their world views and intricately interwoven in their daily life encounters. As a habit of the intellect by Anton William Amo, African philosophy highlights the interconnectedness in peoples' existential experiences within the boundaries and harmony of their individualities, communities and world-views often expressed in their daily exchange and usage of their culture properly expressed in their languages, traditions, proverbs, patrimonial links and hereditary teachings. The communal pattern of African setting permits a collective world-view with a great appreciation of individual contribution and identicalness with the specific spirit of *Igwebuike* and *onyeaghananwanneya* as well as *ibunayidanda* and *ma'at* all properly expressed in the concept of communalism and *ubuntu* well rooted in belongingness as the African Metaphysics of *To Be*. These concepts above show deep African thoughts and divergent African views expressing how socio-cultural and traditional African societies spawn unequalled philosophical positions while constructing and cobwebbing a tapestry of African Philosophy within its multicultural contexts. In this regard, we maintain that socio-traditional African thoughts and cultures as well as African *Weltanschauung* form the foundation of African Philosophy as African Multicultural Philosophy. The exploration of socio-traditional African philosophical systems and world-views seamlessly paves the way for appreciating the profound influence of African philosophy on multiculturalism. However, African philosophy plays a significant and enduring role in reshaping multiculturalism by influencing the cultural heritage and identity formation in various trado-cultural African societies with multicultural identity. African multicultural philosophy nevertheless provides a rich complexness of *noesis* and *sapience* that recognize the diverse experiences and perspectives of individuals in a community within African multicultural societies.

African philosophy holds evidential connection in contemporary multicultural contexts. Hence, African philosophers while supporting Afrocentricism challenges Eurocentric views of multiculturalism by highlighting the importance of African cultural and philosophical pluralism. To this extent, Afrocentricism underscores the beauty of harmonious and synchronous cultural diversities. In the same line thought, the throngs of African multicultural philosophers have continued to promote the needed mutual understanding underlining the contextual underpinnings within the differential cultural interconnectedness and interdependence of individuals within a community, prioritizing critical assimilation and philosophical homogeneity in multiculturalism. A look at the African Multicultural philosophy by some of the inclined philosophers will elaborate more on the profound nature of this discipline.

The Impact of Multiculturalism on Multicultural Concepts.

This paper is all about the impact of multiculturalism on the multicultural concepts: enculturation, acculturation and inculturation, as they are related and interconnected in many different ways. Multiculturalism remains a multifaceted phenomenon that significantly shapes and influences the conceptual idea and identity formation of enculturation, acculturation and inculturation. Multiculturalism, however, explores the the intricate cultural perspectives as regards the relationship as well as the differences between these related concepts of enculturation, acculturation and inculturation. There is this transformative interplay between these multicultural concepts in the formation of people's belief systems, value orientation, character formation and other forms of social interactions. A proper appreciation of these multicultural concepts is very *ad rem* and important in comprehending the complex dynamics at play in today's ever-evolving global human than artificial society.

However, multiculturalism has this basic function in the process of enculturation, inculturation and acculturation as it significantly influences the shaping and reshaping of cultural and inter-cultural dynamics involved. As a policy or ideology, multiculturalism plays the singular but unique role of shaping the process of multicultural concepts.in diverse societies. It does so by promoting the coexistence of multiple cultures within a society. Multiculturalism, therefore, facilitates the integration and adaptation of individuals from various cultural backgrounds into an existing dominant culture. In this clear understanding, multiculturalism encourages mutual respect, promotes inter-cultural dialogue and encourage .active participation in the broader society. The concept of multiculturalism has undergone an enduring and a very significant shifts and historical transformations. It has been shaped by socio-political influences cum economic factors. There is, therefore, this dynamism shown in the multicultural concepts that challenges the human society towards a more cultural diversification and cultural integration making human differential coexistence plausible. Hence, multicultural concepts are imbued with cultural preservation and the emergence of innovative cultural practices. A cursory look at these multicultural concepts will inform us better.

Enculturation

This is the intricate tapestry of multicultural influences. Through this process peoples acquire vagaries of knowledge, values and behavioural attitudes that very basic in the participation and involvement in any culture. In a multicultural society, however, the complexity in the process of enculturation or multicultural enculturation process is much as the people have been exposed to a multitude of cultural influences. Merriam-Webster. (n.d.) defines enculturation as "the process by which an individual learns the traditional content of a culture and assimilates its practices and value". Wikipedia (n. d.) maintains that "enculturation is the process by which people learn the dynamics of their surrounding culture and acquire values and norms appropriate or necessary to that culture and its worldviews. As part of this process, the influences that limit, direct, or shape the individual include parents, other adults, and peers"

The contemporary human society is becoming more diverse with people from different nations and tribes, tongues and race. These are within what one can call enculturational experiences and movement. The enculturation movement allows people to gain knowledge from different multicultural perspectives with regard to languages, customs, traditions and celebrations irrespective of conflicting cultural norms.

