

## Africanity of African philosophy

According to Osuagwu (African historical reconstruction, vol 1:30) Africanity of African philosophy includes the “geo-ethno-technological” factors. These factors of Africanity refer to a set of members: to the person, place, time event or actions, culture, language, doctrine and method, involved in the philosophic enterprise (ibid).

In other words, what makes philosophy African is a variety of factors. Osuagwu then identifies four factors:

- a) The *ethno*-African: identifies an African author or authors by origin or nature, by birth, ancestry, tribe, physiology, colour, and culture.
- b) The *geo*-temporal African: qualifies the African space and time within which African philosophy is typically occurring. The African geo-temporality is by immediate physical placement within the African continent, or by remote spatial presence anywhere else where the African finds himself or itself.
- c) The *lego*-African: qualifies and expatriate author or issue which becomes African by virtue of a civil, an ecclesiastical or academic law which empowers or mandates him or it.
- d) The *techno*-African: identifies an expatriate African who becomes an African philosopher by interest or preoccupation, enterprise, research, literature, doctrine undertaken or produced. It clearly identifies any work produced as African philosophy (ibid:30–31).

Another African author who has made us to think about what it means to be African is Professor Ali Mazrui. In the newspaper article in the Daily Monitor (Dec. 12, 2009), Mazrui distinguishes between two types of Africans:

*We must distinguish between Africans of the blood and Africans of the soil. Africans of the blood are defined in racial and genealogical terms; they are identified with the black race. Africans of the soil, on the other hand, are defined in geographical terms; they are identified with the Africans continent in nationality and ancestral location.*

Mazrui identified two more categories of Africans:

*However, most Ghanaians, Nigerians and Ugandans are both Africans of the blood, genealogically belonging to the African race, and Africans of the soil, geographically located in, or belonging to, the African continent ... F.W. de Klerk and other white South Africans are Africans of the soil by adoption. This also applies to East Africans of Indian or Pakistani ancestry. They are indeed Africans of the soil by adoption (ibid).*

It would have been more helpful had Mazrui clarified further on the last class of Africans. Nonetheless his four classes give some food for thought. Do you agree with him on the four classes? Substantiate your position.

Summary table of classes of Africans:

Osuagwu	Mazrui
Ethno-African	Africans of the blood
Spatio-temporal African	Africans of the soil
Lego-African	Africans of both the blood and the soil
Techno-African	Africans of the soil by adoption