Inculturation

This multicultural concept refers to the internalisation of one's own culture. It is an interplay of dialogue between one's exposition to different cultural traditions and practices, cultural norms and those of others leading to a form of appreciation of one's own cultural identity and alternative cultural perspectives. Inculturation is uniquely defined as the process whereby people integrate and adopt different cultural elements into their own cultural practices irrespective of cultural diversities. Wikipedia (n.d.) has it that in Christianity, inculturation is the adaptation of Christian teachings and practices to cultures. This is a term that is generally used by Catholics, whereas Protestants, especially associated with the World Council of Churches, prefer to use the term "contextual theology", (Wikipedia, n.d.). New Catholic Encyclopedia (n.d.) maintains that "the term "inculturation," as applied to Christianity, denotes the presentation and re-expression of the Gospel in forms and terms proper to a culture. It results in the creative reinterpretation of both, without being unfaithful to either. Evangelization respects culture as part of the human phenomenon and as a human right". Such Intergration and adoption entail exposure to different divergent cultural practices, active engagement with cultural communities, as well as the internalization and embracement of cultural values, beliefs, and behaviors. The enduring and profound significance of inculturation lies in its ability to foster appreciation, respect, balanced integration and understanding of diverse cultures, ultimately contributing to the enrichment of one's own cultural identity.

Acculturation

It involves the adoption of different aspects of other culture framework within a new social order or cultural group. Often, it is referred to as cultural assimilation. Acculturation, being an integral component of multiculturalism, is very significant in every form of cultural integration and adaptation in diverse societies. Acculturation is a process of social, psychological, and cultural change that stems from the balancing

of two cultures while adapting to the prevailing culture of the society (Wikipedia). Merriam-Webster. (n.d.) defines acculturation as "cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture". Equally, it means " a merging of cultures as a result of prolonged contact" as well as "the process by which a human being acquires the culture of a particular society from infancy", (Merriam-Webster, n.d.). Acculturation is the cultural change that occurs when individuals or groups from different cultural backgrounds come into contact and adopt elements from each other's cultures. The adoption of some of these cultural elements entails a kind of cultural borrowing and cultural modification giving room to cultural exchange, mutual understanding, and the development of hybrid cultural identities.

Merriam-Webster. (n.d.) however showed the difference and relationship between acculturation and assimilation as well as amalgamation thus, "a*cculturation* is one of several forms of culture contact, and has a couple of closely related terms, including *assimilation* and *amalgamation*. … *Assimilation* refers to the process through which individuals and groups of differing heritages acquire the basic habits, attitudes, and mode of life of an embracing culture. *Amalgamation* refers to a blending of cultures, rather than one group eliminating another (*acculturation*) or one group mixing itself into another (*assimilation*).

Summary

Consequently, the impactful relationship between multiculturalism and the processes of enculturation, inculturation, and acculturation is very basic and foundational as these multicultral concepts share a lot in the dynamism which multiculturalism reflects. Enculturation has to do with acquisition of beliefs, cultural values and one's societal behaviours, serving as the basic formation for the individual's cultural identity. On the other hand, inculturation is the absorption of personal beliefs and values into one's cultural identity, which in effect makes for unique integration of individual and societal elements. In contrast, acculturation happens when various cultures interact, leading to the adoption of new cultural practices and beliefs. Central to these multicultural concepts and diverse cultural heritages is the blending of cultural norms and shaping of cultural identity. According to a report, the United Nations Educational, Scientific and Cultural Organization (UNESCO), multiculturalism encourages the preservation of cultural heritage and language, enabling communities to maintain their unique identities. multiculturalism championed in cross-cultural studies offers invaluable opportunities for individuals to learn from different cultural perspectives.

Conclusion

A line in the lyrics of African Union Anthem, referring to and epitomizing Afrika's place in global history reads thus: "a cradle of mankind and fount of culture" (in Swahili: *Chimbuko la wanadamu chemchemi ya utamaduni*). This phrase *the cradle of mankind and fount of culture* strongly defines the thrust of African philosophy as love of African wisdom within the concept of multiculturalism. On the other hand, multiculturalism as a concept within the idea of African Philosophy promotes diversity, inclusion and equality within the human society. Investigating the rich

complexity and multifaceted nature of African philosophy and its connectivity with multiculturalism exposes a diverse Weltanschauung challenging acceptable understanding and offers unique insights into the complexities of our progressively connected world and ever-globalizing society. In this understanding, African Philosophy can be appreciated as a variety within the multifarious fields of thought that encompasses respective philosophical views originating from continental Africa.

The nature of multiculturalism in African Philosophy is profoundly tap-rooted within the cultural, historical, and social experiences of African people. The history of African Philosophy shows that it is not a monolithic entity. Rather the chronicle of African philosophy is a collection of philosophies stemming from different African cultural milieu, contexts and traditions. The relationship between African philosophy and multiculturalism reveals the intricate sum totality of diverse perspectives but interestingly interconnected world-views of different cultures, beliefs and practices. Consequently, African philosophy's contextual specificity offers real valuable insights that can be applied universally. Furthermore, African philosophy embraces diversity and inclusiveness, making it compatible with the principles of multiculturalism. As the examination of this relationship unfolds, it becomes clearly evident that African values play significant roles in fostering a truly multicultural society, especially a multicultural African Society.

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